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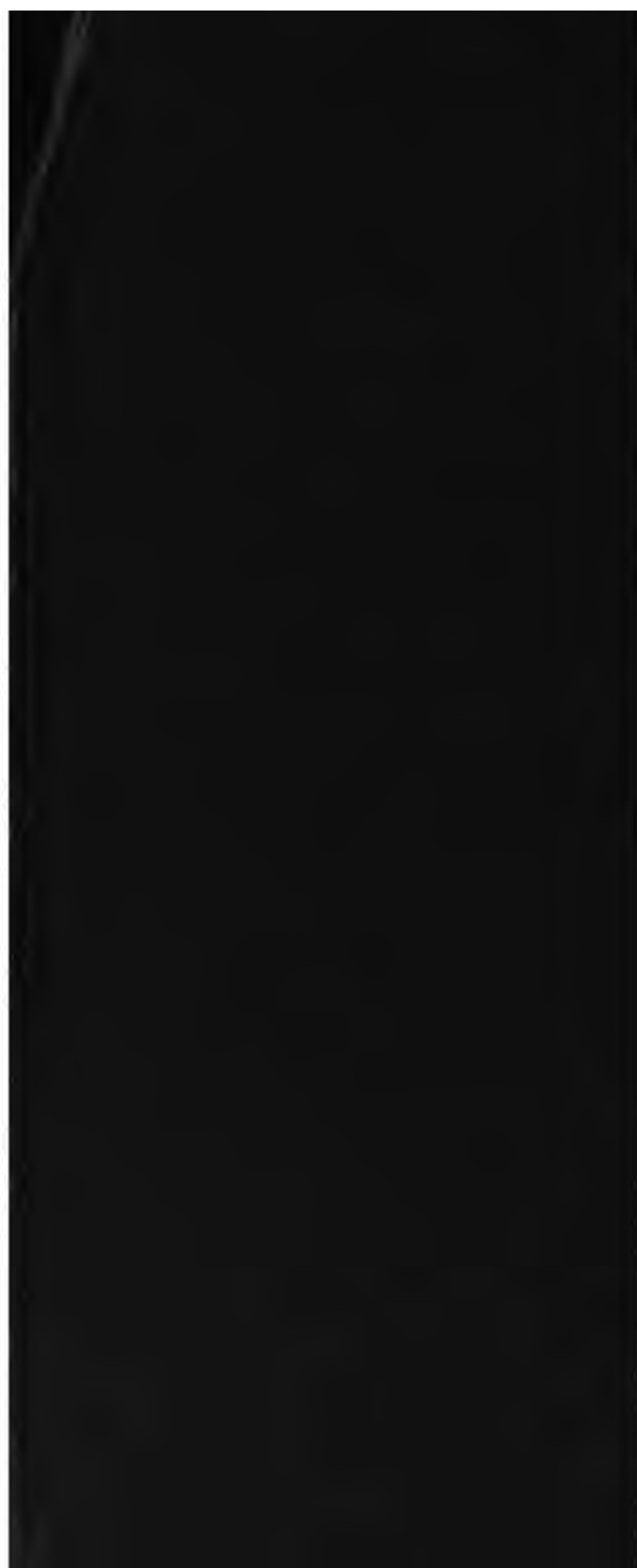
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YEAR BOOK

OF THE

CENTRAL CONFERENCE

OF

AMERICAN RABBIS.

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PRELIMINARY MEETING

HELD AT

DETROIT, MICH., JULY 9 AND 10, 1889.

In obedience to a request announced by the Chairman of the U. A. H. C., at the close of its first session, all the rabbis in attendance, more than thirty in number, gathered in a hall adjoining that in which the Council met. A printed proposition, looking to the organization of a Central Conference, had been circulated. Dr. Philipson, of Cincinnati, taking the floor, submitted this proposition for consideration. Dr. Berkowitz, of Kansas City, was elected Secretary. An interesting discussion was participated in by the Rev. Drs. Wise (of Cincinnati), Silverman (of New York City), Davidson (of Cincinnati), Samfield (of Memphis, Tenn.), L. Mayer (of Pittsburgh), Wolfenstein (of Cleveland), Hecht (of Milwaukee), Aaron (of Buffalo), Birkenthal (of Hamilton, Ont.), Sale (of St. Louis), and others. As a result of the discussion, the motion prevailed that "We, the rabbis here assembled to organize ourselves into a 'Central Conference of American Rabbis' and appoint a committee of five to report a plan of organization."

The committee appointed by the Chair consisted of Drs. L. Mayer, H. Berkowitz, M. Mielziner, I. Aaron and S. Sale.

July 10th the Conference reconvened at the call of the Chair in the parlors of the Russell House to consider the report of the committee, which was earnestly debated, and, after due amendment and revision, was unanimously adopted as follows:

To the Rabbis assembled in the City of Detroit, Mich., July 10, 1889:

GENTLEMEN:—The undersigned committee appointed by you at a preliminary meeting, held yesterday, beg leave to report as follows:

WHEREAS, At the meetings of the Council of the U. A. H. C. and

other occasions, at which a number of Rabbis have in the past come together, they, in obedience to a natural and spontaneous prompting, have endeavored to organize themselves for mutual co-operation, encouragement and support; and,

WHEREAS, All such organizations, though they may have failed to perpetuate their existence, have nevertheless been of inestimable benefit to those participating in their proceedings, and by their deliberations and resolutions have established certain norms, guiding principles and precedents which have become recognized as an authoritative expression of the best intelligence and purpose of their respective times; therefore do we, Rabbis of America, gathered in the city of Detroit, in obedience to the same natural prompting, and urged by the same needs and longings, herewith organize ourselves for like purposes into a Central Conference of American Rabbis and elect five officers, a President, Vice-President, Corresponding Secretary, Recording Secretary and Treasurer.

Resolved, That the proceedings of all the modern Rabbinical Conferences from that held in Braunschweig in 1844, and including all like assemblages held since, shall be taken as a basis for the work of this Conference in an endeavor to maintain in unbroken historic succession the formulated expression of Jewish thought and life of each era.

MEMBERSHIP.

Resolved, That any rabbi now in office in any Hebrew congregation, or who has held such office before, is entitled to membership in this association, provided he claims such privilege prior to Pass-over next and fulfills the obligations hereinafter mentioned. After that time there shall be entitled to membership all graduates of any acknowledged Rabbinical Seminary or College; all Doctors of Philosophy or Philology that possess the Rabbinical diploma **התרת הוראה** from a competent authority; all autodidactic preachers and teachers of religion who have been for at least three successive years discharging those duties in any one congregation; all authors of eminent books on any subject appertaining to Jewish theology or literature; and all such men who have rendered important practical services to the cause of Judaism; provided, however, such name or names be proposed for election in an annual general meeting of the association, and receive the consent of the majority of the members present.

Every member of this association shall pay in advance the annual dues of five dollars and be entitled to a free copy of the association's publications. He shall attend all meetings of the association, as provided hereinafter, or excuse his absence by a letter to the Conference.

Resolved, That the Rev. Dr. Samuel Adler, of New York, the only surviving member in this country of the Rabbinical Conferences held after the year 1840, shall be and is hereby elected Honorary President of this association.

The association shall meet annually in general conference on the

close of the Sabbath day of the date preceding the biennial Council of the Union of American Hebrew Congregations, and in the same city; and in such years when said Council is not convoked the Conference shall meet at such time and place as the previous Conference or its Executive Committee ordained, which shall be announced by the officers in all Jewish journals, at least four weeks prior to the meeting.

All business proper of the association, and all matters appertaining to Judaism, its literature and its welfare is legitimate business for the Conference, if brought before it in proper shape, *vive voce*, by any member, or by communication from any individual, congregation or any other organized community; and no business brought before the Conference shall lie over until another unless referred to a committee.

The association shall publish a Year Book, which shall contain, besides the proceedings of the Conference, such essays and communications as may have been accepted by the Committee of the Conference, to be furnished gratuitously to the members, the press, and to interested parties; the balance of the edition may be sold by the officers, or be sent gratuitously to the congregations, public libraries and special applicants as the officers may decide.

The five officers and additional members elected by the Conference shall be the Executive Board of the association, to represent it, to enforce its laws and the resolves of the Conference, and to hold their offices until their successors are duly qualified. They shall submit annually to the Conference a report of their official transactions.

Resolved, That a copy of the proceedings of this meeting be sent to every Jewish paper in the land with the request of the association to publish the same in full and to invite all rabbis of the land to become members of the association, prior to Passover of the year 5650 A. M., by simply sending in their respective names to the Executive Board and paying one year's dues in advance.

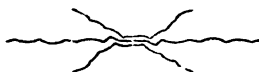
Resolved, That all proceedings of former Rabbinical Conferences be collected by the Executive Board; that either the entire documents or the substance of them be translated into English and added to the first "Year Book" to be published by the association.

Resolved, That in order to prevent any unfortunate colleague or his family from becoming humiliated as objects of charity, that one half of the annual dues of each member, being \$2.50, shall be set aside as a fund designated as the "Relief Fund of the Conference," to be used only for the object named and to be disbursed by the Executive Committee.

Respectfully submitted,

DR. L. MAYER.
DR. M. MIELZINER.
DR. S. SALE.
H. BERKOWITZ.
I. AARON.

After the adoption of this plan of organization, the election of officers was proceeded with. In spite of his strenuous protests the unanimous sentiment was in favor of Dr. I. M. Wise, of Cincinnati, as President; Dr. S. Sale, of St. Louis, Vice-President; Dr. H. Berkowitz, of Kansas City, Recording Secretary; Dr. D. Philipson, of Cincinnati, Corresponding Secretary; Dr. A. Hahn, of Cleveland, Treasurer; Executive Committee, Dr. L. Mayer, of Pittsburg, Dr. M. Mielziner, of Cincinnati, Dr. M. Samfield, of Memphis, Dr. S. H. Sonneschein, of St. Louis, Rabbi Jos. Stolz, of Chicago, Rabbi M. Heller, of New Orleans, Dr. A. Moses, of Louisville.



FIRST ANNUAL CONVENTION.

The first annual Convention of the Central Conference of American Rabbis convened in the hall of the Young Men's Hebrew Association, in Cleveland, O., on Sunday, at 8:30 p. m., July 13, 1890, **תמח כה' תרנ'** 5650.

The venerable President, Dr. I. M. Wise, called the Convention to order, and invited the Rev. Dr. Machol, of Cleveland, O., to deliver the opening prayer.

Following him Dr. A. Hahn, of Cleveland, delivered the address of welcome as follows :

VENERABLE PRESIDENT, DEAR COLLEAGUES AND FRIENDS :—When at the end of the last and at the beginning of this century the sun of political liberty arose upon the horizon of the nations of America and Europe it made the impression upon the Israelites as if not merely the winter of their adversity was gone, but also as if a beautiful spring was to follow for their religion. It made the impression upon the great champions of the reformed Judaism as if the terrible storms of suffering and persecution were to be succeeded by a new era not merely of their political and social rights, but also of their religion ; an era in which nothing will attract so much the attention of the Israelites as the rainbow of their religion of peace and love ; an era in which nothing will be sought more than the salubrious atmosphere of their pure monotheism and ethics ; an era in which nothing will be so universally appreciated as the delicious fruits grown on the tree of Jewish wisdom and life. In short, an era in which Judaism will have that strength and power, that attraction and glory, that interest and future which the great prophets of antiquity wished and claimed for it. And why should it not be so? If Judaism had strength and vitality enough not only to stand and to resist the greatest storms, but also to develop itself internally in a most wonderful manner, why should it not grow and thrive in the most beautiful days of liberty and equality, when nobody dares to interfere with the freedom of conscience?

The nineteenth century is approaching its end, and it is now in order to ask what has become of all these predictions and expectations? Have they come to pass? Are the hosts of Israel growing in strength and increasing in numbers? Have the Israelites retained that devotedness to the Jewish religion which made our forefathers invincible? Does old Judaism make new conquests and gain new victories?

While there are on the one hand a great many who without hesitation answer all these questions in the affirmative, and think that Judaism has never been stronger, and had never a greater future, there are others who say Judaism is not merely losing ground, but it is actually dying out. Is Judaism dying out? Look at our congregations! What a difference between the size and number of the Jewish congregations in America in 1890, when we are meeting here and in 1854, when the first Rabbinical Conference that ever met in America convened here in Cleveland. In a great number of cities where at that time no Jew ever lived there are at present flourishing congregations. In a great number of places where they had at that time small congregations and small rooms for prayer meetings they have at present temples which in splendor and architecture compare well with the finest churches of other denominations. In a great number of places where they had at that time no teachers and no pupils there are at present large religious schools attended by hundreds of children. And what is the character of our congregations, of the congregations which we have the honor and pleasure to represent? Our congregations are congregations of culture and education, of progress and enlightenment, of humanity and thought, of activity and life.

Our congregations are congregations which have their eyes fixed upon highest ends of modern civilization, which have nothing so much at heart as the welfare, the progress, the elevation and the happiness of the United States of America, and of the whole human race; our congregations hate nothing so intensely as deeds that reflect reproach upon the name of Israel and Judaism, and which love nothing so well as deeds which reflect credit upon the name of Israel and Judaism.

Our congregations are not kept together by the force of government nor by the dicta of priests, but by the conviction that it is a noble and a great aim they pursue, and that it is a great and a noble cause they serve. Will you call such growth and such character of and such a voluntary attachment to congregations the dying out of

Israel? If that means dying out then let us have as much as possible of it.

Is Judaism dying out? For an answer look at the once younger generation. Thirty-six years ago when the first Rabbinical Conference met at Cleveland, the prejudice prevailed that Judaism in America will keep itself only as long as the immigration from Europe will continue, but as soon as the time will come that Judaism will depend for its recruits upon the younger generation, the Jewish natives of America—O then, good-bye Judaism!

Did these predictions and prophecies come to pass? I say no! and a thousand times no! I am fully aware of it that there are a great many among our young people who do not care anything for Judaism; who do not care more for Judaism than they do for the religion of Buddha, or Confucius, or Mohammed; who are ashamed of being taken for Jews and who consider it a misfortune that they were born Jews.

The bulk of our young Jewish people are not ashamed of being Jews; on the contrary they are proud of being Jews. Their hearts are as Jewish as ever Jewish hearts were. They are in sympathy with everything that is good and great and noble in Israel and that is apt to promote the cause of Judaism. It pains them whenever they hear that the name of Israel is slighted or the rights of Israel are disregarded or trampled upon.

If it should be necessary to give proofs that our young people are not ashamed of being Jews and that they are anxious to see Judaism preserved then I would point as to one proof of many to the society in the rooms of which we are assembled. Is there one young man belonging to this Young Men's Hebrew Association who is ashamed of being a Jew in faith or who would like to deny his Hebrew descent? If there is such a young man here I am ignorant of him! And is this merely here in Cleveland the case that our young people say the God of our fathers, and the religion of our fathers, and the paths of our fathers shall be our God, our religion, our path? No, only a few days ago representatives of the Hebrew Young Men's Association of America met in Cincinnati and formed a union; and the central idea of their platform is, let us be faithful and true to Judaism and let us encourage it. Can you call that a sign of the dying out of Judaism?

Is Judaism dying out? Look for an answer at the rabbis! I am proud and happy to say there is no class of ministers that work

harder for the preservation, elevation, progress and enlightenment of their people than American rabbis do.

The Talmud says when God wants to have a community ruined he puts at the head of it a blind leader. Whatsoever the American rabbis are, blind leaders they are not. They know the way which they have to go and in which they have to lead their flocks. They know what the stumbling blocks and dangers are in the way of progress and success. They are aware of the signs of the time which must be heeded.

And the very reason that we are meeting here is because we see clearly what the needs and wants of those are who are in our charge. What is the object of our meeting? Our orthodox friends say, what can their object be? Whenever and wherever these Reform rabbis met it was always with the intention to abolish the little that is left yet of Judaism. All that these Reform rabbis want is to do away with Judaism. Such charges are too ridiculous to answer them, but one thing is correct: we met here with the intention to abolish; abolish what? Religion, Judaism? No! To abolish ignorance, superstition, indifference, bigotry and fanaticism. We are meeting here not to destroy or pull down what is good, but to sift it from errors and superstition, and to preserve it and use it for the development and progress of Judaism.

We have met here not merely to make nice speeches, but to give the world something to read, something to talk, something to feel something to think. We have met here to exchange our opinions, to communicate to each other our observations and experience, to find the enemies of Israel's sacred cause with united forces.

And at the head of our society there stands an old general, a veteran in the army of Judaism, Dr. I. M. Wise, great in age but young and fresh in heart, in mind, in spirit. Like Jacob Israel, he fought all his life for Israel's cause with strong enemies, and he prevailed.

And now, dear President and my dear colleagues, in the name of the Israelites of Cleveland, who turned out in such a large number, I bid you a hearty welcome. I bid you welcome into our Jewish community, which has always taken the greatest interest in every movement for the promotion of Israel's cause, and that has always been ready to join the rank and file of the strugglers for Judaism.

I bid you welcome to the rooms of the Young Men's Hebrew Association, which they have so willingly put at your disposal, and their noble hearts and noble souls feel proud to think that such a good use is made of them by you. I bid you welcome to our noble

institutions—the Orphan Asylum and the Moses Montefiore Home. Both institutions have been a great blessing to thousands; are justly the pride of Israel and have the good will and the sympathies of the thousands, both Jews and Gentiles. I bid you welcome to the rooms of the Excelsior Club, which is the club of our most respected Israelites, a club not merely for diversion, but which has been a great agency in its promotion of the virtues of sociability, friendship, good will and harmony to our Jewish community. I bid you welcome to our homes, which are always open to good and respectable people. I bid you welcome to our hearts, which rejoice at the idea and fact that there are in our midst so many worthy teachers in Israel who devote their time, their energy and their life to the education, elevation and culture of the human race. May the General Conference be the Zion where annually all rabbis will gladly make their pilgrimage to derive from it light, courage, strength and new life. May it be a council in which every one will bear in mind the great responsibility that rests upon us; in which nothing shall be said of which we should be ashamed, or for which we should feel sorry. May the work it accomplishes be of such a high character and order that every rabbi will feel morally forced to respect and to join it. May God's peace and truth guide us. And may it be said of us, "Though thy beginning be small, thy future will be great."

Dr. I. M. Wise, the acting President of the Conference, hereupon delivered the following historical oration:

GENTLEMEN, BRETHREN, COLLEAGUES, MEMBERS OF THE CENTRAL CONFERENCE:—With special gratification and joyous emotions, I welcome you to this gorgeous hall and august assembly, and salute you in the words of the divine bard,

ברוך הלא בשם

"Blessed is every one who cometh in the name of God,"

to which, let us hope and trust, the congregations of American Israel, in grateful acknowledgment of the good work done, will add

ברכנוכם מבית

"We bless you from the house of the Lord."

In an assembly like this, composed of eminent teachers and banner-bearers of the most sublime cause of humanity, these brief words ought to suffice—"An allusion suffices to the wise"—and we might at once open the actual business, to transact which we are voluntar-

ily assembled in this beautiful city of Cleveland under the protection of God and the flag of our country. Custom, however, the prevailing despot even over the free, demands that the presiding officer of every kind of public body exercise the prerogative of first spokesman, because, I think, after the deliberations have commenced, he has no more to say. Custom makes the law. Being a law-abiding man, I must make a speech before we go to business. Do not feel alarmed, gentlemen; it is not a "president's message," marvelous in length and wonderful in repetition of things well known, that I shall inflict on you. I consider that kind of message the special privilege of the chief magistrates of the republic, and the heads of bodies engaged in the laudable enterprise of saving the country and rescuing suffering humanity from beneath the crushing ruins of exploding planets. Performing no herculean feats, dealing in no metaphors, being simply watchmen at the sacred shrine of Israel's divine treasures, we may well obey the injunction of the wise preacher: "For God is in heaven and thou art upon the earth; let, therefore, thy words be few."

THE HISTORY.

The history of our organization is brief. Last year in the month of July and in the city of Detroit some of your colleagues—their names are recorded in the Secretary's minutes—organized the Association of the Central Conference, elected its officers and the Executive Committee for the ensuing year, and resolved to meet in conference in July, 1890, in the city of Cleveland. In the course of your deliberations the work done by the Executive Committee will be submitted for your consideration. In the first year of its existence the association has grown to the respectable number of ninety rabbis, ministers, preachers, or whatever titles the appointed teachers of the ninety congregations may claim. They are the spiritual guides of those respective congregations.

THE EXOTERIC OBJECTS.

The exoteric objects of the association are (a) to maintain and perpetuate a union of all American rabbis, with the center of gravity in the annual Central Conference, as is the case among the ministers of other religious denominations. (b) To make known to all whom it may concern the resolutions, decisions, suggestions or counsels of the Central Conference by an annual publication called "The Year Book of the Central Conference." (c) To establish and control a fund from which to give aid and support to

superannuated and indigent colleagues and their families, not otherwise provided for. It is by the solid union of its expounders only that Judaism can command the respect due to it among its votaries and its opponents. The imposing number and unanimity of an intellectual and moral organization impress the community with veneration and command a more profound respect even than the noblest deeds and most exalted thoughts of the few, antagonistic to each other. If Judaism is to be properly respected, its bearers and expounders must first be, and this can be gained only by solid union.

CAUSES OF FORMER DISUNION.

The causes of disunion and dissensions among American rabbis in days past were of various kinds. The principal one was the spread of the reform movement in the synagogue. This divided not only the teachers but also the members of the congregations into two factions, more or less zealous and violent according to the temper of the active individuals. Movements of that kind invariably produce profound dissensions, leading to animosities and hostilities. When the reformatory movement prevailed extensively, disunion and dissension, with all their concomitant evils, were produced within the reformatory ranks by the problem of the degree of reform, the constructive and the radical reform, which was intensified by the various new books of worship and catechisms for the schools. Each compiler of such a book was zealous to impose his production on the entire community, and came in contact with his fellow compilers. Then a point of controversy was made of the language; one party wanted more and the other less Hebrew in the prayer-books and the religious schools; one party insisted upon making both synagogue and school purely English, and the other was no less zealously determined to preserve in them the German language. To all this, controversies on minor points and on doctrines were added, converting the whole of American Judaism into a factional multitude with many elements of dissolution in it. The sectarian press often, with partisan recklessness, took hold upon those elements of animosity, magnified and intensified them, abused and defamed the leading men, and succeeded in numerous instances in producing fanatical hostilities among the rabbis and frequently also among the congregations. The main cause, perhaps, that it came thus far among the rabbis was that they were all foreigners, coming from different parts of Europe, from different schools, from under different local influences, with various conceptions of their

own worth and authority, and most of them without the democratic idea of co-ordination and subordination; each was a demi-god in his Walhalla; each a zealous and faithful laborer in the vineyard of the Lord without appreciation of the power of union, co-operation and consolidation.

HOW THE EVIL WAS REMEDIED.

"Israel never was and never will be without its thirty-six righteous men, who are its saviors," declared an ancient sage. This is the case also in the American Israel. Not the right man, but the right men, never failed to appear in the proper place and at the proper time. Earnest attempts to counteract the elements of discord and dissolution were made as early as the year 1849 by leading men from Philadelphia, Cincinnati, New York and Albany. Those men proposed—and did considerable work to realize the project—to convene a meeting of delegates from the various congregations to devise means for concerted action, especially to erect hospitals, asylums, schools, etc. They failed; it was too soon; but the impulse was given, and none of the ideas or ideals perished. Again in 1855 a meeting of rabbis and congregational delegates was called in the city of Cleveland, and they came from both sides of the camp, the so-called orthodox and reformer, the latter in the majority, and came to an agreement on the main point, viz., to establish a permanent synod on strictly democratic principles, to establish and govern all necessary public institutions, and to direct all synagogal reforms, changes, innovations, etc. As a doctrinal basis for the synod the following points were agreed upon: (a) The law of the land is supreme, which meant Judaism must be Americanized and republicanized; and (b) all Biblical law still in practice shall be practiced according to Talmudical interpretation. This excluded none of the reforms introduced in American Judaism. The committees were appointed to convene the synod, to prepare a *Minhag America* for the synagogue, to establish a college, to prepare text-books for the Sabbath-schools and others. On the strength of this Cleveland Conference the Zion College was opened and the *Minhag America* prepared in Cincinnati. By the most violent opposition of rabbis who had not appeared in that conference, congregations were aroused to protests against the conference; some members of the conference were intimidated, the community was bewildered, and the whole piece of work proved a sad failure, productive only of never-ceasing controversies, dissensions and implacable hostilities. The decade of

political excitement and the civil war which followed, with its depressive influence on the public mind, made all public enterprise of this nature impossible. In 1867-8 the subject was reagitated, and a general meeting of the rabbis was called in a public journal. Before the time for it to convene its opponents called a conference in Philadelphia, which, of course, frustrated the projected union, and the general meeting was given up. The Philadelphia Conference did a particular piece of reformatory work without reference to the existing state of affairs, and resolved to call another conference the next year. Meanwhile, a number of rabbis wanted a revision of the Minhag America, and a meeting of rabbis was called to that end. The meetings took place in Cleveland, then in New York, and lastly in Cincinnati, but instead of revising the Minhag America various subjects were brought up for discussion which gave the meeting the character of a Rabbinical Conference. The leaders of the Philadelphia Conference took this as an opposition conference and the breach among the rabbis was widened. One man's casual expression in the meeting against the idea of a personal God was made the subject of furious protests against those meetings and all persons attending them. The most degrading and most disastrous literary controversy followed, which destroyed every hope of ever reuniting the American rabbis. It became evident to the friends of union, peace and legitimate progress that the rabbis could not be reconciled, and they began to appeal to the congregations, which resulted, in 1873, in establishing the Union of American Hebrew Congregations, and the Hebrew Union College in 1875, contrary to the will and with the outspoken opposition of the protesting rabbis. This was hoped to become the rock of peace, unanimity and good will, and so it did among the congregations, but not among the rabbis. At the meeting of a commission in Philadelphia in December, 1879, appointed by the Union of A. H. C., the old feud came to the surface again as violently as ever. The sectarian newspapers took it up and increased the evil. They and their patrons embraced every opportunity to destroy the Union and the College. A banquet not strictly *kosher*, a lecture delivered by one of the teachers of the College, the proceedings of the Pittsburg Conference, the local prejudices of New York and Philadelphia, anything at all was made a pretext to destroy the Union and to antagonize the College, to render union, peace and concert of action impossible; and they did succeed in isolating some congregations even against the will of their respective members, but the Union and the College remained the rock of

peace and solidarity in the American Israel, the beacon light of American Judaism. And here are ninety American rabbis, peacefully and hopefully united, to be now and forever the nucleus, the center of gravity to all colleagues who are desirous to work in the name of God for the house of Israel and the sublime cause of humanity. Here we are, to redeem the American rabbinate from the odium of an autocratic and quarrelsome disposition; here we are, the largest number of American rabbis ever united on this continent, to unfurl to the breeze the banner of one God and one Israel. A bright morn-star has appeared on the horizon of our holy cause, with the success of this Central Conference. This is the exoteric object of this association, the triumph of progressive development, the progress achieved in one generation. Here we are, the oldest and the older, the younger and the youngest of our colleagues, to proclaim to all whom it may concern that a new era is opening in the history of the American Israel.

THE ESOTERIC OBJECT.

The esoteric object of this association is naturally less intelligible, although no less important—or rather more so—than the exoteric; because it is the main of the four causes of things, the final cause the aim and object of the whole, characterized in the Hebrew phrase of סוף מעשה במחשבה תחלה “the resultant deed from the startling thought.”

The main duty of a rabbi in Israel is to preserve, develop and exalt Judaism in strict adherence to its own spirit and a conscientious appreciation of the just demands of time and place and the circumstances they produce. The so-called orthodox or conservative men may be of a different opinion in regard to the rights of time, place and circumstances, contrary even to the admissions of the Talmud. In this association and conference no difference of opinion on this point can justly prevail, as the resolutions and decisions of former rabbinical conferences, both American and German, were adopted at once as an integral portion of the basis on which the development of Judaism shall be continued. This is the historical standpoint which acknowledges *eo ipso* the rights, claims and wants of time, place and circumstances as important factors in the development and progress of Judaism, without severing the present and future from the glorious and marvelous past of Judaism, the intelligible revelations of Providence in history. American Judaism, seemingly a new creation, in fact but the most recent

phase of Israel's ever progressive faith, built itself upon this basis; and we are American rabbis, fully agreed on its constructive principle. We can not afford and do not propose to make any concessions to the advocates of anachronisms or adherents of the immovable *statu quo*.

THE SPIRIT OF JUDAISM.

We are furthermore agreed, I trust, that the spirit of Judaism, made intelligible to us in its literary monuments and its historical revelations, is the essence of universal religion, the future religion of mankind, as its rays of light and fructifying energy are now the underlying principles and efficient cause of the civilized world's religious systems. Human reason can conceive no idea or ideal of Deity superior to the Jehovah of Moses, the absolute Being by whom and in whom the All exists, lives and perpetuates itself in its innumerable varieties of forms; who is in His manifestations, both in nature and history, absolute power, universal and sovereign intellect, supreme love and benignity, the only perfect being. So Moses teaches and defines the Supreme Being, and this is the underlying doctrine of Judaism. None can rise higher than to the highest, hence none did and none ever will rise above the Mosaic conception and revelation of Deity. On the contrary, human speculation in theology, science and philosophy has proved itself incapable of producing or even reaching the Jehovah of Mosaic revelation; it has submerged and obscured the main ideas on the one hand in a pool of anthropomorphisms and fetichisms, in order, as it is maintained, to accommodate the sublime thoughts to the weakness of human reason; and halts, on the other hand, in the professed ignorance of agnosticism or the abyss of despair of atheism. It is not unreasonable to maintain that the Jehovah of Moses is a divine revelation after we know that all mankind these thousands of years could not duplicate and not improve it. If we add thereto that all doctrines, precepts, commandments and ordinances of religion, be it form of worship, ethics, government or concerning Providence, personal immortality, reward and punishment, remission of sins, the conception of the world, the hopes and future of mankind on earth, and all other matters of religion can be derived only from man's cognition of Deity, and in rational harmony with the divine nature; admit as we must that the cognition of truth, the right, the good and the beautiful in all those matters must be in proportion to our cognition of God and his nature; and add thereto that the Mosaic Jehovah is the highest conception of Deity attainable by man; you

must admit that the spirit of Judaism is the essence of universal religion of mankind.

THE MESSIANIC REALM.

It need not be reiterated in this assembly that the Prophets, one and all, and after them the sages of the Talmud, the philosophers of the Middle Ages and the teachers of the nineteenth century, all of them, an unbroken chain of reasoners, maintain the very same thing: Judaism is the universal religion; and all of them predicted and hoped for the time when God will be king over all the earth, and God will be known as one, and one his name will be. The same idea has been variously expressed at different times. The coming of the prophet Elijah, the coming of the Messiah, the future world, the universal redemption, the unification and fraternization of the human family, are some of the names given to the same idea. In our century it was called the Messianic age, the Messianic realm, also the kingdom of the Messiah, always signifying the same thing—the final and universal triumph of the universal religion in theory and practice, in creed and deed, for the government of nations and the conduct of individuals. It was the mission of Judaism from its inception to become at the fulness of time the religion of the human family. Its mission in the conversion and fraternization of mankind, not merely because it claims to be divine revelation, but because it is the only twin sister of pure reason.

THE FORMS AND THE SPIRIT.

The preservation of Judaism means first and foremost the preservation of its spirit in its pristine purity and beauty. This is accomplished not only by theoretical and abstract teachings, reasonings, expounding and convincing arguments and illustrations; it must be done with the aid of adequate forms, institutions, usages and performances, in which the spirit is manifested. They are both educational means and the media of intercourse between the feeling and the reason, the emotional and the intellectual natures of man. Besides all that, they are the external signs and bonds of Israel's union as one congregation, the signs and tokens of this eternal fraternity, the organon of revelation and its custodian to the very end of its mission. Many, perhaps most men, can conceive the spirit only by the forms in which it appears, and to many others the form is the only comforter, and the only bond of union with Israel and the spirit of Judaism. Wherever the ancient, inherited, established and accepted forms and institutions, usages and performances are adequate to reach their end and fulfill their aim it is

our duty to guard and sanctify, to expound and to recommend them by words and deeds. Wherever the means are no longer adequate to the end, it is no less our duty to replace them by new and proper means.

Again, the development of Judaism signifies the liberation of its universal spirit from all antiquated, meaningless, tribal, merely national and merely local paraphernalia, which impress it with the appearance of one-sidedness and awkwardness, as a stranger in the land of the living, a foreigner in its own home, and to provide forms and institutions for the manifestation of the spirit, which are at least approximately universal and nearest to the understanding and feelings, the cogitation and sentiment of the largest community.

Here, however, lies the difficulty in the discharge of the rabbi's duties, and here begins

THE IMPORTANCE OF THE CONFERENCE.

The united Rabbis of America have undoubtedly the right—also according to Talmudical teachings—to declare and decide, anyhow for our country, with its peculiar circumstances, unforeseen anywhere, which of our religious forms, institutions, observances, usages, customs, ordinances and prescriptions are still living factors in our religious, ethical and intellectual life, and which are so no longer and ought to be replaced by more adequate means to give expression to the spirit of Judaism and to reveal its character of universal religion. It is undoubtedly the duty and right of the united rabbis to protect Judaism against stagnation and each individual rabbi against the attacks frequently made upon every one who proposes any reform measure. Let the attack be made hereafter on the Conference and let the honor of the individual be preserved intact. All reforms ought to go into practice on the authority of the Conference, not only to protect the individual rabbi, but to protect Judaism against presumptuous innovations and the precipitations of rash and inconsiderate men. The Conference is the lawful authority in all matters of form.

The united rabbis of America have undoubtedly the right and the duty to produce a uniform form of worship for all our houses of worship. This can not be done at once, as disintegration has spread its roots too far, and must not be done by adapting texts and forms from abroad, as Israel lends to many and borrows from none. It must be done gradually and originally—a beginning will be made to it in this meeting—with the consent and to the satisfac-

tion of all; and can be done lawfully and effectually by the Conference only.

All work done in contribution to such ritual must, of course, correspond with the principle that Judaism is universal religion and contains nothing contrary to it. In order to develop Judaism for this its mission, it must be provided with such ritual from which every intelligent person can utter his Maker's praise and adoration, can render thanksgiving to him who is the source of all that gladdens the heart of man, and pray to him who is the Father of all. in prose or in verse, from the Psalms of David and the Prophets, the typical prayers of the ancient sages and Hebrew poets, or the original composition of our own contemporaries, if it only has the character of universal religion and the eloquence of genuine piety.

The united rabbis have furthermore the duty to provide a catechism for the Sabbath-schools on the same principle with the ritual. This also must be done after mature deliberation, with the consent and to the satisfaction of the whole Conference, to imprint it with the authority of the entire Rabbinate of America. Hitherto we have given a number of such text-books resting on the authority of individuals, which critical minds do not consider the authorized expression of Judaism; and in fact some of these books are good and others are not, some are good yet and others are antiquated, some make concessions to superannuated orthodoxy and others to the sectarian views of our Christian neighbors, and others again to some predominating philosophy. We ought not allow the rising generation to depend on individual views and opinions in so important a matter as is American Judaism to us and the cause of humanity.

The united rabbis in conference assembled should annually give fresh impulses and new encouragement to the study of the literature of Israel, especially by giving out select subjects for investigation and research to individuals or committees, to be worked up in essays, treatises, reports, sermons or lectures, to be published in the Year Book of the Conference, in magazines or pamphlets and books. Unless the literature of Israel become the common property of the American Rabbinate it can not fully perform its duty to American Judaism and can not successfully unfold the spirit of universal religion contained therein.

Whatever advances the spirit of Judaism in its true character as universal religion it is the right and duty of the united rabbis in conference assembled to do, and to do it well, in the name of God

and Israel, for the sake of our country and our people, for the triumph of truth, humanity and righteousness.

Whatever the individual could not or should not do, and yet ought to be done in support of Israel's mission or in advancement of American Judaism, the Conference could and should do. The collective learning and piety is a power for good by sincere co-operation. If many support one, one is a power. If one sustains many, he becomes the wisdom and energy of many. If the spirit of Judaism is to be developed to universal religion and provided with the forms and means to be accessible to the common intelligence—and this is our mission and duty—we must have the united rabbinate, the annual Conference, the earnest and steady work of all our intellectual forces united in one power. With this Conference we enter upon the new phase of American Judaism as the free messenger of God to a free people, a kingdom of priests to anoint a holy nation. Let the work be equal to the ideal, and the success as rich as the Lord's promise to all his anointed messengers; "Jehovah said unto me, thou art my son, I have this day begotten thee."

The Conference proceeded to the business of temporary organization.

The Rev Dr. M. Landsberg, of Rochester, N. Y., and Rabbi E. N. Calisch, of Peoria, Ill., were elected respectively Vice-President and Secretary *pro tem.* in the absence of the Rev Drs. Sale, of St. Louis, and Berkowitz, of Kansas City.

The following members were found to be present: Rev. Dr. Israel Aaron, of Buffalo, N. Y.; Rabbi E. N. Calisch, of Peoria, Ill.; Rabbi A. Geismar, Cincinnati, O.; Rev. Dr. L. Grossman, Detroit, Mich.; Rev. J. Grossman, Youngstown, O.; Rabbi A. Gutmacher, Ft. Wayne, Ind.; Rev. Dr. A. Hahn, Cleveland, O.; Rev. Dr. M. Landsberg, Rochester, N. Y.; Rabbi Chas. Levi, Cincinnati, O.; Rev. I. Lewinthal, Nashville, Tenn.; Rev. Dr. M. Machol, Cleveland, O.; Rev. M. Faber, Titusville, Pa.; Rev. S. Mannheimer, Cincinnati, O.; Rev. Dr. L. Mayer, Pittsburg, Pa.; Rev. Dr. M. Mielziner, Cincinnati, O.; Rev. I. S. Moses, Chicago, Ill.; Rev. Dr. David Philipson, Cincinnati, O.; Rev. L. Reich, Atlanta, Ga.; Rev. N. Rosenau, Grand Rapids, Mich.; Rev. Dr. Samfield, Memphis, Tenn.; Rev. Dr. I. Schwab, St. Joseph, Mo.; Rev. Dr. E. Schreiber, Little Rock,

Ark.; Rev. L. Schreiber, Paducah, Ky.; Rabbi T. Schanfarber, Baltimore, Md.; Rev. Dr. S. Sonneschein, St. Louis, Mo.; Rev. M. Spitz, St. Louis, Mo.; Rev. L. Shapiro, Portsmouth, O.; Rev. Max L. Wertheimer, Dayton, O.; Rev. Dr. I. M. Wise, Cincinnati, O.

The order of business, as fixed by the Executive Committee, and amended to begin Monday morning at nine o'clock instead of ten, was accepted as follows: Monday morning at 9 o'clock, prayer by Dr. Mayer, of Pittsburg; reports of the Executive Committee on Constitution and Rules and discussion of the same; communications; paper by Dr. M. Mielziner, of Cincinnati, entitled, "Marriage Agenda"; discussion of the paper. In the evening, at 7:30 o'clock, prayer, by Dr. Moses, of Chicago; paper by Dr. Sonneschein, of St. Louis, on "Judaism in Its Relation to the Republic"; motions and resolutions to be submitted, and referred to the proper committees.

Tuesday morning at 9 o'clock, prayer by Rev. Charles Levi, of Cincinnati; paper on "Confirmation in the Synagogue," by Dr. D. Philipson, of Cincinnati; discussion of the paper, unfinished business, etc. Tuesday evening at 7:30 prayer by Rev. E. N. Calisch, of Peoria, Ill.; paper by Dr. A. Hahn, of Cleveland, O., entitled, "The Rabbi and the Congregation"; discussion of the paper; election of officers, and closing remarks by the Vice-President.

A communication from the congregations Tifereth Israel and Anshe Chesed, inviting the members of the Conference and their ladies to a carriage ride on Monday afternoon, and to a supper Tuesday evening at the Excelsior Club rooms, was read and accepted with thanks. On motion, the Conference adjourned for the evening, to meet Monday at 9 A. M.

SECOND SESSION.

Y. M. H. A. HALL,)
CLEVELAND, O., July 14, 1890. (

The Conference was called to order at 9:30 A. M., with President Dr. Wise in the chair. Prayer was offered by the Rev. Dr. L. Mayer, of Pittsburg, Pa.

The minutes of the preceding session were read and approved.

The Committee on Constitution and By-Laws reported, through Dr. Philipson, of Cincinnati. After much discussion, the following Constitution and By-Laws were adopted :

PREAMBLE.

WHEREAS, At the meetings of the Council of the U. A. H. C., and on other occasions, at which a number of rabbis have in the past come together, they have endeavored to organize themselves for mutual co-operation, encouragement and support; and

WHEREAS, Such organizations have been of inestimable benefit to those participating in their proceedings, and by their deliberations and resolutions have established certain reasons, guiding principles and precedents, which have become recognized as an authoritative expression of the best intelligence and purpose of their respective times; therefore, do we, the Rabbis of America, gathered in the city of Detroit, urged by the same needs and longings, herewith organize ourselves for like purposes.

Resolved, That the proceedings of all the modern Rabbinical Conferences, from that held in Braunschweig in 1844, and including all like assemblages held since, shall be taken as a basis for the work of this Conference, in an endeavor to maintain, in unbroken historic succession, the formulated expression of Jewish thought and life of each era.

ARTICLE I.—NAME.

This organization shall be known as the "Central Conference of American Rabbis."

ARTICLE II.—MEMBERSHIP.

SECTION 1. All rabbis in office, and all who have held the rabbinical office, all professors of rabbinical seminaries, and all persons worthy to be members of the Conference, shall be eligible to membership. All names shall be acted upon by the Executive Committee.

SEC. 2. Honorary members shall be elected only by the Conference at its general sessions.

SEC. 3. Every member of this association shall pay in advance the annual dues of five dollars (\$5), and be entitled to a free copy of the Association's publications.

ARTICLE III.—OFFICERS.

SECTION 1. The officers of this Conference shall be a President, Vice-President, Recording Secretary, Corresponding Secretary and Treasurer, who shall be elected annually, by ballot, shall fulfill the

duties incumbent upon such officers, and shall hold their offices until their successors have been elected.

SEC. 2. The five officers and seven additional members elected by the Conference shall be the Executive Board of the Association, to represent it, to hold their offices till their successors are duly qualified. They shall submit annually to the Conference a report of their official transactions. They shall outline and assign in advance the work of each meeting of the Conference.

SEC. 3. The Rev. Dr. Samuel Adler, of New York, the only surviving member in this country of the Rabbinical Conferences held after the year 1840, shall be and is hereby elected Honorary President of this Association.

ARTICLE IV.—MEETINGS.

This Association shall meet annually in general conference, on the close of the Sabbath day of the date preceding the Biennial Council of the U. A. H. C., and in the same city; and in such years when said Council is not convoked, the Conference shall meet at such time and place as the previous Conference or its Executive Committee ordained, which shall be announced by the officers in all Jewish journals at least four weeks prior to the meeting.

ARTICLE V.—OBJECT.

All business proper of the Association, and all matters appertaining to Judaism, its literature and its welfare, are legitimate business for the Conference, if brought before it in proper shape, *viva voce* by any member, or by communication from any individual, congregation or any other organized community. No business brought before the Conference shall lie over to another, unless referred to proper Committee.

The Association shall publish a Year Book, which shall contain, besides the proceedings of the Conference, such essays and communications as may have been accepted by the Committee of the Conference, to be furnished gratuitously to the members, to the press, and to interested parties; the balance of the edition may be sold by the officers, or be sent gratuitously to congregations, public libraries and special applicants, as the officers may decide.

In order to prevent an unfortunate colleague or his family from becoming humiliated as objects of charity, one-half of the annual dues of each member, being \$2.50, shall be set aside as a fund to be designated as the "Relief Fund of the Conference," to be used *only for the object* named, and to be disbursed by the Executive Committee.

On motion, it was resolved that all business before the Conference, and all communications, be deferred till this evening, in order to get to the paper of Dr. Mielziner.

A recess of five minutes was taken, and Dr. Mielziner proceeded to read his paper on "Marriage Agenda." (See Appendix A.)

The paper was given over for consideration to a committee of five, consisting of the Rev. Drs. Landsberg (Chairman), L. Grossman, Schwab, Mayer and Rabbi A. Gutmacher.

Telegrams and letters of regret for absence were received from the following gentlemen: Rev. Dr. Liebman Adler, of Chicago; Rev. J. Jacobson, of Natchez, Miss.; Rev. H. Elkin, of Salt Lake City, Utah; Rev. Eppstein, of Philadelphia; Rev. Dr. H. Berkowitz, of Kansas City, Mo.; Rev. Posman, of Pensacola, Fla.; Rev. Hess, of St. Paul, Minn.; Rev. I. Stemple, of Macon, Ga.; Rev. Gutman, of Syracuse, N. Y.; Rev. J. Stolz, of Chicago; Rev. M. Bien, of Vicksburg, Miss.; Rev. Rabbino, of Brunswick, Ga.; Rev. H. Veld, of Albany, N. Y.; Rev. Dr. M. Harris, of New York City; Rev. S. Frey, of Wabash, Ind; Rev. S. Marks, of Minneapolis, Minn., and Rev. Feuerlicht, of Hamilton, O.

On motion, a telegram of fraternal greeting was sent to the Honorary President, the Rev. Dr. Samuel Adler, of New York.

The Conference then adjourned to meet at 7:30 P. M.

THIRD SESSION.

CLEVELAND, O., July 14, 1891.

The Conference was called to order at 8 P. M., with President Dr. Wise in the chair. Prayer was offered by Dr. I. S. Moses, of Chicago.

Dr. S. H. Sonneschein, of St. Louis, Mo., was introduced, and read his paper on "Judaism in its Relation to the Republic."

After the reading of the paper the following resolution was offered:

Although it has been stated time and again that the Jews are no longer a nation, and they form a religious community only, yet

has this thought not been thoroughly appreciated by the community at large: we still hear of the "Jewish nation" and the "Hebrew people," and therefore this Conference feels itself called upon to declare once more that there is no Jewish nation now, only a Jewish religious body, and in accordance with this fact neither the name Hebrew nor Israelite, but the universal appellation Jew is applicable to the adherents of Judaism to-day.

DAVID PHILIPSON.

MAX LANDSBERG.

I. S. MOSES.

The paper of Dr. Sonneschein and the accompanying resolution were then open for discussion. The participants in the earnest and able debate that followed were Drs. Landsberg, Philipson, Mayer, Schwab, Wise, Aaron, Grossman and Sonneschein. Many more asked recognition from the Chair, but a motion for the previous question cut off further debate. The resolution was put to the Conference, and lost by a vote of 13 to 12. Rev. I. Lewinthal, of Nashville, moved for reconsideration, which was carried. On motion, the question was then laid on the table till the next morning's session.

The following resolutions were handed in:

ON PRAYER-BOOK.

I take the liberty to move that a committee be appointed to compile a new prayer-book, to be used on all occasions in the synagogue and the home.

DR. AARON HAHN.

On the same subject were resolutions as follows:

The venerable President stated in his opening address, the principal object of the Central Rabbinical Conference is, to work out a uniform system for the practice of Judaism in the family, the school and the synagogue. In conformity with this declaration, which meets with our hearty approval, we deem it of the utmost importance that we devise means for establishing a uniformity in the mode of public and private worship of those congregations and individuals adhering to the reform principles of Judaism; be it, therefore,

Resolved, That a committee of fifteen members of this Conference be appointed to lay out a plan for accomplishing this object. This committee shall divide among themselves the elaboration of the various portions of our liturgy, embodying therein the essential elements and parts of our traditional worship, and adding such pieces of devotion agreeable to the advanced state of the religious sentiment of our day. As a principal feature of this work it appears to us commendable to compose, for the purpose of alteration in the

worship, a set of three or four rituals for Sabbaths and week-days. The committee shall consult the various existing Jewish prayer-books and adopt therefrom such portions as prove to them of an edifying and elevating character, and, in general, as consistent with the standard suggested above. The work of this committee shall be undertaken at an early date, in order to enable them to lay the material of such uniform ritual before the next Conference.

S. MANNHEIMER.
DR I. SCHWAB.

Moved by S. H. Sonneschein :

WHEREAS, It can not be denied by even the most scrupulous and conservative among the members of this Conference that a demand for a standard Union Prayer-book is prevailing everywhere in the reformed synagogue of American Israel ; and,

WHEREAS, This general and urgent demand is prompted by the principal motive and the sure prospect that such a uniformity in our ritual would serve as the strongest factor in the consolidation of American Judaism, and in the best patriotic and religious sense of the word ; therefore, be it

Resolved, That this Conference elect a committee of five to be so instructed and authorized as to submit to the next annual meeting a thoroughly digested and completely arranged manuscript for the publication of such a new Union Prayer-book, a book whose literary merit be above reproach and whose truly Jewish devotional character be beyond criticism ; and, be it further

Resolved, That the Prayer-book thus contemplated will have to evince not only a thorough sympathy with the ideal of a Religion of Humanity, but must in its main features with the same firmness of purpose adhere to the sacred language and living historic mission of Israel in all its prominent details and arrangements in every popular branch of its æsthetic as well as its ritualistic aims and object. Fraternally submitted,

S. H. SONNESCHEIN.

A resolution to the same effect was also received from the Rev I. Stemple, of Macon, Ga. The resolutions were referred to a committee consisting of Drs. S. Sonneschein, A. Hahn, I. Schwab, Rev. S. Mannheimer and Rabbi E. N. Calisch.

SABBATH-SCHOOL.

The following appeal was read to the Conference :

AN APPEAL TO THE CENTRAL CONFERENCE OF AMERICAN RABBIS.

GENTLEMEN :—The members of the Central Conference of American Rabbis are hereby urgently requested by the Executive Board of the Hebrew Sabbath-school Union of America to exert their influence, both collectively and individually, to have their re-

spective Sabbath-schools join the Hebrew Sabbath-school Union of America.

Respectfully submitted,

MR. M. LOTH, *President*

RABBI CHAS. LEVI, *Secretary*.

Referred to committee: Dr. M. Samfield, Rabbis Chas. Levi and M. Wertheimer.

A resolution was offered by the Rev. Faber, of Titusville, Pa., that a reassertion of the Declaration of Principles of the Pittsburg Conference of 1885 be made by this Conference, and to appear in the Year Book of the Conference. Referred to Drs. Schreiber, Machol and Faber.

The following resolution was handed in by Dr. I. S. Moses:

Be it resolved, That a committee of three be appointed to report to the Conference by to-morrow afternoon, as to the best of the existing Sabbath-school books for Biblical History and Ethics; such books to be recommended to the Sabbath-school Union to make suitable arrangements with the respective authors or owners of copy-right for purchase of the same.

I. S. MOSES.

Referred to same Committee on Appeal from Sabbath-school Union.

On motion, the Conference then adjourned to meet next day at 9 A. M.

FOURTH SESSION.

CLEVELAND, July, 15, 1891.

Conference called to order at 9 A. M., with President Dr. Wise in the Chair. Prayer was offered by Rabbi Chas. Levi. Minutes of preceding sessions read and with slight changes approved.

The Chairman of the Conference stated that he had read in one of the morning papers that a member of the Conference "threatened to bolt." It was explained that in the debate on the eligibility to membership, Dr. Schwab had said he would withdraw if laymen were admitted as members. The Chairman insisted that an explanation should be made. On motion, Dr. Sonneschein was appointed to see Dr. Schwab and elicit an explanation from him.

Dr. Philipson was then introduced and read his paper on "Confirmation in the Synagogue." (See Appendix B.)

The paper was discussed by Drs. Samfield, Grossman and Schreiber.

The following resolution was introduced by Dr. Wise :

Resolved, That a committee of three be appointed to report to next year's Conference the syllabus of Dr. Philipson's paper on the subject, and add thereto such elaborations, amendments and recommendations as they shall deem proper.

Amended to be a committee of five instead of three, it was referred to Drs. Wise, Philipson, Samfield, Grossman and Moses.

The Committee on Ritual reported as follows :

To the Gen'ral Conference of American Rabbis :

GENTLEMEN :—We, your committee appointed to consider the propositions for a Union Prayer-book submitted to the Conference, beg leave to report as follows :

WHEREAS, It can not be denied that a demand for a Standard Union Prayer-book is prevailing everywhere in the reform synagogue of American Israel ; and,

WHEREAS, This demand is prompted by the motive and prospect that such a uniformity in our ritual would serve as a powerful magnet to draw together the varying and desperate religious views and sentiments of American Reform Judaism, and serve as an expression of its noblest aspirations ; be it, therefore,

Resolved, That this Conference elect a committee of ten, to be instructed and authorized to submit to the next annual meeting the material for such a uniform ritual for public and domestic service ; and, be it further

Resolved, That this ritual embody the oldest and essential elements and best parts of our traditional worship, by adhering as much as possible to the sacred language and living historic mission of Israel, adding such elements of devotion as are in full sympathy with the advanced and progressive sentiments of the religious thought of to-day. Be it further

Resolved, That it is deemed advisable to compose a set of three or four rituals for alternation on Sabbaths and on such holidays where alternation is commendable. Be it further

Resolved, That the equivalents of the Hebrew prayers given in the vernacular be more in the nature of original productions than of mere translations. Be it further

Resolved, That the service for the Day of Atonement be so arranged as to give a series of meditations, psalms, responsive readings, etc., for use during the intervals of the regular service. Be it further

Resolved, That an appendix be attached, containing rituals for confirmation, marriage and burial, services for death, anniversaries (Yahrzeit, and for the Seder) and a selection of hymns.

DR. SONNESCHEIN, *Chairman*.

DR. HAHN.

DR. SCHWAB.

RABBI MANNHEIMER.

RABBI E. N. CALISCH, *Secretary*.

The report of the committee was adopted and the Chair appointed the following committee: Drs. Sonneschein, Sale, Philipson Adolph Moses, Grossman, Machol, Landsberg, Berkowitz, Mayer and Rabbi Charles Levi.

Dr. Schwab then gave a correction of a misinterpretation that had been made of his words by a daily paper, and declared that he was no dissenter, but was for unity, heart and soul.

The Committee on Dr. Mielziner's paper on "Marriage Agenda" reported as follows:

To the President and Members of the C. C. of A. R.:

GENTLEMEN:—The committee appointed by your honorable body relative to the "Agenda for the Solemnization of Jewish Marriages," as proposed by the Rev. Dr. M. Mielziner, beg leave to report that they heartily commend the ritual as suggested by the learned gentleman, and that with the emendation of very few modifications of an insignificant character, your committee most cheerfully indorse Dr. Mielziner's ceremonial as very serviceable and completely worthy of general adoption. Very respectfully,

L. MAYER.

M. LANDSBERG.

A. GUTMACHER.

Dr SCHWAB.

L. GROSSMAN.

It was decided, on motion, that this committee after making proper emendations submit their report with paper to the General Committee on Ritual.

The committee on the resolution to reassert and embody in the Year Book of the Conference the Declaration of Principles made by the Pittsburg Conference, submitted two reports, as follows:

(a) MAJORITY REPORT.

To the Central Conference of American Rabbis :

The majority of your committee on the resolution : " Resolved, That the Declaration of Principles adopted by the Pittsburg Conference be reasserted and inclosed in the Year Book of the Conference," beg leave to say that we heartily recommend the above resolution for acceptance.

M. FABER.

DR. E. SCHREIBER.

(b) MINORITY REPORT.

To the Central Conference of American Rabbis :

I am opposed to have the Declaration of Principles adopted by the Pittsburg Conference inserted in our Year Book, for the reason that at the time of their adoption I was opposed to some of them, and am still opposed to them, and am also aware that there are members of this Conference who are likewise opposed to them.

DR. M. MACHOL.

On motion, the reports were amended to the effect that a committee of three be appointed to collect all the declarations of reform that have been adopted by various Conferences, and record them in the Year Book. The Chair appointed Drs. Schwab, Mayer and Schreiber as the committee. The Secretary was instructed to act in conjunction with Dr. Mayer to secure material from Dr. Adler, of New York.

The Committee on Appeal from Sabbath-school Union and the resolution of Dr. Moses reported as follows :

Gentlemen of the Central Conference of American Rabbis :

Your committee to whom was referred the Appeal of the Sabbath-school Union of America unanimously concur with the sentiments of the Executive Committee of the H. S. S. U. of America, and recommend that each rabbi of this Conference exert his utmost to further the aims and objects of this union.

Furthermore, the communication of Dr. Schreiber, being in its nature a prepared paper on "How to teach Biblical History in our Sabbath-schools," we recommend to be read to the Conference.

The resolution of Dr. I. S. Moses, providing for an examination and recommendation of books of Biblical History and Ethics with a view to recommending the same to be purchased by the Hebrew Sabbath-school Union of America, offers to your committee the difficulty of lack of time which such an examination of such books would require. We, therefore, deem it more expedient that a committee of three be appointed to act upon the suggestion of the

resolution and report the same to the Executive Committee of the Central Conference during the coming year.

DR. M. SAMFIELD.
CHAS. LEVI.
MAX WERTHEIMER

The report was adopted by its paragraphs and then as a whole. Rabbis Chas. Levi, Faber and Reich were appointed the committee.

Dr. Schreiber then read a paper on "How to Teach Biblical History in our Sabbath schools." (See Appendix C.)

On motion, the Conference now went into election of officers, leaving all unfinished business in the hands of the Executive Committee.

The Chair appointed Drs. Sonneschein, Spitz and Reich as Committee on Nomination, and the Revs. Schanfarber, Mannheimer and J. Grossman (of Youngstown, O.) a committee to draft resolutions of thanks.

After a short recess the Committee on Nominations reported as follows:

For President,	DR. I. M. WISE.
" Vice-President,	DR. M. LANDSBERG.
" Corresponding Secretary,	DR. D. PHILIPSON.
" Recording Secretary,	DR. H. BERKOWITZ.
" Treasurer,	DR. A. HAHN.

Executive Committee: Drs. Sonneschein, M. Machol, L. Mayer, M. Mielziner, J. Stolz, M. Samfield and Adolph Moses.

The Secretary was instructed to cast the vote of the Conference for the officers nominated, which was done, and the President declared them duly elected and qualified.

The Committee on Resolutions of Thanks reported as follows:

We, the committee appointed to draft resolutions of thanks to all those who have extended us their hospitality, and thereby rendered the stay of the members of the Central Conference of American Rabbis in the city of Cleveland pleasureable and materially aided us in the performance of our work, do hereby propose the following:

Resolved, That our thanks are eminently due and are hereby tendered to the two congregations, Tifereth Israel and Anshe Chesed, their officers and spiritual leaders, the Rev. Drs. A. Hahn and M. Machol,

to the Excelsior Club, the Board of Directors of the Jewish Orphan Asylum, to the Press and to the Young Men's Hebrew Association, for having placed at our disposal the use of their hall, .

Resolved, That we acknowledge the able manner in which the officers of this organization have discharged their duties.

S. MANNHEIMER.

J. B. GROSSMAN.

TOBIAS SCHANFARBER.

The resolutions were adopted as read, and after listening to a spirited and eloquent address from Vice-President Dr. M. Landsberg, the Conference adjourned to meet in the evening at the Excelsior Club Rooms.

LAST SESSION.

EXCELSIOR CLUB ROOMS, }
CLEVELAND, July 15, 6 P. M., 1890. }

The Conference met first around the bounteous board, spread in the dining-room of the Excelsior Club, by the gracious hospitality of the Jewish citizens of Cleveland. After the repast had been fully discussed and toasts indulged in by various members of the Conference and gentlemen of the city, the Conference adjourned to the spacious hall of the Club.

Rabbi E. N. Calisch, of Peoria, Ill., offered prayer, and Dr. A. Hahn read his paper on the "Rabbi and the Congregation." (See Appendix D.)

After a few remarks from the President, the First Annual Council of the Central Conference of American Rabbis adjourned to meet in Baltimore in 1891.

EDWARD N. CALISCH,

Secretary pro tem.

[APPENDIX A.]

THE MARRIAGE AGENDA.

A Paper read by Prof. Dr. M. Mielziner.

Mr. President and Members of the Central Conference :

In compliance with the request of the Executive Committee of our Conference, I have drafted a plan of a ritual for the solemnization of Jewish marriages. In submitting this plan I beg leave to preface it with a brief account of the origin and the development of the mode of solemnizing marriage as hitherto established in Judaism. This will the better enable us to distinguish between the essential and the non-essential in the customary marriage ceremonies. What I have to say in this respect will, of course, not be a new revelation to my learned colleagues, who are certainly familiar with the sources of this subject. Moreover I have already treated of this subject more fully in my book on "The Jewish Law of Marriage and Divorce," and shall, therefore, restrict myself to its principal points only.

The act of entering into this most important and most sacred of all domestic relations was ever attended with some forms and solemnities which varied in different ages and countries. What is the purpose of such forms and solemnities? It is to impress the parties to the marriage with the importance of the step they are about to take, and with the sacredness of the mutual duties their new relation imposes upon them, and, besides, to manifest the fact that they have been lawfully united as husband and wife.

In the Mosiac law no fixed forms of concluding marriages are mentioned. But the distinction occasionally made in the law between the *betrothed* and the married woman (Deut. xx. 7; xxii. 22-29) points to some kind of formality by which that different state was marked. In the words **וארשתוך לי לעולם** (I betroth thee unto me forever, etc.), in which the prophet Hoshea (ii. 19-21) alludes to a betrothal, and which the *Karaites* still use to recite in their wedding ritual, we have perhaps the oldest formula used in the biblical period on the occasion of betrothals.

It was not till the time of the Second Jewish Commonwealth, when the Rabbinical law developed on the basis of the Mosaic code, that certain legal formalities were established for the act of contracting marriage. With the intervening lapse of time, varying from one month to a full year, the act consisted of two distinct parts, namely, the *Betrothment*, termed **אירוסין** or **קדושין** and the *Nuptials*, termed **נישואין** or **חופה**.

The betrothment is according to Rabbinical and even already according to the Mosaic Law, not a mere promise to marry, but it is the very initiation of the marriage contract. The betrothed parties are regarded as married, though not yet entitled to the marital rights nor bound to fulfill any of the mutual duties of conjugal life, as long as the *marriage* was not consummated by the nuptials. The betrothment could be dissolved only through death or a formal divorce.

In accordance with the general theory of the Talmudical law that no contract can be formed by mere consent of the parties, but that the consent has to be manifested by a certain legally established act or formality, in order to make the contract valid, the mere consent of the parties to marry each other is not sufficient to constitute a betrothment, but a certain act or formality is required by which the mutual consent is legally manifested. For this purpose there are two especial formalities, either of which gives legal validity to its marriage contract, one termed **כסף**, the other **שטר**.

The betrothment or marriage contract by **כסף**, consisted in this, that, in the presence of two competent witnesses the man gave to his chosen bride a piece of money or any object having the value of at least one *Peruta*, with the words: "Be thou consecrated (or wedded) to me." This formula could also be replaced by other words, expressing the same idea, as: "Be thou my betrothed," "Be my wife," "Be mine," or similar phrases. The first-mentioned formula, however, was more generally used. It was later on, probably not earlier than in the twelfth or thirteenth century, increased by the words: **כרת משה וישראל** (according to the law of Moses and Israel), and when about at the same period it became customary to perform the act of betrothment by means of a plain ring instead of a piece of money, the words **בטבעת זו** (by this ring) were added, so that the formula now reads: **הרי את מקודשת לי בטבעת זו כרת משה וישראל**.

The betrothal by **שטר** consisted in giving to the bride a written document containing the formula before mentioned, instead of a

piece of money or its value. This mode of betrothment, however, seems to have been resorted to only under extraordinary circumstances, as the first mentioned mode prevailed.

The ritual law of the Talmud required that a benediction be pronounced at the betrothment. This benediction, termed **ברכת אירוסין**, was, according to Talm. Kethuboth 7b, formulated by Rab Judah bar Jecheskel, the founder of the academy of Pumbeditha, in the third century. It expresses the Lord's praise because of the regulation and sanctification of matrimony. Besides, it alludes to the law that the betrothed parties are not permitted to enter upon the conjugal life before having completed their union by the ceremonies of the nuptials. The legal validity of the betrothment is by no means affected by the omission of the benediction.

By the way, it may be mentioned here that rabbinical authorities of the Middle Ages already criticized the phraseology of this benediction. They found it strange that here (**רצונו על העריות** ואסר לנו את הארוסות) a benediction is pronounced for a *prohibitory* law, which is without parallel in the Jewish liturgy, as this otherwise established benedictions for the fulfillment of *commandatory* laws only. Besides, the objection was raised that in the phrase **ע"י חופה וקידושין** the order of the succession of the two acts is reversed since betrothal precedes the nuptials. (See Rabbenu Asheri's remark is his epitome of Tal. Kiddushin.) Concerning the last-mentioned objection some maintain that the phrase originally read **חופה בקידושין**, but the **ב** without Dagesh having almost the sound of a *vaw*, was by mistake replaced by the letter **ו** (See **חלקת מחוקק** on Eben Ha-Ezer xxxiv. i.)

As regards the *nuptials* (**נישואין**), the most essential act of the same consisted in conducting the bride from her home to that of the bridegroom, or a place representing his home. By this act, indicating that she was now placed under his marital authority, and that they now commenced to live together as husband and wife, the marriage was regarded as consummated.

The religious ceremonies attending the nuptials consisted mainly in the recital of **ברכות נישואין** the nuptial benedictions, either by the groom himself, or by any of his friends present. These benedictions refer to the divine origin of marriage, and invoke God's blessing upon the young couple. The Mishna, dealing mainly with the *legal* forms of marriage, makes no mention of the benedictions, but a Baraita mentions them under the name of **ברכות ההנים**

without however formulating them. It is the Gemara (Kethuboth 8a) which quotes them in their present form on the authority of the above-mentioned Rab Judah bar Jecheskel.

Before the parties entered into conjugal life it was generally regarded necessary to write a document termed כתובה, the marriage deed, containing some articles of marriage settlements by which the wife was entitled to receive a certain sum from her husband's estate in the case of his death or in the case of her divorcement. In some places, however, it was not deemed necessary to write such a formal document, as the husband was regarded bound to the contracts of the Kethuba though not made out in writing.

Since the fifteenth or sixteenth century it became customary to combine the act of betrothal with the ceremonies of the nuptials on the wedding day. The combined act generally took place under a canopy or baldachin which represented the ancient חופה, the bridal chamber. Instead of such a canopy a simple מלית or shawl was used in some countries with which the heads of the bridal couple were covered during the benediction. Some authorities claim that the real חופה is any room in which the groom and bride have their first tête-à-tête. (See Eben Ha-Ezer lvi. R. Moses Isserles' gloss.)

It was also customary to read the כתובה between the combined acts, and to introduce the ritual of the betrothment as well as that of the nuptials with a benediction over a cup of wine as a symbol of joy, and finally to let both the groom and the bride drink of each of the two cups. This latter custom, however, belongs to the post-Talmudic period.

In the modern mode of solemnizing Jewish marriages the essential elements of the combined acts of betrothal and nuptials are retained though more or less modified. These essential elements are: the placing of the wedding-ring on the bride's finger by the groom in the presence of two witnesses; and the recital of the formula of betrothment by him, preceded by a benediction, the ברכת אירוסין, and followed by the nuptial benedictions, ברכות נישואין.

Some immaterial and obsolete ceremonies and usages, however, are mostly done away with, and replaced by other forms more in harmony with the views and the tastes of our time. Of the usages mostly dispensed with, I mention especially the canopy (chuppah) spread above the heads of the couple during the marriage ceremony, and the use of the Kethuba. Formerly, when, as was often the case, the marriage ceremony took place in open air, such a canopy was regarded necessary as a representation of the bridegroom's home, into

which he conducted his bride, and besides it added somewhat to the solemnity of the occasion. In our time the room in which the marriage ceremony is performed, be it the hallowed place of worship or a place of family or social gathering, represents more fittingly the original *Chuppah*.

Regarding the *Kethuba*, it is true that great importance was in ancient times attached to that document, as long as the wife was not regarded as a legal heiress to the estate of her deceased husband, and as long as a man could divorce his wife against her will. Her claim to which she was entitled by the *Kethuba*, secured her at least a little sum in case of her becoming a widow, and proved in many cases an effective means of protecting her against a rash and inconsiderate divorcement. Since the wife in our days is in both respects sufficiently protected by the civil laws of the country, and in many cases also by special marriage settlements made in more legal and binding form, the *Kethuba* has entirely lost its former importance, and is an unnecessary, useless formality.

To the laudable innovations almost generally adopted in the wedding ceremonial belong :

(1) The introductory address by the officiating rabbi, in which he reminds the parties to the marriage of the importance of the step they are about to take, and of the sacredness of the mutual duties which their new relation imposes upon them.

(2) The question put to each of the parties, whether they of their own free will consent to be united as husband and wife, and pledge themselves to fulfill their respective duties in love and faithfulness.

In some respects, however, there is no uniformity in the modern mode of solemnizing marriage. The main difference concerns the language of the ritual. Instead of the established Hebrew formula of betrothment and the benediction preceding and following it, some modern rabbis prefer to use a corresponding formula and corresponding prayers in the vernacular. I think that even from a strictly rabbinical standpoint there can be no objection against this innovation. Regarding the formula of betrothment, Maimonides expressly says :

וַיֵּשׁ לְאִישׁ לְקַדֵּשׁ הָאִשָּׁה בְּכָל לָשׁוֹן שֶׁהִיא מְכַרֶּת וְכוּ

"A man may betroth the woman in any language or phrase which she understands, and which expresses the meaning that he betrothes her." (Hilchoth Ishoth iii 8; see also Beth Shemuel on Eben Ha Ezer xxvii. 1.)

Regarding ritual benedictions in general, the same authority says :

כל הברכות כולן נאמרין בכל לשון והוא שיאמר כעין שתקן
חכמים ואם שינה את המטבע הואיל והזכיר אזכרה ומלכות
עין הברכה אפילו בלשון חול יצא.

"All ritual benedictions may be recited in any language provided their contents, as established by the sages, is retained. Hence, though one in reciting them changed their form, as long as God's name and his dominion are mentioned and the main contents of the benediction is rendered, be it even in a common language, still he has done his duty." (Hilchoth Berachoth i. 6.)

The main reason for retaining the marriage ritual in the Hebrew language is the regard for the prevailing custom among our fellow-believers in all countries of the world. There are, besides, circumstances where the use of the Hebrew ritual becomes necessary, namely, in cases where one or both of the parties to the marriage are foreigners, not yet sufficiently familiar with the language of the country.

I, therefore, deem it advisable that in the Agenda to be adopted by our Conference the ritual be given in Hebrew as well as in English, and that it be left to the option of the officiating minister to use either of them.

In the Hebrew ritual I would suggest only a few changes, or rather omissions, which, for obvious reasons, have already been adopted by some of our progressive colleagues in this country (f. i. in the Agenda contained in the Rev. Dr. Szold and Jastrow's Haus-Andacht.)

It is a matter of course that the English ritual is not to be a mere translation of the Hebrew, though retaining its general character and contents.

The custom of using cups of wine at the wedding ceremony originated in the post-Talmudic period, as the Talmud makes no mention of it. Maimonides mentions it, but not as absolutely necessary. He says:

ואם יהיה שם יין -- מסדר את כולן על הכוס וכו'

(Hilchoth Ishoth x. 4; compare Maggid Mishne on this paragraph.) In wedding sermons, the cup of wine from which both bride and bridegroom drink has, as you know, often been symbolized as an indication that the young couple are willing henceforth to drink from the cup of life whatever Providence may allot to them. But ingenious and beautiful as this symbolic meaning may be, it is certain that it was not originally connected with that custom.

Many of our modern rabbis abolished this custom as unnecessary and incompatible with the solemnity of the occasion. I would suggest it be left to the judgment of the officiating minister whether to practice this, certainly unessential, custom or not.

Also the use of two wedding-rings instead of one should be optional. The purpose of this innovation is to express the full equality of woman with man in the conjugal relation, so that just as he consecrates her to be his alone, so she consecrates him to be hers alone, in person and affection. But to express this idea it is not just necessary that the bride also on her side tenders a ring to the groom; it will suffice to let her pronounce a formula of consecration similar to that with which he consecrates her.

In conclusion, permit me to say that, impressed as I am with the desirableness and the necessity of effecting more uniformity not only in the wedding ceremonial but also in all affairs of religious life, especially in the prayers and ceremonies of our public worship, as the principle of *איש הישר בעיניו יעשה* (every one doing as he pleases) has always proven detrimental to the sacred cause of Judaism, still I am of the opinion that we must beware of going to the extreme in this respect, by endeavoring to establish uniformity even in the minutest particulars of religious practices. Let us not seek that uniformity which has no room for individual opinions, no regard for local wants and circumstances, and which excludes all variety and all freedom of action. Such uniformity leads to stagnation. In this period of transition through which American Judaism is evidently passing and in which the views concerning many religious questions are still so widely differing, in this period especially let our motto be: Uniformity in essentials, freedom and variety in that which is unessential and of less importance.

MARRIAGE AGENDA.

1. *Wedding Address* by the officiating minister.
2. *Question* to the couple*, which may be introduced in the following way:

Before proceeding to the sacred act by which you are to be united in wedlock, I have to ask you the following:

Mr (name of the bridegroom), do you of your own will and consent wish to be united in marriage with this your bride, and do you pledge yourself to fulfill your duties as her husband in love and fidelity?

If so, please answer: "Yes."

And you, M (name of the bride), do you of your own free

will and consent wish to be united in marriage with this your bridegroom, and do you pledge yourself to fulfill your duties as his wife in love and fidelity?

If so, please answer: "Yes."

3. *Benediction*, either in Hebrew or in English.

Be praised, O Lord our God, Ruler of the Universe, who hast sanctified us through thy law and hast instituted the holy state of matrimony, and by the union of husband and wife has provided for the welfare and happiness of mankind. Be praised, O God, who sanctifiest us through the holy covenant of matrimony.

Amen.

4. *Espousals*.

(Minister to the bridegroom):

Mr . . . , espouse now this your bride by means of a ring, according to the usage and customs in Israel. Place your ring on the (index) finger of her right hand, and pronounce the following words:

"Be thou consecrated to me as my wife according to the law of God and of man."

(Minister to the bride):

Please repeat the following words:

"Be thou consecrated to me as my husband according to the law of God and of man."

5. *Prayer*, either in Hebrew or in English.

O God, who art glorified in all thy creation, thou hast created man in thy image and hast implanted in his heart noble impulses of love and kindness, and desires for joy and happiness.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל הָעֲרִיּוֹת. וְאָסַר לָנוּ אֶת
הָאֲרוּסוֹת. וְהִתִּיר לָנוּ אֶת
הַנְּשׂוּאוֹת לָנוּ. עַל יְדֵי חֲפָה
וְקִדּוּשִׁין. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ
עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֲפָה
וְקִדּוּשִׁין:

הֲרִי אֶת מְקַדְּשֶׁת לִי בְּטַבְעַת
זוֹ כֶּבֶת מִשָּׁה וְיִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. שֶׁהִכָּל בָּרָא לְכַבֹּדוֹ:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם
בְּצַלְמוֹ. וּבְצֵלֶם דְּמוּת תְּבִנִיתוֹ
הִתְקִין לוֹ מִמֶּנּוּ בְּנִין עֲרֵי עֵר.
בְּרוּךְ אַתָּה יי יוֹצֵר הָאָדָם:

Thou hast destined woman to be man's helpmate, to share his joys and his sorrows, and to assist him in his labors and endeavors. Be praised, O God, who providest for the happiness of man.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם . אֲשֶׁר בָּרָא שָׂשׂוֹן
וְשִׂמְחָה . חֶתֶן וּבְלָה גִילָה וְרִנָּה .
דִּיצָה וְחִדְוָה . אֶהְבָּה וְאַחֲוָה .
וְשָׁלוֹם וְרַעוּת . שִׂמְחָה וְשִׂמְחָה
רַעִים הָאֲהוּבִים כְּשִׂמְחָה יִצְרָךְ
בְּנוֹ עֶרְוֹ מִקֶּדֶם . בְּרוּךְ אַתָּה יי
מְשַׂמֵּחַ חֶתֶן עִם הַבְּלָה :

We beseech thee, O God, grant that these two, who in thy presence have pledged love and fidelity one to the other and who are now united in marriage, may experience the ennobling influence and the richest blessings of this union. Grant them thy divine protection, bless their labors, and may their undertakings prosper. May they ever live together in love and peace, and find their greatest joy in making happy one the other. May their home which they found this day be a true home in Israel, adorned with the ancestral virtues of piety and purity, of modesty and charity. Be praised, O God, who causest the heart of bride and bridegroom to rejoice. Amen.

6. Declaration and Final Benediction.

By virtue of my sacred office and by the authority of the laws of this State and country I now declare you husband and wife, united in legal and valid marriage, according to the law of God and man.

בְּרַכְךָ יי וְיִשְׁמְרֶךָ

The Lord bless you, and guard you :

The Lord make his countenance shine upon you, and be gracious unto you ;

The Lord lift his countenance upon you, and give you peace, peace in your hearts, and in your home. Amen.

[APPENDIX B.]

CONFIRMATION IN THE SYNAGOGUE.

By Dr. David Philipson.

The ceremony of confirmation is an established fact in the public service of Judaism, not only in all the reformed, but in many of the conservative congregations. The efficacy and beauty of the act have appealed so strongly to all who have the welfare of our youth at heart that it appears strange to hear any objection raised, and, in truth, in our day these objections are only heard very rarely. Time has wrought a wonderful change here. What was looked upon as a startling and dangerous innovation in the beginning of the century is now accepted as a matter of course. Confirmation needs no justification now, although at the time of its introduction it required its apologists. It was decried as a servile imitation of Christianity, as entirely foreign to the spirit of Judaism. Its advocates found it necessary to appear in the lists of literature and to break a lance in its defense. More than twenty years after the first ceremony had been performed, Dr. Herxheimer deemed it incumbent upon himself to thoroughly investigate the whole subject in answer to the charges and objections entered by the opponents. In a very interesting and learned paper on the theme, "Ueber die synagogalische Zulaessigkeit und Einrichtung der Confirmation," published in the year 1835, he clearly showed, in answer to the question, "In wie weit ist eine Confirmation in der Synagoge zulaessig?" that although traditionally the ceremony was foreign to the synagogue, yet in view of the needs of the time and the changed religious conditions, confirmation was not only permissible in, but highly advantageous to the synagogue. (See Geiger's "Wissenschaftliche Zeitschrift fuer judische Theologie," I. 68 ff.) It is not necessary to review these grounds and reasons now, nor to show that confirmation is a permitted act. It has become part and parcel of the public service of Judaism, and these early discussions as to its validity have only a historical value. Like all the religious customs of Judaism it arose and was introduced at a time when the need for it

was felt, and it will be retained as long as it is conducive to the welfare of the religion. When it is no longer so it will be abolished, as all religious forms must be when they have lived their day, to make room for something better.

Although a Jewish writer of the present day need offer no apology for his co-religionists for having adopted confirmation, nor give any reasons for its validity, yet a historical review, especially of the early days which marked the introduction of the ceremony, may not prove uninteresting.

The first official recognition was extended to the ceremony by the Jewish Consistory at Cassel in the year 1809; it devoted two paragraphs to the duties of the rabbi, the tenth and the eleventh, which read as follows: "(10) The rabbi must supervise the schools and charitable institutions of the Jews so that the good intentions of the state may be realized. (11) He must prepare the young for confirmation and himself perform the act of confirming them."

In accordance with this resolution the first confirmation of which we have any record took place in Cassel in the year 1810, through the agency of the Westphalian Israelitish Consistory. One boy was confirmed and blessed by the rabbi. Yet the friends of the movement were diffident at the start. The ceremony was performed, not in the synagogues, but in the school-rooms; not by the rabbis, but by the teachers; not with girls, but only with boys. This, however, soon changed. The ceremony obtained its first legal sanction in Denmark in 1817. In the temple at Hamburg Dr. Kley confirmed a mixed class in 1822, the first time that the ceremony was performed anywhere in the house of worship. The first class of girls in Frankfort was confirmed in 1828, although the act had been performed already two years before. In Munich the first confirmation of girls took place in 1831. Legal sanction was given to the act in Hessen and Saxony in 1835. A great victory was gained by the friends of the movement, when in 1831 the learned orthodox rabbi, Solomon Eger, in Braunschweig, and about the same time Loeb Berlin, in Cassel, confirmed classes. From then on it was gradually introduced throughout Germany, obtaining in many places the sanction of the government. In France the first ceremony took place in 1841 in the city of Bordeaux. On the 12th of October, 1843, twenty boys and twenty-two girls were confirmed in the great synagogue of Paris by the Grand Rabbi Ullman. The next French city to adopt it was Marseilles, in 1850. The conference of French Grand Rabbis held in 1850 empowered the grand rabbi of the Cen-

tral Consistory to compose a ritual so that the confirmation might be celebrated in the same manner in all the synagogues of France (Loew, *Lebensalter*, 222.) A book published in 1864 on the subject, "L'initiation Religieuse," by L. Hollandaerski, discusses the subject of confirmation in general and especially as celebrated in France. In one place the author says: "What difference can it make to us that the confirmation is a foreign custom? Let us adopt the good from all religious cults as did our ancient rabbinical doctors. Was not the wedding-ring taken from the Romans? The covering of the head during prayer is an ancient custom of the Orient. The washings of the hands and the face in the morning three times, are Persian customs. (Quoted in Loew, *Lebensalter*, 412.)

The first confirmation ceremony in America whereof I have found any trace was conducted by Dr. Max Lilienthal in the synagogue of the Anshe Chesed Congregation, New York, on Shebuoth, 1846. To quiet the qualms of conscience that might arise to disturb any of the congregation because of the innovation, Dr. Lilienthal, as we learn from a correspondent of the *Occident* who wrote a letter detailing the good work of the rabbi in New York, "gave convincing evidence that the ceremony of confirmation is in accordance with the strictest rules of orthodoxy." (*Occident* iv. 552.) It is unnecessary to say anything more in regard to the prevalence of the ceremony in this country, as it has become quite universal, the fewest congregations permitting the feast of Shebuoth to pass without the confirmation service. I shall close this short historical review with two quotations, the one from Jost, written in 1846, the other from Leopold Loew, written in 1874. Says Jost in the *Culturgeschichte*:

„Lange Zeit als eine unzuverlässige und fremdartige Neuerung fern gehalten, ward diese, ehemals nur für Knaben, und höchst unbefriedigend, üblich gewesene Feier endlich in ihrem Werthe erkannt und als wesentlich in vielen Synagogen eingeführt.“ (Col. III., 163.)

And Loew, after reviewing the introduction and institution of confirmation in various countries and considering the footing the ceremony has gained, closes his chapter on confirmation with the following passionate paragraph, the more remarkable inasmuch as Loew usually writes with all the calm and quiet of the objective historian:

„Angefihts dieser Thatfachen (viz., the introduction and progress of confirmation) lieft man mit Indignation das Urtheil des Geschichtsschreibers Grätz, nach welchem die Confirmation nichts anderes ist als ein

„Ableiern von Glaubensbekenntniß,“ was im Judenthum seinen Sinn hat! Freilich die Bar-Mizwah-Derascha, von Ephraim Lentschütz, hatte einen Sinn im Judenthum!! Für diese begeistert sich mit Recht eine Historiographie, die keine Lehrerin der Wahrheit sein will, sondern eine Sklavin der Reaktion . . . “ (Lebensalter, p. 222)

AS WHAT SHALL WE REGARD THE CONFIRMATION?

What is the confirmation? Is it essential in the ritual of Judaism? Is it necessary for a person to be confirmed in order to be considered a Jew? Is it necessary to pass through this ceremony in order to become affiliated with the congregation? Has the confirmation any official character, or is it only a by-ceremony which has been introduced into the synagogue in order to beautify the service of Shebuth and to serve as the cap-stone, as it were, to the education and training received by the child in the Sabbath-school? These questions merit our full and close attention, and it is to be hoped that this Conference will arrive at some decision defining the real aim and import of the act. Some thirty years ago a controversy on this subject waged between Holdheim, Leopold Stein and Wechsler, rabbi of Oldenburg. Holdheim had declared in his treatise on “Moses Mendelssohn und die Denk und Glaubensfreiheit im Judenthum, mit besonderer Beziehung auf die Confirmation,” that the confirmation means the entrance into or the acceptance of Judaism, for, says he, “A free and voluntary entrance into the religion must be as essentially a feature of the confirmation as the confession of faith; the two must be considered as interconnected.” Stein had written in his catechism *תורה ומצוה* that the confirmation does not mean the entrance into the bond of the religion to which every Israelite belongs by birth, but it designates the affiliation with the congregation. Wechsler, agreeing with neither, declared that the confirmation is the end and conclusion of the religious instructions, the first public religious act of the child, and the impressive ceremony whereby the nature of the child is worked upon by the rabbi and actuated toward a good and upright life. (Stein's *Israelitische Volkslehrer* viii. 344.) Things have not much changed since then. There are hundreds and thousands and tens of thousands who have never been confirmed, and yet they pass for Jews; so, then, the confirmation can not be the one essential, the only ceremony by the performance of which the person becomes a member of the Jewish religion. There are, too, hundreds and thousands belonging to Jewish congregations throughout the world who have never been

confirmed, so that membership in the congregations, even in those in which the ceremony of confirmation exists, is not made dependent upon this. And yet although such be the case, it seems that some test such as confirmation and profession of belief should be instituted. We should have some other besides the birth test. There are any number of men and women who have been born Jews who are no more Jews in belief than is the heathen; there are again, on the other hand, great numbers of intelligent men and women, and their number is increasing all the time, who are to all intents and purposes Jews in belief, and yet they are not considered such, nor can they even become such, nor can they join our congregations, because the conditions for entrance into the synagogue are such as they, if males, can not comply with and no right-thinking person cares to impose upon them. A confirmation in the principles of Judaism should be declared necessary and sufficient for young or old. In our congregations every child should be led to expect and await that it must be confirmed. Our confirmation classes should consist of hundreds and not of tens. There can be little question to us as to who was right—Mendelssohn, who claimed that Judaism was only a legalism, a religion of ceremony, a doing, or the Jewish religious reformers of this century, who have claimed, in opposition to Mendelssohn, that it is a religion of the spirit, whose mission it is to realize the prophetic ideals of one God and one mankind.

If the former, confirmation is entirely out of place; if the latter, confirmation is the public act of giving expression to the adherence to this religion of the spirit. If confirmation can not be made obligatory, and, as matters now stand, we must still say, Born a Jew, always a Jew (even if there is never any affiliation with the work of Judaism), provided there has not taken place an open abjuration of the religion, yet would it be a good and wise step forward if this or any other representative body would declare that, for those not born Jews but who yet believe in the truths and principles of Judaism, public confirmation and confession, *and this alone*, is the condition necessary for entrance. As for children born of Jewish parents, since the Bar Mitzvah, of which I shall speak at length presently, is an antiquated, soulless ceremony with no meaning for us and our time, some public expression of belief is necessary. As formerly the so-called Bar Mitzvah ceremony was a matter of course, and every boy at the age of thirteen recited at least the Bracha in the presence of the congregation, so now, by continuous,

continual and careful attention to the matter, can we make the confirmation the intelligent public expression of entrance into the bond of Judaism. Confirmation would then mean for us that public impressive ceremonial whereby the confirmants shall declare their purpose to believe in and uphold the principles of Judaism, a responsible, self-actuated confession of their religious belief.

CONFIRMATION AND BAR MITZVAH.

The Bar Mitzvah ceremony is a remnant of rabbinism. It was instituted in Germany. The expression Bar Mitzvah in this sense was not at all current before the fourteenth century. (See Loew, *Lebensalter*, 210.) The significance of the ceremony lay in the thought that a boy who had completed his thirteenth year had reached his majority, and the public expression of this fact consisted in the lad's reciting the *ברכת התורה* and reading from the weekly portion of the law. In the Talmud and later writings the male who was considered of age was called *בר עונשין* or *גדול*, and the sign of majority was not any certain age that the boy had reached, but the appearance of the *שתי שערות*, the attainment of the age of puberty. Making the time of the majority depend on a set and fixed age was, therefore, as Loew has pointed out, an *anti-Talmudic reform*. The naming of the thirteenth year as the proper age for considering the Jewish lad an adult to all intents and purposes is undoubtedly due to the tradition preserved in Mishnah Abot Perek v. 21, *בן חמש שנים למקרא בן עשר למשנה בן שרש*, "The boy must begin the study of the Torah at five, of the Mishnah at ten years of age; at thirteen he must carry out the *מצות*," and the further expression attributed to R. Eleazer in the Midrash Bereschith R.. "Every man is responsible for his son unto his thirteenth year, then he must say the benediction *ברוך שפטרני*, 'Blessed be He who has delivered me from all responsibility for this one;'" i. e., the responsibility of making the son engage in the study of the law, and the fulfillment of the commandments which had been the duty of the father to that time. The expression quoted above, *בן שלש עשר למצות*, must be understood the boy of thirteen or thereabout, i. e., he who has attained the age of puberty, for in Palestine the male of thirteen or thereabout reaches that age. This passage is only Hagada, not Halacha, occurring in a popular enumeration of the duties and characteristics attaching to the different periods of life, a sort of Mishnaic precursor to the famed "Seven Ages" of the English poet. The expression *מענישו של זה*

in the benediction **ברוך שפטרני** (which benediction, by the way, is and was spoken by the father on the day of the son's Bar Mitzvah) well shows that the meaning is that the boy from then on was a **בר ענישן**; i. e., one who was responsible for the proper fulfillment of every commandment, and the proper observance of every duty which the law imposed upon the adult Jew. Before the fourteenth century, then, the very fact of a boy's attaining the age of puberty at the close of the thirteenth year of his life made him a **גורל**, a man, without any further ceremony or public expression. From the fourteenth century on, no matter how childish the child might be, the thirteenth year was the fixed time and the calling to the Torah in the synagogue the public sign of the event. During all these centuries the ceremony held its own, but it perforce became a dry form; if it ever possessed any meaning it lost it in time, and notably in this century when so many of the old laws to fulfill which was incumbent upon every Israelite in an earlier day have been by common consent silently disregarded and abolished as no longer expressive of the religious spirit. The Bar Mitzvah is a soulless ceremony without any signification; it is an old and worn tradition. When it was instituted it was a reform; it has lived its day. It would be preposterous for a father to say now **ברוך שפטרני** for a boy is not of age at thirteen, and the observance of some traditional Jewish customs, more or less, does not constitute manhood. And in what does the Bar Mitzvah consist now? The boy recites no Sedrah, not even a Perashah; he learns the Beracha very often, if not in most instances, from an English or German transliteration, ascends the platform, speaks the lesson he has learned by rote, much as a parrot would, without understanding a word he says or that he hears read from the Torah, returns to his parents, and the religious conscience is satisfied. The whole proceeding partakes of the nature of a farce and the sooner it is done away with the better. It was because of the soullessness, the meaninglessness, and the dry formality of the Bar Mitzvah ceremony that the confirmation has been introduced. The two can not exist side by side consistently. The confirmation takes the place of the Bar Mitzvah, and rightly so. In the early days of the introduction of the confirmation service, the Bar Mitzvah ceremony was not tampered with for fear of arousing still more violent opposition than the institution of the confirmation aroused. The two ceremonies existed on in the same congregation side by side—the one to satisfy the conservative spirit, the other to impress the children with the

meaning of the religion; the one belongs to the sixteenth, the other to the nineteenth century. The Bar Mitzvah ceremony has lived its day, and so we should declare it. In Palestine the thirteenth year, or rather the signs of puberty, marked the age of majority; with us it is the twenty-first year. In the Germany of the fourteenth century, the time and place of the institution of the **בר מצוה** the fulfillment of the **מצוה** in all their ramifications designated and marked the Jew, therefore the term **בר מצוה** son of the commandment, the doer, the actor, not **בר אמונה** the believer. In our time these **מצוה** have been discarded as non-essential, for they are not of that class which Ibn Ezra designates as "commandments which are fundamental principles, not dependent on time nor any other accident, but implanted in the heart, rejoicing the heart;" therefore they are no longer fulfilled by the vast majority. The Bar Mitzvah emphasizes the old and false notion of the autonomy of the males in religious matters; with us the girls are of as much importance. To keep up the Bar Mitzvah is to countenance an empty form without meaning for us or our time; the confirmation answers all purposes. If there is anything whatever in the Bar Mitzvah worth preserving, such as the recital of the Bracha, as symbolical of the importance of the Torah for Judaism, it can be made a part of the confirmation. The principle of the Bar Mitzvah, if it has any principle, which I do not believe, has no weight now; the ceremony is one of the many religious forms which have lived their day and should disappear entirely from the service of the congregations. As formerly every boy was necessitated to participate in the Bar Mitzvah ceremony, so now should every boy and girl in the congregation be confirmed, inasmuch as confirmation has taken the place of Bar Mitzvah.

AGE OF CONFIRMANTS.

The discussion of the Bar Mitzvah question naturally leads to a consideration of the age at which children should be confirmed. The custom now almost universal is to confirm the boys and girls at the age of thirteen, or on the Shebuoth nearest to the thirteenth anniversary of their birth. This is a remnant of the Bar Mitzvah institution. As the Bar Mitzvah ceremony at the time it was introduced was designed to take place when the boy reached thirteen, because in Palestine that age was the age of puberty, and therefore considered the beginning of manhood, so the age of confirmation was set at thirteen. During all these years this custom has held its own, but every rabbi who has

had confirmation classes under his instruction has felt that the age of thirteen, or even fourteen, is entirely too early for a proper comprehension of the lessons taught and also that however deep may be the impression made on the day of confirmation the children are not old enough for a proper appreciation of the meaning and importance of the ceremony. We should have not an age test but a capability test. In the first place, no child that has not taken the full course of the Sabbath-school instruction should be permitted to enter the confirmation class. Then at least there is a fair foundation for the instruction. A promiscuous class, composed of children of the first, second, third, fourth and fifth years of the school, all of whom join the class simply because they have attained the age prescribed, presents great difficulties to the teacher, which would not exist if all the children stood on one level. Thirteen years might be made the minimum if so desired, but there is no reason why we should not confirm children at fifteen, sixteen or even older; in truth, the older the better, for then there is more possibility of a proper comprehension of the instruction. Nor may we forget that to set an absolute age is folly; some children at thirteen are as capable and more so than others at sixteen. It appears to me that to have some rule of action and to make the work of the teacher as telling and as fruitful of results as possible it should be determined that in every congregation in which the ceremony of confirmation is in vogue the age of those to be confirmed shall be regulated merely by the ability of the children as it seems fitting to the rabbi, and that a completion of the Sabbath-school instruction shall be a condition imposed upon all ere they become members of the confirmation class.

INSTRUCTION OF CONFIRMANTS—CATECHISMS.

What shall be taught in the confirmation classes? Truly an important and a most difficult question. The answer the most natural and the first to occur to every one is, the principles of Judaism. Here we at once strike upon a rock; what are the principles of Judaism? From the days that Maimonides formulated his thirteen Ani Maamins and Albo expounded the three principles which he named the Ikkarim, there has been a changing and a shifting in the minds of the various teachers as to what the fundamental principles are; there is but one upon which all have and are agreed, and that is the unity of God; in regard to every other there has been a change of standpoints. Even the doctrine of the immortality of the

soul, which to-day is, I may say, universally accepted as one of the chief teachings of the religion, was denied by a very important sect in early days, and yet none on that account would deny the name Jew to the Sadducees. The teaching of **תורה מן שמים** of revelation itself, which Albo posited as one of the three fundamental principles, is explained in so many different ways, by each one according to his own light, that we have the opinions ranging from a firm belief in the actual revelation on Mt. Sinai, the descent of God unto the mount and the giving of the commandments unto Moses, to the thought that revelation, inspiration and genius are all of one and the same character, not dependent on time or place, a mysterious working upon the minds of the most gifted of the human race. And yet in spite of this diversity of opinion all these are included in the category of Jews. It is plain that the instruction of the class will depend upon the individuality of the teacher. We have no hard-bound system of belief, no smaller and no greater catechism, no confession by which we must swear in order to belong to the faith. The doctrines which are accepted now by all, ultra-orthodox and radical reform, are the existence and unity of God, the belief in the higher vocation of man, the immortality of the soul and then the conviction of the special mission of Israel to live on and continue the exponent and teacher of monotheism among the peoples of the world. To these are to be added all those teachings of morality, of duties to God, to man, to self, to the lower creation, which of necessity adhere to Judaism, the ethical monotheism. How shall these matters be taught? The system of catechistic teaching has been and is still in vogue. From the publication of Herz Homburg's **בן ציון** in 1812 to the issue of the last catechism of some American pulpit occupant, the number of catechisms has been legion, some like those of Herxheimer, Stein, Einhorn, Philippon, Hirsh, and others being valuable contributions to religious literature; others not to be mentioned should never have been given to the world, being but a dry formulary of questions and answers. Since Judaism is happily not a dogmatic system and it permits the greatest latitude, it will be seen at once that a uniform catechism is well nigh an impossibility, in truth, is not to be desired. Each rabbi will teach the young people under his guidance according to his ability and conscience. However, some drawn-up statement in the form of a small treatise, containing explanations of the great and important doctrines and teachings and having the approval of a representative Jewish body, would be

welcome to many teachers and preachers who require a guide. It might be that in small localities in which there is no established congregation there are young people who would wish to learn what are the bases of Jewish belief, and then to be confirmed; to them also such a treatise would be very welcome. This would have to be a concise, brief statement; the bulky catechisms of an earlier day are a troubling of the spirit; Judaism is the least dogmatic of religions, its theology the least cumbersome, and, therefore, a small treatise of this kind will best appeal to the reason and the heart of man.

THE PUBLIC SERVICES, OR AGENDA FOR CONFIRMATION.

The first and foremost object of the public confirmation service is to make it as impressive as possible, in order that it may have a deep and lasting effect upon the children, and the chief thing to be avoided is the appearance of any theatrical feature or any sensational pomp. This must be left in great part to the good sense of the rabbi, but there are several points in this public service which will bear discussion, and concerning which we may come to some definite conclusion. Shall any promises be exacted of the children? Shall they be made to swear that they will keep this or believe that? It has been claimed that the service will leave a most lasting impression if these promises are exacted, and that, being given at a time of life when the mind and heart are pure, they are apt to deeply affect the character; "the vow is proper, because no person will readily break a promise given at the most solemn moment of life, in a place in which feelings of the greatest reverence are called forth." However this may be, I do not consider it proper to demand these promises from the children, for two reasons. In the first place, at the age at which we now confirm, these children are not responsible; they make the promises because they are told to do so without any thought of the almost inexpressible weight and significance of the words they speak. If the time will come that we will confirm our youth at an age at which they are responsible and can carefully weigh the full intent and meaning of what they vow and promise, this difficulty will be overcome. In the second place we know that in well nigh every instance in which these promises have been made they have in one or another particular been broken for the very reason, as stated above, that the children did not comprehend nor consider the meaning and import of the words. Why, then, being almost certain that the promises one and all will not be kept, shall we make these young persons a party to an act of per-

jury? This is a strong word, I know, but does it not express the facts of the case? Judaism wants no blind obedience, no unthinking worship on the part of its children. It is pre-eminently a religion appealing to the reason and intelligence of man, and it can not but condemn any act in which the reason has not full sway, as it has not in the undeveloped mind of the child at the time of confirmation. It, therefore, seems to me that any direct questioning and answering of the character—Will you keep this command? I will. Do you believe this doctrine? I do—should be eliminated from the confirmation ceremony; a confession or declaration of faith should be substituted for it in which the chief articles of Judaism are contained and which the class or one member of the class may recite as a public expression of what Judaism is.

Shall there be an examination of what the confirmants have studied and learned during the year on the day of confirmation in the synagogue? Most ministers begin the special instruction of their confirmation classes in November or December and labor with them for six or seven months. The examination of the class in the work done usually takes place in the school-rooms of the congregation on the Sunday before Shebuoth, and the parents and members of the congregation are invited to be present, but you will agree with me that it is only a small minority that takes interest enough to attend. The questions and answers are gone through with, no impression is left upon the children, and no good, so far as I can see, is done by the examination. Shall the examination take place in the synagogue? At once the objection will arise that it is too dry and tedious, that it is not interesting to the great mass of people assembled, that it sounds like a cut-and-dried affair. This last-mentioned objection is not worthy of consideration if the minister has the consciousness that the children have done well and know the work (and no conscientious minister will confirm children unless he has that knowledge). Considering the fact that the instruction has continued for so long a time and that confirmation day is the proper occasion on which the children shall show that they understand and know the principles of religion and morality, a short examination—or, if you will, questioning—is eminently proper and in place. Not that there shall be a full examination of all the work done; that would take too long and be too tedious; but a questioning to consume, let us say, about fifteen minutes. The most important points can be touched upon in this period of time, and it will be not only effective for the confirmants but also bene-

ficial for the congregation, to the most of whom it will do no harm to hear what are the principles of Judaism, nor will so short a time devoted to this purpose prove tedious or wearisome.

As for the service itself, it would be well if some form could be decided upon. In glancing over the accounts of the confirmation services in different parts of the country, I find that well-nigh every rabbi has his *מנהג*. The exercises should consist of a few prayers, a declaration of faith, a short examination as suggested above; the recital of the Ten Commandments from the Torah in Hebrew, as symbolical of the historical significance of the day, and the response in English, the blessing by the rabbi and parents, and beautiful and appropriate music. All set programmes, speeches, addresses to teachers and others are very much out of place; they give the whole ceremony the character of a performance, which is to be avoided. At my last confirmation I introduced a feature which added greatly to the beauty and impressiveness of the ceremony, viz: the singing of hymns by the confirmants themselves—hymns appropriate in words and in music to the time, place and occasion. The hymns written for the purpose were as follows:

OPENING HYMN.

Here, O God, we children stand,
At Thy shrine our place to take.
Holy, holy is this day!
Bless us for Thy great name's sake;
Now to Thee our prayers ascend,
To our words in love attend.
Hear, O Father, hear our pray'r,
From our hearts it speaks to Thee.
Teach us, God, our duties all;
Thee to seek, Thy love to see—
True to be and good and kind,
Pure in heart and soul and mind. Amen.

CLOSING HYMN.

Thy presence have we sought, O God,
The sacred sounds of truth we've heard;
Whate'er our life, whate'er our lot,
A guide to us shall be Thy Word.
To Thee arise our words of praise,
Our words attun'd to grateful song;
Assist us, Thou, that all our days,
Be pure as this, free from all wrong.
We leave this spot, Thy sacred shrine,
Our trust in Thee so firm and strong;
Oh, ever may Thy love divine
Our footsteps guide our whole life long. Amen.

The effect of the singing of these hymns by the fresh, young, clear and fervent voices upon the congregation was electrical, and was quite the most impressive feature of a very impressive service.

As a ritual for confirmation I would, therefore, suggest something like the following :

1. Opening hymn by the class.
2. Opening prayer.
3. Music by choir.
4. Floral prayer, according to the suggestion made by Dr. Wise in his hymn-book, that the children deposit their flowers on the pulpit ; a very graceful and beautiful act symbolical of the season of the year and the flower-like lives of the confirmants.
5. Recital of Ten Commandments from the Torah, with appropriate prayers before and after.
6. Music by choir.
7. A few words by one of the confirmants telling of the significance of the day.
8. Music.
9. Sermon by rabbi to congregation, to close with admonitory address to children.
10. Music.
11. Short examination, to conclude with declaration of faith.
12. Blessing of children by rabbi.
13. Closing hymn, sung by class.
14. Concluding prayer.
15. Dismissal of children to parents.
16. Music.

I have not written out any of the prayers suggested, as this should perhaps best be left to a committee appointed for the purpose. We should determine upon some common form of confirmation, which may be a guide to all who look to us for help in such matters.

ABUSES OF CONFIRMATION.

In concluding this paper I wish to say a few words on a subject which has tended greatly to bring the ceremony of confirmation into discredit, and has furnished the only foothold of support to those who oppose this beautiful service. As the Bar Mitzvah ceremony lost all its influence as a soul-stirring and soul-lifting service because it became dry and unmeaning, so the confirmation is threatened with a danger, not of the same kind, it is true, but greater, the danger of pomp, show, display and ostentation. This has been growing apace, and it is time that we cry halt ! Or else all the good

to be gained by the service will be lost in the showy and sensational features now connected therewith. And first we must speak of the ceremony as conducted in the synagogue itself. Every attempt at theatrical display, such as studied effects on the part of the children, through which the acting is plainly apparent, printed programmes, as though the service were an entertainment or an exhibition, should be carefully avoided. If we desire to carry reforms into the doings of our people we must begin there, where we have the greatest influence. The ceremony must be fervent, impressive, sublime. The participants must be impressed not with the all-importance of the outer appearances, the attitudes, the voice, the gesture, as is now so frequently the case, but the rabbi must use his every effort to work upon the soul, the inner feeling of the confirmants, and if he be spiritually-minded he can readily do so, and then the outer accompaniments will adjust themselves. They will be natural, responsive to the inner mood, and that is what must be striven for. We must aim to make the confirmation a purely religious ceremony, affecting mind and heart of all, not a brilliant entertainment, with twenty or thirty or more children as performers and the congregation as an audience, admiring or criticising as the case may be. There must be a flowing of the religious current to and fro, so working that the mind of the looker-on may be occupied not with the thought of the appearance or the beauty, or the success or the failure, but only with the thought of the religious significance of it all. Everything outer shall so blend with the spirit of the occasion that it shall all be lost in the higher significance of the day and the occasion. If we begin here in the synagogue and divest the ceremony of every element of pomp and show we can go further and devote ourselves to the correction of the abuses of confirmation which have crept into the homes of our people. If we can succeed in setting forth prominently and purely religious feature of confirmation, all these questions of extravagance in the dress of the girls, of the vulgar display of presents in every home on confirmation day, of grand and magnificent receptions, rivaling the splendor of wedding receptions, will adjust themselves. None too assiduously and too firmly can we set ourselves to the correction of these abuses of confirmation in the synagogue and in the homes. In these abuses which have grown up lies one of the greatest drawbacks to the efficacy and great good to be derived from the ceremony. Children's minds are occupied not so much with the meaning of the step they are to take as with the question of dress, appearance and presents. Parents'

thoughts are occupied not so much with the deep and awful significance of the confirmation of their children in the religion as with the consideration of having every external feature connected with the day as beautiful and brilliant as possible. Great reforms are necessary and possible here, and the sooner we, the ministers (for from us the movement must emanate), apply ourselves to them the better. Many, many good people in the congregations withhold their children from confirmation because of these very abuses. If rightly done there is no reason why every young person in the congregation should not be confirmed, in place of the comparatively small number who now pass through the ceremony. With determined effort these abuses can be overcome, if not in one then in five or ten or twenty years; let us keep at it, let us work at it, and success will surely crown our endeavors. Confirmation in the synagogue will become what it should be and what it was meant to be when introduced by those great religious teachers who were so eminently in touch with the religious needs of the people in our century, a plain, simple, impressive, soul-inspiring ceremony, uplifting the spirits of those confirmed, of the parents and of the worshipers on the wings of devotion, bringing them all nearer and nigher into the spirit of truth and love, the God of Israel and of mankind.



[APPENDIX C.]

HOW TO TEACH BIBLICAL HISTORY IN OUR
SABBATH-SCHOOLS.

By Rabbi Dr. E. Schreiber, Little Rock, Ark.

Since times immemorial theology claimed to be in *possession* of the truth, and looked down upon philosophy, which claimed to *seek* the truth. Hence belief and science are still opposing forces, at least in the Church. Judaism teaches דע את ה' אלהיך "know, comprehend the Eternal thy God." There is nothing like a "creed" in Judaism, which might stand in the way of the searcher after truth. And yet it can not be denied that the progress of the so-called "science of religion" has exercised so far very little influence upon the instruction in our religious schools.

We notice with pleasure how the results of advanced science benefit the instruction of the young in the public schools. Yet in the religious schools even of our reform congregations the most antiquated errors are still taught as truths.

It would lead me too far to pursue this question in all its ramifications. I omit, therefore, the dogmatic part of our religious instruction, and will limit my remarks to *biblical history*.

Shall the teacher of the higher classes instruct the pupils in accord with the antiquated ideas on inspiration, miracles, divine authority of the Bible, revelation, thus ignoring or even defying the results of history, geology, biology and natural philosophy? Or shall he try to harmonize science and religion? And how shall he do it?

This is one of *the* burning questions. Shall the children learn in the school things which their parents do not believe? Is this in harmony with ethics?

I know there are those who will be ready with the trite answer: Let the children learn to believe as much as you want; later on they will form their own judgment, and throw overboard whatever does not suit them. But, alas, experience shows that this dangerous principle, so generally practiced, is the cause why so many

young men and women join the ranks of the atheists and infidels. To be sure, they throw overboard not only superstition and error, but on account of a false method of instruction they throw overboard everything; the shell and the kernel, the form and the essence. And can better things be expected if the germ of doubt and skepticism is thus systematically planted into the soul of the child? Ask our agnostics whether such teaching was not at the root of their unbelief. Here is a reform necessary, and soon, or the "too late" will stare us in the face.

Take, for instance, the *story of creation*. The *orthodox* conception looks at it in the light of a *noli me tangere*. The scientific standpoint sees in it the childish idea of the Hebrew people on the origin of all things.

Now suppose the biblical cosmogony is incompatible with the doctrines of astronomy, botany, zoology, geology, physique and anthropology! What of it? Let the teacher inform his pupils that the poet of the Bible had produced a beautiful legend, far superior to the cosmogonies of other nations of antiquity. The Bible loses nothing in its grandeur and sublimity by such methods. It gains rather.

It is needless to know the spot where the *paradise* of humanity has been situated or where the tree of knowledge was planted, yet we can teach the pupil how to admire the sublime spirit of the beautiful myth concerning the primitive man.

What has it to do with religion, whether the pupil is taught that people in those days had lived 900 or more years?

The charming legend of the great "flood," justly called the "migrating legend of all times and ages," need not be taught as history, but the teacher may call attention to the fact that the religious spirit of the Hebrews has changed this legend most cleverly by representing it as a punishment of a sinful humanity, and not of a mere nation.

In accord with modern geology, the teacher will not tell his advanced pupils that Noah found room in his ark for a pair of every species of animals.

Prof. *Noeldecke*, the great orientalist, says in the "Zeitschrift der Deutsch-Morgenlaendischen Gesellschaft" (Vol. XVII., p. 707) that "no nation and no great tribe had ever known their patriarch." This may be considered an axiom of modern historical criticism. Shall then the teacher of Biblical history be bound to regard the three patriarchs as *historical* persons? Does not the Bible gain,

when these three patriarchs whose lives in the *literal* sense of the word are open to strong criticism, are shown as types of the *national* individuality, whether historical or not?

Shall the so-called "Akeda" still be taught in the old way, which represents God as a tempter, who induces a father to deaden every paternal feeling, who demands human sacrifice? Let the teacher rather convey the idea that this chapter forms a strong *protest* against human sacrifice, and shows how it was substituted on the very threshold of our history by animal sacrifice; as it was impossible to abolish in those days sacrifice in every form. Here the passages of the prophets Jeremiah, Micah, Hosea, Isaiah, Psalms, etc., on the subject of sacrifice might be profitably quoted. The struggle of Jacob with the angel during the night might well be explained as a prototype of the people of Israel throughout their checkered history.

In the same way it is not necessary to teach that all the so-called Mosaic laws were given by Moses, for on the one hand we know full well that this was not the case. I only mention as *unum pro multis* the prohibited degrees of marriage, which were necessarily the outcome of a development of centuries—and on the other a good law loses nothing of its intrinsic value, no matter who is its author. Aside from this everything ought to be omitted which in the least might be repugnant to the moral character of the pupil, and we know there are things which, though compatible with oriental conceptions of Biblical times, must be repulsive to the children of the period. In conclusion, no teacher should attempt to excuse or palliate sins and wrongs committed by Biblical characters, as such a course would blunt the moral sentiment of the child.

I would, therefore, propose the following resolution:

Resolved, That the Conference of American Rabbis appoint a committee to publish a Biblical history on the basis of biblical science.



[APPENDIX D.]

THE RELATION OF THE RABBI TO THE
CONGREGATION.

By Dr. Aaron Hahn.

The Jews that returned from the Babylonian captivity had in view the restoration of the Hebrew theocratic commonwealth in its pristine glory. They did not expect to find very favorable conditions among the Jewish population of Palestine, but even in the little they expected they were disappointed. The Jewish remnants of Canaan were totally destitute of all national ideas. Everything that was to make of them a theocratic commonwealth and that might have been indicative of a prosperous future was lacking. Things were in a very deplorable state and the impressions it made upon the returning patriots must have been gloomy and painful. But those new-comers from Babylon brought along with them treasures of faith, of energy, of devotedness, of patience and prudence; and they felt sure that if they apply them the rejuvenation of the nation the restoration of Judaism must and will be a success.

To revive the faith of the forefathers, to acquaint old and young with the history of their past, to cultivate by means of historical circumstances the national virtues, to plant anew religious institutions, to interest them in the Jewish mission and to make them proud of themselves was the great work and task that the new-comers had before them. Ezra, the most prominent scholar among them, was quick to see that the basis of their operations and the *conditio sine qua non* was the study of the Mosaic Law. His successors were of the same opinion and held that not only Judaism has to be established upon the basis of the Law (Torah), the Devotion (Abodah) and Benevolence (Geneituth Chasodim) but they also pronounced it the duty of every learned Israelite to "train up a great many disciples." This rule, "train up a great many disciples" gave rise to rabbinism in its peculiar development. The study of the Law, or to use the Talmudical term, "the four cubits of the Halacha," the rabbis considered the most proper sphere of their usefulness; and in

their eyes there was nothing so meritorious and praiseworthy as life's devotion to it. All the political, commercial and social movements and achievements did not in their opinion compare in importance with the meritoriousness of their devotion to the study of the Law, which was to them "the rule of life." Upon the study of the Law they concentrated their ambition, their energy and all their faculties; and by means of dialectical rules, precedents, historical events, claims of the age and several other factors they enlarged the Mosaic Law into a net that was to compass all the steps, doings and dealings, *minutiz*, during the whole life of an Israelite. These methods of the rabbis were not merely admired for the sagacity and ingenuity they displayed, but they also made the impression of being a natural way of unfolding and developing the Mosaic Law. The results of these interpretation methods were called the "Oral Law" (Tora Schebeal Pe) in contradistinction to the "Written Law," the Mosaic dispensation (Tora Schbeksabh). Like the lamp that in the Mosaic tabernacle was to be hammered out of one piece of gold, so was the "Oral Law" hammered out of the "Written Law," by means of the hammer of Rabbinical dialectics.

THE TITLE OF RABBI.

For several centuries after Ezra the Scribe the spiritual guides in Israel did not bear any title at all. The first one that assumed it was Gamliel, the grandson of Hillel. Moses Maimonides thinks the great teachers in Israel before Gamliel did not care for a title, because their qualification was above any dispute.

The title of Rabbi means teacher, but its original meaning was "spiritual father." The Chaldaic translator renders the passages "father, father" (Kings ii. 2, 12) with "Rabbi, Rabbi, chariot of Israel." The presidents of Rabbinical colleges or prominent rabbis ordained their disciples, or other learned Israelites, by conferring upon them the title of Rabbi. Bar Kappara was refused that title by the patriarch Rabbi Jehuda, on account of his cynicism; and Samuel Jarchinai on account of his being practically more interested in astronomy than in theology. Instead of Rabbi their title was "chacham," "sage." From modesty the Jewish scholars called themselves "the disciples of the wise." It was the same motive that caused the Greek sages to assume the epithet, "friends of wisdom," philosophers.

Whatever there is said in the Talmud to the credit or discredit, merits or demerits of the "disciples of the wise," "Talmide chachanim" applies to the rabbis.

In the fourteenth century a new Rabbinical title came in vogue. In order to exclude unqualified men from the performance of Rabbinical functions, the Vienna Rabbi, Meir ben Baruch Halevy, commenced to agitate and to urge the course, that no Israelite be allowed to perform any Rabbinical function without being pronounced qualified for it by a prominent rabbi. This qualification was called Morenu—Our Teacher. The Jewish chronicler, Rabbi David Gans, thinks the title of Morenu was introduced in imitation of the mediæval university title of Doctor. It is the Jewish D. D. title.

THE CHARACTER OF THE MEDIEVAL RABBI.

As to rights and duties Judaism made no distinction between the rabbi and the layman. Every Jew was to be qualified to be his own rabbi, and every rabbi was to be a model Jew. As a matter of course, circumstances and lack of talent made it impossible for every Jew to attain such a high qualification, but the rabbi was to be at all events a model Jew. The only distinction that Judaism made between the rabbi and the layman is expressed in the words of Moses Maimonides, reading: "Just as the sage is distinguished from the rest of the people by his wisdom and ideas so let him be also distinguished by the nature of his deeds, enjoyments and manners."

The rabbinical biographies from Hillel down to the present age show that excellent manly characters were never lacking in the rabbinical profession and that their example had a beneficial effect upon the faithfulness and piety of the Jews in all ages. There is no doubt that the rabbis had also their faults. Their besetting sin was jealousy. The patriarchs of Palestine and the presidents of the Babylonian colleges were not any more free from jealousy than the Pilpulists of Poland and the Cabbalists of Italy and Turkey. Taken all in all the rabbis as a class were in every generation as perfect as humanity could be expected to be.

It is nothing unusual to read or hear of rabbis judged in the same light as the priests and ministers of other denominations. Whenever a comparison is made between the rabbis and the priests of other creeds, it should not be left out of view that the rabbis never were a privileged class, that in the Middle Ages they were no salaried officers, and that they had to suffer most from the disabilities under which the Jews in general were laboring.

If the rabbis ever had a privilege then it was that of being the first to show by their conduct and example that none of the teachings and laws of Judaism was too idealistic or too hard for being

practiced in the every-day life. And only too often closely connected with that was another one—the martyrdom. Rabbi Akiba, Rabbi Meir, of Rothenburg, the Rabbi of York and a thousand others were privileged to seal the sincerity and honesty of their religious convictions with their life-blood.

THE RABBI'S SALARY.

The office of the rabbi in the Middle Ages was an honorary one. No salary, no emoluments, no prebendaries and no privileges were connected with it. Some of the rabbis of the Talmud would confer certain privileges on the rabbinical profession and would exempt them from certain taxes and concede them certain prerogatives and advantages in business. It seems that the Spanish Jews were not disinclined to approve of it, but the German and the Polish Jews contested it. (Rabbinical Responses of Jacob Weil, number 163; and Rabbi Moses Isserles, Yoreh Deah 243.)

The study of the Talmud, which is at present considered necessary and useful only for Jewish theologians, was considered in the Middle Ages indispensable to an educated Israelite; nay, it was in some centuries the exclusive learning the Jews could acquire. It was their principle not to study with the design to be called rabbi, but with the only object in view to master the Talmudical lore as the rule of life. Besides the study of the Talmud it was considered proper for every Israelite to acquire also the knowledge of a trade or business by which he could earn a livelihood independently. Those learned Israelites who excelled in Talmudical knowledge and in piety were called upon to fill the office of the rabbi whenever it was vacant. The rabbis in office were not ashamed to work at a trade or to attend a business for a certain number of hours daily to make a living by it. Working at trades and engaged in business were, as it can be read in the Talmud, some of the greatest rabbis. Hillel was a wood-chopper; Rabbi Josuah was a smith; Rabbi Jochanan was a shoemaker; Rabbi Josi was a tanner; Rabbi Hunna was a water-drawer; Rabbi Schesebeth was a lumber-carrier.

Rabbis in office who had no trade and who were unable to do any business were allowed to accept presents from their friends among members, but no fixed salary from the congregation for their services. It was considered wrong for a rabbi to accept even fees for the performance of the marriage ceremony, or for the act of divorcing married people. (Pessakim 128 by Israel Isserleim.)

It was first in the sixteenth century that Rabbi Simon Duran Zemach gave his rabbinical decision that a rabbi may receive a

fixed remuneration for the time he spends in the rabbinical functions. It is the time for which he may be paid, but not for the ability or trouble of teaching. Ever since it has become the general custom to give the rabbi a fixed salary. (Rabbinical Responses, Jashbaz, numbers 142, 147.)

THE RABBI'S POWER.

The influence of the mediæval rabbi was so great that the mediæval Judaism may be rightly called the rabbinical. Nevertheless it was only a moral influence the rabbis exercised. They had not any more power than was conceded them by their constituency and gained for them by their piety.

The rabbis have been often condemned for the tyranny, it is claimed, they have exercised by means of the excommunication, Cherem.

The excommunication was by no means a compulsory method applied exclusively for religious purposes; it was rather a necessary evil for the preservation of the Jewish community under the miserable circumstances into which it was forced by political misgovernment. The Jews in the mediæval society formed "a state within the state." They had to manage their communal affairs, and were responsible to the government for the taxes inflicted upon them, but received no backing from the government to enforce their laws and regulations. How in the world could a community exist without any means and ways of forcing the wayward and disobedient into submission? They had to resort to something that replaced the power which governments consider indispensable to enforce laws; and that something was the excommunication.

There is no doubt that the power of excommunication was at times abused; but what in the world was not abused?

To prevent as much as possible the abuse of the excommunication a Rabbinical Synod, held 1273, in Germany, decreed that no rabbi shall dare to excommunicate anybody without the consent of the congregation; nor shall any congregation dare to anathematize without the approval of the rabbi. (Rabbinical Responses of H. Mair, Rotenburg.)

Later on a great many other restrictions were agreed upon to limit the right of excommunication. That powerful weapon was very dangerous, and had to be kept within the limits of the use of a necessary and indispensable evil. The rabbi was not allowed to hurl the thunderbolts of excommunication at the heads of dissenters or

antagonists at pleasure, as that was possible for the bishops and the Pope.

THE OFFICE OF THE RABBI.

The great changes and reforms which Judaism experienced in our century had such an effect upon the office of the rabbi that a great many do not hesitate to repeat the Talmudical question, "of what use are the rabbis?" "Has the rabbi any mission at present?" "Is the rabbi as a special officer necessary at all?" "Is the rabbi not more a kind of luxury than anything else?"

It is not always and necessarily hatred or antagonism or financial economy in the congregations that puts such questions. They are raised by the following considerations:

The priests in Israel's antiquity was indispensably necessary because the sacerdotal functions in the main had to be performed by him, the descendant of the priestly family of Aaron, the first high priest. Nobody but the priest was considered fit to prepare the offering at the altar. Nobody but the priest was expected to atone effectually for the Jewish community. Nobody but the priest was privileged to pronounce the holy name of God on the day of atonement, and to pronounce the priestly blessing, and nobody but a priest was called upon to decide what of the unclean man, his house or garment. But Judaism has outgrown and discarded all these views and beliefs and considers any qualified Israelite fit for any religious functions within its pale.

With the priest in the Catholic Church it is not different from what it used to be with the Jewish priest. The Catholic priest is an indispensable officer of the church. It is only the priest that can forgive sins; that is the mediator between God and his communicants; that has to perform all religious functions; and that holds the keys of heaven in his hands so as to admit whom he thinks worthy. But the Jews do not believe in these dogmas, but consider every man the mediator between God and himself.

The mediæval rabbi was a necessity in the Jewish community. The religious life of the Jew was an endless chain of ceremonial, traditional and ritual observances. In every moment and on every occasion some question might have occurred that worried or vexed the mind and scrupled the conscience of the orthodox Israelites. Who was to answer such questions? A Jew as great a metaphysician as Aristotle or Kant, or as great a naturalist as Humboldt and Darwin, if he had not been familiar with the Talmudical lore, was considered an *Am Haarez*, unfit for being consulted in the religious

affairs of the orthodox Israelite. It was only the rabbi, the acknowledged authority in the Talmudical lore, that could give satisfaction. But at present how very seldom, if ever, is a rabbi called upon to decide and answer a religious question in the light of the Talmudical and rabbinical law. The Talmud and the rabbinical code *Schulchan Aruch* based upon it, are considered by the modern rabbi and Israelites nothing else but works of historical and antiquarian importance; works that have no binding authority whatever.

Under such circumstances a great many think the modern rabbi is dispensable to the cause of Judaism and has no office whatsoever to fulfill.

It is true the activity, the qualification, the function and the duties of the modern rabbi differ a great deal from what they used to be, but it would be the greatest mistake in the world to think that the modern rabbi is dispensable, or even that his office is easier or his vocation of less importance.

The aim of all aims of the modern rabbi is the preservation, the development and progress of Judaism, and the revival and rejuvenation of the religious sense of all who consider him their guide. For that purpose it is not necessary that the rabbi shall study day and night exclusively the Talmud, but it is absolutely necessary that he shall study the Talmud of Jewish literature in its connection with the history and literature of the human race. It is not for the modern rabbi to watch that all minutiae of the *Schulchan Aruch* code be observed but he has to watch that the currents of materialism, utilitarianism and indifferentism be checked and stopped in the Jewish fold.

It is not necessary for the modern rabbi to be equipped with the apparatus of the Talmudical lore to such an extent as it was formerly the case to enable to decide every casuistic question (*Schaala*); but there are other questions (*Schaaloth*) urged upon him. He must be always prepared to have an answer to the questions (*Schaaloth*) of skepticism and metaphysics, astronomy and geology, anthropology and ethics, sociology and history, of education and pedagogy, of the conflict between science and religion. Such are the *Schaaloth Utschuboth* of the modern rabbi.

It is necessary that the modern rabbi shall study the old Hebrew commentaries of the Bible, but the main stress he must lay upon the study of the greatest, finest and best of all commentaries on the Bible—life, history and the drift and tendency of the age. It is not

for the modern rabbi to teach the young men to be able to pursue independently the study of the Talmud, as this was self-understood in former ages; but it is expected of him that he be a pedagogue and an educator of the younger generation. He has to acquaint and to perfect himself in pedagogy so that he and the pupils and parents shall think with pleasure and pride of the religious school.

The rabbi is expected to devote his time, himself and his life to the prophetic mission of instructing, cheering up, comforting and consoling all depressed and afflicted. Such is the office, the qualification, the task and the work of the modern rabbi. Let every competent man judge whether the activities of the modern rabbi are not fixed upon much greater things, and higher aims and ends than they ever were?

THE CHARACTER OF THE RABBI.

Character is a great power in the vocation and life of every man, but especially so in the vocation and life of a minister. Let a minister be a genius; let him be endowed with the greatest eloquence; let him be in possession of the most remarkable knowledge; let him be distinguished by the keenest intellect; let him above all be captivating in his conversation; but if he has no manly character he may be admired, but his usefulness in the fraternity is gone and in the congregation it can be of some account only under extraordinary circumstances.

Again, let a minister have less talent and less knowledge, but let his character have the virtues of truthfulness, of justice, of honesty, of integrity and of dutifulness in words and works, in public and private relations, and he will not only gain the respect and sway the hearts of the congregation, but he will also reflect credit upon the fraternity.

If there is one thing which a minister should consider preferable in the elements of his qualification and vocation, it is a character that can stand public examination and scrutiny; a character upon which everybody can look as upon a model; a character in whom everybody can put confidence.

Men without principle and character are always contemptible no matter to what profession, trade, business or vocation they belong, but the most contemptible of all is a minister void of principle, character and manhood. It is true, a minister is a man that has passions, propensities, temptations, desires and appetites the same way as other people, and he must have them otherwise he could not be in sympathy with the people he is to teach and to preach to; but

a minister must in virtue of his profession learn to be a greater master in the art of self-control than others are. The minister must consider himself the conscience of the congregation; and the conscience should always be guiltless and clean. A minister must disabuse himself of the idea that the mere office makes a man reverential. The principle of the Talmud, "Not the place reflects credit upon man but man ought upon the place," is always to be acted upon by the rabbi. What can the congregation do for the development of a minister's character?

Well would it be for the minister in general if every congregation would ask much of the character of the minister, if every congregation would ask of the minister to be a model and as perfect as humanity can be. The misfortune is that a great many congregations do not know themselves what they want. The most contradictory and unreasonable demands are made of the minister.

The one member wants him to act as a minister outside as well as in the pulpit; another one again wants him to be a minister in the pulpit, but outside the pulpit let him be a man of the world; that goes with some for being a worldly man. The one member wants the minister to be a man of strong conviction, an outspoken man, a man of ideas of his own; another one again thinks the minister should be a man of accommodation, of adaptation and of conventionality, or rather as Dr. Geiger put it, "Der Rabbiner muss heucheln." The one member wants the rabbi to be an idealist; another one again can not see why a rabbi should not be a practical business man, or rather, to speak plainly, why his office should not be considered a matter of bread and butter. The one member would like to see the minister criticising, censuring and denouncing all year round other people's habits, manners, views and ways; another again thinks a rabbi should be like an idol, that has eyes and does not see; has ears and does not hear; has a mouth and does not speak.

Now, what shall the poor minister do? My advice is to let him be a man of independence. Let him not listen so much to the preaching of every member, but let him act as he preaches to others. Let him come up to the standard of his own preaching. Let him consider it the greatest compliment when told, "Thou preachest nicely and also nicely dost thou observe it."

But suppose a minister can not come up exactly to the standard of his preaching. Well, then, let him at least try it, and try it with might and main.

THE RABBI AND THE PULPIT.

The general complaints in American Reformed Judaism are that the temple services are not so well attended as they should be ; that there are, even among those who are very zealous for the preservation of Judaism, a great many who except on the great holidays are very seldom seen in the temple, and that even in such congregations where the attendance is large, it is not always the merit of the pulpit, or of the rabbi, that it is so ; but that it is because such congregations have a certain element that would be just as regular even if no preaching at all would take place ; or because the community is so large that it is no wonder when one or two temples are well attended.

What is the cause of this evil ? Why are the Reform temples not better attended ? Is it because people can not get away well on Saturday from business ; or is perhaps the religious sentiment on the decrease ; or is it perhaps that the ministers do not do their duty ; or is it attributable perhaps to the indifference toward religion that characterizes our age so generally ?

There is no doubt that every one of these causes has in the one or the other congregation more or less to do with the unsatisfactory attendance of the service ; but whatever the causes of it are, one cause it should not be—the fault of the minister.

It is not always in the power of the preacher to draw large houses. The most gifted and eloquent minister can not force those to attend who can not come, nor those who would not come, nor those who do not care for coming ; but there is one thing which every minister can do, ought to do and should do. He can make his pulpit respected ; so respected that it should generally be admitted that every sermon is an effort worth while to be heard, and heard with profit.

Usually the ministers blame the members for the poor attendance they have, but the attendance might be much better in a great many congregations if the members had less reason to complain that the topics the minister selects are trivial, trite, commonplace ; that the sermons are full of phrases, flowery language, poetical quotations, gush of eloquence but without the power, conviction, sense, analysis and ideas ; that the sermons treat of dogmas and antiquated things in which people do not believe any more ; and that topics of time are entirely neglected. No minister should ignore such criticism whether made in good or in bad faith. There is no doubt that some ministers sin much against the pulpit and discredit it.

It is very wrong for a minister not to prepare himself carefully

for a sermon. It is true there are certain topics and texts which do not require much preparation, but these are only exceptional cases. A good sermon requires study, thought and preparation. Occasionally a man may "speak well" ex-tempore, but a man that makes ex-tempore preaching his rule will never be a good, interesting original preacher. The biographies of the greatest preachers show that their best sermons took them weeks and months of preparation.

It is very wrong for a minister to become personal and abusive in the pulpit. The pulpit is dedicated to religious instruction, to religious education but not to personal spite, grudges, revenge, rant or spleen.

It is wrong for a minister to drag private or domestic affairs of other people into the pulpit for mere exhortation's sake. The art of exhortation and criticism in the pulpit requires a special study. The object of criticism and exhortation in the pulpit is not to exasperate and to obdurate those who have sinned and done wrong; it is rather to assist them to abandon the paths of trespass, to make them feel their iniquity, to correct their views, to induce them to improve their conduct, to warn them and others against repetition of evil doing. The conscientious preacher will do all this in the tone, mood and air of a good father who reproves a beloved son.

It is very wrong for a rabbi to preach for the delectation of one class at the expense of the other one.

It is wrong for a rabbi to think on account of a few people it is not worth while to take the trouble of preparing or delivering a good sermon. A rabbi must know that great is the value of even one human soul and that one soul may exercise the great influence upon others for generations to come.

But the greatest of all wrongs in a rabbi is to preach by means of a bad example. The Midrash teaches the wisdom of a sage that sets a bad example is unsavory, and the Talmud recommends to every preacher first to examine his own conduct and free himself of the faults he criticises in others. "First set yourself right and then do so to others."

THE RABBI AND SCIENCE.

The question whether a rabbi may make use of scientific researches in his teaching and preaching seems to be superfluous when one takes into consideration that there is no Reform congregation in America that would have any use for a rabbi who has not acquired a higher education; that it was actually decided by great numbers

- of faithful Israelites and great rabbis in the Middle Ages who devoted much attention to the study of the Greek and Arabic philosophy; and that it was answered in the affirmative when in 1843, the Breslau congregation propounded this question to some of the most prominent rabbis of Germany.

Despite all these considerations that question is pertinent because the difference between the results of the Aristotelian philosophy that was studied in the Middle Ages and those of modern scientific researches are too great. We live in an age of inductive methods and of the belief in evolution; in an age of criticism; in an era that was inaugurated by Copernicus, Galileo Galilei, Bacon, Spinoza, Kant, Lyel, Darwin and other great scientists and metaphysicians which have advanced views that were unknown in the Middle Ages and that absolutely can not become reconciled with traditional teachings of the past.

Under such circumstances how easy it is to shock the ears even of such people, who, to a certain extent are in favor of scientific researches. For the sake of truth, which is divine and the highest authority and "God's seal," it is pertinent for a rabbi to pursue scientific researches. Judaism needs not fear science. It will lose nothing by scientific researches; and what it might lose is not worth while preserving. The Jewish conception of God; the Jewish ideas about man and his destination; the Jewish views and hopes as to the future of the human race; and the Jewish principles of ethics and humanity are such that they not only can not be controverted and disproved by science, but they must gain by being illustrated by the facts of scientific researches, observations and experiments.

People that are in favor of the pursuance of scientific researches but oppose or persecute the rabbi because he goes "too far in science," act just as foolishly as Ahab did when he asked the prophet to tell him "nothing but the truth in the name of God," but no sooner did the prophet tell the truth than the king abused and imprisoned him.

However, should a rabbi see that the congregation is not yet ripe for being led also in the light of scientific researches and results he must not think of deceiving and deluding the people in his church by erroneous theories, foolish stories, falsehoods and absurd traditions. Should topics of comparative studies and scientific researches offend the feeling or unsettle hopelessly their mind then let the rabbi rather select from the endless range of human knowledge and life such topics as enlighten, refine, comfort and console without

giving offense. The rabbi must always bear in mind that the chief end of the pulpit is to impart religious instruction, to make people repent their wrong doings and to induce them to perform good and noble deeds.

There is a maxim that "one must not say all he knows but one must know all he says." It is a great mistake for a rabbi to teach and to advance for true right away every new idea or theory he hears or reads about. A great many new ideas and theories, though it is claimed that they are based upon facts and scientifically proved, are often nothing else but fascinating and deceptive hypotheses bound to explode when the charm of novelty gives way to sober and close investigation. A rabbi must never adopt a theory in a hurry. He must wait with making up his mind till he has investigated it carefully from different opposite standpoints

THE RABBI AND CONSISTENCY.

There is nothing that commands so great respect and that gains such great confidence as faithfulness to principle. The moment that it is plain that a man acts from principle, that there is nothing dearer, higher and more sacred to him than consistency in his principle, he commands irresistibly the respect even of those who vary in their views from him. With admiration are looked upon men who like Akabya ben Mahalalel, say, "I had rather be considered all my life a fool than to be guilty of wickedness in the eyes of God only for one moment."

Being that principle is of such great importance in general and especially so in the field of ministry, where so much depends upon the reliability and consistency of the minister, why do rabbis so often change their principle? Why have nearly all rabbis that come over from Europe so very orthodox, more or less changed? Why have those who were in Europe known for reformers changed into radicals? Why is such a great difference between the views with which even rabbis bred in America under reform influence, started their career and those they later advanced? Why do the rabbis not come out right at the start with the color and say this and that are our principles? Why is it more often the case among American rabbis to change principle than among their European confreres? Why did rabbis like the late Dr. Nathan Adler, of London, or the late Dr. Sampson Raphall Hirsch, of Frankfort-on-the-Main, who were men not only of great Talmudical knowledge but also of academical erudition, not find it necessary to become reformers?

Not every change of principle is approvable nor are the motives of every change of principle excusable. Changes of principle which arise from egoism, selfishness, monetary consideration, social rank and advancement, imitation of others, are not justifiable but are condemnable. But it is different with changes of principle that emanate from progressive ideas and tendencies, from truthfulness and from development into higher manhood.

An orthodox rabbi who turns into a sincere radical reformer does not commit by it any wrong whatsoever. He only shows that his thoughts and sentiments have grown mature and that he has ripened also into independence. He shows that he prefers the natural and historical standpoint also in religious matters. He shows a preference for the purer, more rational and ethical phases of Judaism. He shows that the general principles and the broader ideas of Judaism decide with him. He shows that he believes in a reconciliation of Judaism with the higher tendencies and claims of the spirit of the age.

Now, is it fair for honest and intelligent people to condemn a man that changes his principle from search of truth, from consideration of human nature and of the signs and higher tendencies of the time? Is it reasonable to expect that every rabbi, whether trained under orthodox or reform influences, should right at the beginning of his career be able to decide upon the nature and course of his ideas for all his long life? Is not special respect due to a man who by changing his principle shows not merely moral courage, outspokenness and candidness but also that he is consistent in the search for truth and that there is no consideration and no principle higher to him than truthfulness? That unmanly, lamentable fear which prevents so many to come out boldly with the truth and their sincere conviction has created also in modern Judaism a strong contingent of consistent hypocrites for life. Their pretensions in the pulpit and in the presense of their constituency are one thing and their private sincere opinions and practices are another thing. Their professional life is conducted upon the principal *Mundus vult decipi, ergo decipiatur*

The fact that such men like Dr. N. Adler of London, or Dr. S. R. Hirsch and others did not change their principle and remained orthodox all their life despite their classical education and the high social rank they occupied does not prove anything against the reform movement of Judaism. Dr. Nathan Adler may have been great in gentleness, great in prudence, great in charity and great in executive abilities, but as a rabbi he has never been known of having had

an idea of his own. And a man like Dr. S. R. Hirsch, who in writing his commentary on the Pentateuch ignored from religious principle all modern geological, astronomical, archæological, mythological, ethnological studies and all modern comparative theological researches, can not come into consideration when a dispute is raised as to the claims and rights of progressive movements and tendencies.

Rabbi Akiba was once explaining the Law. A new rule he applied would not hold universally good. He dropped it remarking, "Reward is due to me both for the application and discontinuance of my new interpretation rule." Akiba's remark applies to all rabbis who are in changing their principles actuated by truthfulness and honesty. Respect is due to every honest worker whether in the field of orthodoxy or reform. Let a man always be true to his conviction, be he a Sadducee or a Pharisee. Shame only upon the money-servers, the time-servers and man-servers.

THE RABBI AND HIS OPPONENTS.

The Talmud says if a rabbi is much beloved in a congregation it is not always an evidence of dutifulness. Just the reverse may be the case. He may be much beloved just because he overlooks much and lets the members of his fold do as they please.

Quite in accord with this Talmudical idea it is to say, if a rabbi is disliked it may be because he is too dutiful, too conscientious, too anxious to see his fold doing and living right.

It is not always a shame to have enemies. Very often a rabbi may be proud of having them. It always depends upon the cause of the enmity and the character of the enemy. A rabbi may be congratulated upon his having enemies if the cause is that he would not allow anybody to use him as a tool; or that he would not deny his conviction to act contrary to the dictates of his conscience; or that he would not associate and become too familiar with everybody and so on.

Whatever the cause of the rabbi's being disliked may be he must never allow himself to be betrayed into passion; he must never retaliate; he must always be ready to forgive and if possible also to forget; he must always be just, even toward his greatest enemy; he must always be ready to extend the hand of friendship and must show by his bearing and action that he harbors no ill-will even against his enemies. Like the high priest of old who bore engraved upon the breast-plate the names even of those tribes which separated and worshiped from principle idolatry so must the rabbi have

at heart the welfare even of those who abandon the cause of Judaism. It is no easy thing to show all these virtues, and it is often a very hard trial for a man of education to show such perfection, as people of education usually feel much keener every offence, insult and wrong. For all that a rabbi must have so much good sense and self-control to get over such things; and were it for no other reason but because he preaches to others to do so. One of the greatest arts of life is to get along well with everybody; and one of the greatest arts a rabbi should understand well is to turn enemies into friends.

However, should a rabbi not be able to come up to such a high moral standard then let the congregation bear in mind that the rabbi is after all only a fallible man, that even the best of the high priests were not infallible and that there is no man living that is always right and never wrong. Man can not always command his feelings when offended or wronged.

THE RABBI AND HIS CONTRACT.

Is a rabbi bound to keep the contract he made with the congregation, or has he a right when a better position is offered him to break it? The question whether a rabbi is bound to keep his contract implies an insult to the rabbinical profession and only circumstances make it excusable. It is to a certain extent identical with the questions, "Shall a rabbi be honest?" "Shall a rabbi have manliness enough to keep his words and his promises?"

The breaking of the contract is not merely an immoral act, and a great wrong in itself, but it has a great many bad effects besides. It shakes the confidence in the rabbinical profession; it demoralizes the congregation for a long while; and it engenders a suspicion under which the best and most innocent successor has much to suffer.

According to the Jewish laws, a rabbi may break his contract only when his poor health necessitates such a step; or if he intends to retire entirely from office; or when the dissatisfaction of the congregation grows too strong. Otherwise he is bound to keep his contract with the congregation. (Rabbinial Correspondence of Meharia Mitrani II. 50.)

THE RABBI'S PROPER SPHERE.

Complaints are often heard about the ministers meddling with things that are none of their business.

To say the least, it is very imprudent in a minister to meddle with

things that do not concern him; but when a charge is made to that effect against a minister it must be first considered whether it is really so.

There are a great many things with which people think a minister should not meddle, while in fact they would like to keep the minister out of that field merely because he is in their way of selfishness, ambition and wickedness. A minister must not meddle with party politics, but he would be no man if he would allow anybody to interfere with his duties as a good citizen. A minister must not interfere with the rights and duties of the Board of Trustees of his congregation; but he will command little respect if he would allow every office-seeker in the congregation to define for him what his rights and duties are. A minister must not care for what is none of his business; but it is his duty as a man to intercede when he sees or hears that wrong is done, and advantage taken, rights disregarded and just claims ignored, and nobody to take the side of the wronged and offended.

THE RABBI AND HIS VISITS.

A new feature in the office of the modern rabbi is the visitations he is expected to make. The rabbis in former ages called upon the people only when somebody was sick or in mourning, or poor; but it was something unknown that a rabbi should call merely for pastime. The rabbi was expected to be at home studying constantly, day and night, the Talmudical writings. In our generation it is expected that the rabbi shall call upon the members as often as he can; and many a rabbi's trouble in the congregation comes from his carelessness to make calls.

A minister should consider it a part of his duty to call on people. Visitations are of great importance, not merely because he has a good chance to make a great many friends, but also because he can in that way study the moral and religious needs and wants of his congregation.

But the visiting minister must keep in view especially two things. He must not call merely on some; he must call on all, rich and poor, educated and illiterate, friends and opponents. And then when he calls it must create the impression that he does not call from mere pastime, or idleness or inquisitiveness, but from attachment, devotion, dutifulness and friendship.

In conclusion, let me refer to the prophet Amos ix. 13, where it reads: "Behold, days come when the plowman will be assisted by

the reaper, and the treader of grapes by the man that casts the seeds." May that be the relation of the rabbi and the congregation. May they assist one another in their works and plans; then work will be pleasant for them, the harvest beautiful, and they will have only one aim and one end—the glory of God, of Israel and of mankind.



RESOLUTIONS OF PAST CONFERENCES.

In accordance with the motion passed at the Cleveland meeting the resolutions of past "Reform" Conferences, upon which as a basis this conference builds, are herewith published as compiled, translated and abstracted by the committee to whom the work was referred.

THE RESPONSES OF THE FRENCH SYNHEDRIN 1807.

Compiled by Dr. L. Grossman, Detroit, Mich.

1. Are Jews allowed to marry several wives?

No. Citing the synodical dictum of Rabbi Gershom.

2. Does the Jewish faith permit divorce? And is an ecclesiastical divorce valid without the sanction of civil court or valid in the face of the French code?

Divorce is permissible, but only with the consent of the civil law.

3. May a Jewess marry a Christian, or a Christian woman a Jew? or does the Jewish law demand alliances between Jews only?

Marriage with Christians is not prohibited.

4. Are the French in the eyes of the Jews their brethren or their enemies?

The French Jews are brethren of the Frenchmen.

5. In either case, what duties does the law prescribe the Jews toward the French, who are not of their faith?

There is no difference for either kind of Frenchmen.

6. Do those Jews who are born in France and who are treated as French citizens, regard France as their native country, and do they feel themselves obligated to defend it, to obey its laws and to submit to all regulations of the civil code?

Yes, in all respects, France is their native country.

7. Who appoints the rabbi?

The mode of election is indefinite.

8. What police jurisdiction have the rabbis over the Jews? and what judicial authority do they possess?

They have no administrative power whatever.

9. Does the prestige rest simply upon usage?

Yes.

10. Are there trades which the law forbids the Jews to practice?

No.

11. Does the Jewish law interdict usury, the practice of usury with their co-religionists; and

12. Does it prohibit or allow usurious practices with Gentiles?

Every kind of usurious practice is strictly prohibited and regarded as infamous.

RESOLUTIONS ADOPTED BY THE BRAUNSCHWEIG CONFERENCE, 1844.

Compiled by Dr. L. Grossman.

The order of services as introduced in the Synagogues of Mechlenburg is in its entirety, and in its parts, in accord with Jewish doctrine and ritual and every Israelite who participates in a service conducted in this manner has completely and satisfactorily fulfilled his religious duty.

A committee appointed to revise and to reform the Jewish laws regarding marriage and divorce and to report at the next Rabbinical Conference.

The experience of modern rabbis has been that the most felicitous results have attended the dissemination of modern culture among Jews with regard to their conscientiousness.

The oath of a Jew is binding upon him without further ceremony than the invocation of the name of God.

"Kol Nidre" unessential, and to be abolished forthwith at the next "Yom Kippur."

Rabbis are to keep registers regarding the rites of circumcision administered.

A committee appointed to report on the following:

1. Is the Hebrew language in the services necessary, and if not necessary, is its retention still advisable?

2. How far is the dogma of the Messiah, and whatever this dogma entails, to be considered in our prayers?

3. Is the repetition of the "Shmore Esre" necessary and must the "Mussafim" be retained?

4. How can the "Kriath Hathoro" and the seven "K'ruim" be improved upon so as to make the reading less an element of disorder and more one of edification?

5. How can the "T'Kiath Shofar" and the "N'tilath Lulav" be made more devotional and less indecorous?

6. Is the introduction of the organ into our synagogues permissible?

The principle of the Paris Synhedrin was that Jews willingly defer the modern custom.

The members of the Synhedrin were :

1. Conscientious and scrupulous.

2. They did not posit anything as if to arrogate for their statements any *absolute* imperativeness.

They acted in the sense of the Talmud, making the civil law supreme in all circumstances.

The responses of the notables and of the Synhedrin are indorsed as in perfect keeping with the spirit and the precepts of the Israelitish faith. Only one reservation is made, viz, as to Art. 3; mixed marriages are valid only in case the Civil Law permits that the children issuing from such a union may be educated in the Jewish faith.

The declarations of the Synhedrin apply to all Jews of all countries, not merely to the French.

But, while Judaism wishes to give guarantee that it has immunity from all anti-social tendencies, Judaism will never yield up the right of independence, within its specific compass, and emphatically declines to tolerate all further interference on the part of the state in its inner development and its own religious affairs. (*Vide Protocolle p. 98. Indorsement of Paris Synhedrin.*)

1. Jews are not allowed to marry several wives, as Rabbi Gershom already fixed synodically.

2. Divorce is allowed, but Jews must observe those civil laws regarding marriage in the respective states to which they are subject.

3. The marriage between a Jew and a Christian woman or the marriage of such as belong to monotheistic religions is not prohibited, if the State law permits that the children from such a marriage may be raised in the Jewish faith.

4. The Jew calls the members of the people among whom he lives, his brothers.

5. The law prescribes no laws for the Jew toward his fellow-Jew different from those toward his fellow-citizen.

6. The Jew is obligated to regard as his native country the one to which he belongs by birth and through civic conditions. He must defend it and obey all its laws.

7. Where there is no governmental regulation regarding it, the mode of the election of a rabbi is not otherwise determined.

8. The Rabbi has no ecclesiastical powers, he has only such rights as the State and the congregation invest him with.

9. Whenever the laws regulate the functions of the rabbi, his powers too are thus determined; when such administration does not obtain, it rests with usage.

10. No trades are interdicted by the Jewish law.

11, 12. Usury is prohibited by the Jewish law and is regarded as infamous.

A committee is appointed to consider how doctrine and practice can be reconciled by means of an abrogation or modification of the Sabbath laws and of the dietary laws.

RULES OF ORDER OF BRAUNSCHWEIG CONFERENCE, 1844.

1. Sessions shall be public.

2. The resolutions of the Conference shall be morally binding upon those who voted for them as far as their circumstances and powers enable them to put these resolutions into practice in their respective spheres of work.

§ 1. The Rabbinical Conferences have for their purpose to deliberate jointly regarding the means by which the maintenance and the advancement of Judaism and the re-enlivenment of the religious sense can be secured.

§ 2. Every rabbi or rabbinical functionary and every one regularly charged with ministerial duties is entitled to take part in the deliberations.

§ 3. These conferences shall, for the time being, take place annually, on the date and in the place designated by a previous meeting.

It is, however, regarded as advisable to hold special meetings, in the interval of the General Conferences, of such rabbis as are stationed in closer proximity to one another in order to make suitable preparation for the General Conference.

§ 4. Every conference appoints a committee of three, out of the members of the Conference, who in conjunction with the local rabbi shall attend to all such-affairs and matters as are necessary for the next conference.

§ 5. To a committee of members of the congregation in the place of meeting are to be referred all other arrangements.

§ 6. The Committee opens the first session and effects the selection of a Chairman and of a Secretary and of other alternates.

§ 7. Subjects for the deliberation of the Conference are propositions, according to the objects of the Conference (*vide* § 1), which pertain to the maintenance and the advancement of Judaism and of the re-enlivenment of the religious sense.

§ 8. The Committee receives all motions, which are submitted (*vide* § 4), examines them and reports verbally to the President, who refers them to the Conference for their consideration.

§ 9. All motions presented to the Committee within two months preceding the conference are published by the Committee in the Jewish press, and are submitted by the President in the order of their reception to the Conference for consideration and decision.

§ 10 (a) The Chairman calls upon the mover of the motion to state the same. The latter then explains and gives definite form to the question at issue. In case a motion has been offered by one who is not a participant in the deliberations, any one present or any member of the committee may serve instead.

(b) During such explanation the speaker must not be interrupted, except for the repetition of some expression not well understood.

(c) After this explanation, the discussion may be opened; each one of those who wish to debate begging for the word from the President, who affords opportunity to each one in order.

(d) The explanation by the mover of motion must be from the platform, while the interlocutors and debaters may speak from their places.

(e) The prime mover can answer any member, submitting, however, to the rules and procedure of order.

(f) Any member may offer an amendment of the motion in question, and such amendment is to be noted by the Secretary.

(g) After all have spoken on the matter, and no one asks for the floor to speak on it further, the Chairman submits the amendments in their order for vote, and finally the motion in its original form. If, however, any one amendment has been adopted, the original motion and the vote on it become unnecessary.

(h) Voting is usually by roll-call, but may be by ballot, upon the request of three members. In the latter case, the Secretary collects the ballots and counts them in conjunction with the President. The President then announces the result.

(i) The Secretary keeps minutes of all proceedings, and reads them at the beginning of each successive session. Corrections may be

made by any member, and after these are attended to, the minutes are countersigned by both President and Secretary. Upon the request of any member of the minority vote of a resolution his name may be expressly entered into the minutes.

(k) The minutes shall be published.

(l) The President and the Secretary may take part in the discussions, subject to above rules. If one of them offers a resolution, he vacates his seat for his alternate.

(m) The Chairman shall call to order any member who may indulge in passionate or personal remarks, or who may digress from the subject under discussion.

§ 11. The resolutions of this Conference impose upon those who voted for them the moral obligation to realize them in their respective spheres of work in as far as their circumstances and conditions enable them to do so.

§ 12. The dates of and the duration of the sessions are to be fixed by the Chairman.

§ 13. It is the privilege of the Chairman to exclude women from the deliberations when the Conference enters upon certain deliberations.

§ 14. The Conference may last in general about eight days; but this may be lengthened or shortened, according to the discretion of the Conference.

§ 15. These By-Laws are valid for the present, as well as for subsequent conferences. The second conference, however, may determine upon modifications of the above rules for later conferences.

THE FRANKFORT RABBINICAL CONVENTION.

Compiled by Dr. I. Schwab, St. Joseph, Mo.

The Convention met on July 15, 1845. There were present the Executive Committee, consisting of Rabbi Stein as Chairman, and the Rabbis Formstecher, S. and A. Adler, and the following: I. Auerbach, preacher of Frankfort; Ben Israel, preacher of Koblenz; Einhorn, Rabbi of Birkenfeld; Frankel, Rabbi of Dresden; Geiger, Rabbi of Breslau; Gosen, Rabbi of Marburg; Guldenstein, Rabbi of Buchau; Herxheimer, Rabbi of Bernburg; Herzfeld, Rabbi of Braunschweig; Hess, Rabbi of St. Lengersfeld; Holdheim, Rabbi of Mecklenburg; Hirsch, Rabbi of Luxemburg; Hoffmann, Rabbi of Walldorf; Jolowicz, Rabbi of Kulm; Jost, preacher of Frankfort; Kahn, Rabbi of Trier; Maier, Rabbi of Stuttgart; Philippson, Rabbi of Magdeburg; Reiss, Rabbi of Altbreisach; Salomon, preacher of

Hamburg; Sobernheim, Rabbi of Bingen; Sueskind, Rabbi of Wiesbaden; Treuenfels, Rabbi of Weilburg; Wagner, Rabbi of Mannheim; Wechsler, Rabbi of Oldenburg. Those announced to arrive were: Frankfurter, preacher of Hamburg; Hochstadter, preacher of Langenschwalbach; Levy, Rabbi of Giessen; Lindemann, preacher of Mannheim; Lowengard, Rabbi of Lehren; S. Mayer, Rabbi of Hechingen; L. Schott, Rabbi of Randegg; Willstadter, Rabbi of Buehl.

Eight others who were members had not yet arrived. The before-named Chairman, Dr. Stein, opened the assembly with an address, reflecting on the work of the committee which had the year before been charged with the responsible task by the first Convention. He was afterward elected President of the new Convention.

In the first session the order of business was decided. Meanwhile a deputation of the Berlin Reform Association had arrived. They were intrusted with presenting a memorial to the Convention.

The committee appointed the year before at the Braunschweig Convention to elaborate opinions on six different questions, declared themselves ready to report. It was decided to proceed to their deliberation at once.

The first question was: "Whether and how far the Hebrew language was necessary for divine service, or, if not necessary, at least advisable in the premises." The committee's report suggested that there was no *objective* necessity for retaining Hebrew in service. But considering that *subjectively* there is yet a necessity for it with a large portion of the German Israelites, they proposed its retention for the typical parts of the liturgy, such as Barechu with its response, Shema (first chapter), the first and last three benedictions of the prayer proper, and the reading from the Torah; all the other parts of the liturgy should be newly arranged and rendered in the vernacular. The subject was brought to debate. It resulted in a negative vote of the majority as to the legal obligation of retaining Hebrew in divine service. Long debates then ensued on the point of the expediency of retaining it. The vote taken on this problem unanimously favored the advisability of employing the Hebrew language in divine service. The committee's view recommending the use of Hebrew compositions in the devotional practice to be limited to the four portions of the ritual named above, was adopted by eighteen members against twelve who were opposed to it. The predominant sense of the assembly was that the vernacular should receive an integrant consideration in the future Jewish ritual.

In the eighth session, July 20th, the order of the day was the second point in the committee's report: "How far are the dogma of Messiah and the notions connected with it to be embodied in the prayers?" The committee recommended, that "the idea of Messiah deserves a high recognition in the prayers; yet all politico-national conceptions must be excluded from it." In the following debate Einhorn proposed that the Messianic prayers be formulated in such a way as to express the hope of the spiritual regeneration and union of all mankind in faith and love, accomplished through Israel. Holdheim asserted that, according to the enlightened thought of the Jews of our day, the destiny of Judaism is not bound up with a Jewish state, but, on the contrary, religion itself requires a close and sincere attachment to the commonwealths in which the Jews abide. Hirsch maintained that the prophets foretelling a future independent prosperous state, did so correspondingly to the needs of their times. In our own, however, the Messianic doctrine can only be accepted as purporting the universal emancipation of mankind; that is, its gradual perfection in purity and holiness. Solomon suggested that Judaism, differently from paganism, points to the future for the inauguration of the golden age, which is to be that of the universal domination of light, truth and peace; this is, indeed, the biblical idea of final deliverance. The intelligent Jews of our day do not countenance the prospect of a personal, political Messiah. Maier urged, in the same strain, that all the expectations clustering round the would-be deliverer descended from the family of David, are rejected by a large portion of the Jewish community. It would then be wrong to continue the prayer for the restoration of the Jewish state, for it could at best be said only with the insincerity of mental reservation. The Messianic idea must therefore assume, in its expression, a spiritual significance. A. Adler advanced that the time of expecting a real Messiah is past. The only acceptable idea of Messiah is, the return of the spirit to its own domain, the kingdom of love and truth, but not the return of Israel to the land "flowing with milk and honey." That idea is to be vigorously expressed in the ritual. Herxheimer said that the Messianic idea as heretofore held, implies discontent with the present conditions. A longing for a separate Jewish state was born of oppression in the past. Such sentiment agrees no more with our modern state. If Messianic hopes are to be uttered, it must be in general terms, suggestive of the redemption from physical and spiritual evil, as well as of steadily increasing intellectual and moral culture. Stein con-

tended again that the doctrine of a personal Messiah might be upheld in our prayers, provided that no exclusive political bearing be assigned to it. It is unobjectionable in the sense that such a personage will finally usher in the universal dominion of justice and truth, and a consolidation of all mankind in the bonds of mutual peace and unity. Even the prayer for the rebuilding of Jerusalem and the temple could be kept up; piety requires it even. He believed that at some future time, when the kingdom of God would be established on earth, and all men be fraternally united in the faith of Him, Jerusalem would again rise from its ruins and a grand temple be constructed there as a visible sign of that spiritual union and for the worship of God by all nations, according to Isa. lvi. 7; Zeph. iii. 9. However, the prayers for a return to Palestine have to be rejected. They do not come from the heart, and are untrue. We know but one fatherland; the one in which we live and aim to strike root deeper and deeper. Formstecher proposed that since the idea of Messiah was never aught but the outcome of the needs of certain past times, it ought to be utterly banished from the ritual. It is enough to keep it alive by readings from the prophets. This answers all needful prayers. The modern sermon will, further, spiritualize it agreeably with the prevalent views of the progressing ages.

While the debate on this subject was carried on, a motion was made, and accepted, to solve first the preliminary question: "Shall the prayer for the return to the land of our forefathers and the restoration of a Jewish State be eliminated from our ritual?" This question was decided in the affirmative by a vote of the majority. Then the main question, "Whether the Messianic idea is to be distinctly and prominently recognized in the ritual?" was submitted to the assembly for consideration. It was likewise determined affirmatively by a majority of the members. These combined votes settled the whole question of the Messianic mention in the ritual, as proposed and treated by the committee's report.

In the session of July 21st the order of the day was the query: "Is it necessary for the reader to repeat aloud all the benedictions of the so-called Shemoneh Ezreh; and, further, are the Musaph prayers, with their direct reference to the ancient sacrificial worship and invocations of God for its re-establishment, to be at all kept up in the liturgy?" The committee had in their report unanimously concurred in asserting that the former was unnecessary. They recommended that only the first and last three benedictions should be repeated aloud. On

the latter point they were not agreed. The majority were for abandoning the Musaph prayers. It was so advocated in the report. The committee's recommendation of the non-repetition of all the benedictions of Shemoneh Ezreh was adopted by a majority vote. As to the Musaph prayers, Dr. Maier reporting in behalf of the committee, stated the standpoint of its majority to be that they are at the present day inappropriate because the sacrificial cult is removed from the consciousness of the people. Only the first and last three benedictions should be left of the frame of Musaph-Tefillah. These should be read in Hebrew. For the Musaph formula proper, containing sacrificial reminiscences and implorations, there should, however, be substituted a German prayer treating of the import of the respective solemn day. In the debate held on this proposition, Treuenfels stood up for retaining Musaph, because its historical reference to sacrifice has an indisputable devotional merit. At the same time must it be kept free from any imploration of the restriction of the sacrificial cult, for the prophets themselves have not held out the promise of such an event. Hirsch said that the Talmudical view that sacrifice is an abiding command, and its suspension is to be considered a punishment for sin, is bodied forth in our traditional ritual. Over against this view stands the prophetic, that God requires no gifts at our hands. This we, too, may safely maintain. Consequently must our prayer contain no yearning for sacrifice. Solomon affirmed as motto, Hosea vi. 6, stating that in the Hamburg temple ritual the prayers for the restoration of sacrifice were abolished. The retention of Musaph would prove an unpardonable inconsistency in those avowing reform principles. Holdheim observed that the external ceremonialism of sacrifice is not valued any more in our time; even the most orthodox Jew would shrink with horror from the oblation of bloody victims. The tenor of Musaph must positively be changed accordingly. Herzfeld opposed decidedly any sacrificial references in prayer. He could rather tolerate Messianic reflections in the ritual than sacrificial. He objected even to the committee's proposition of preserving the first and last three benedictions of the Musaph-Tefillah. There can be no object of true piety in rehearsing them from the previous Shacharith-Tefillah. At most may the Musaph be replaced by a suitable, newly-composed prayer after the sermon.

A. Adler contended that the idea of sacrifice can not vanish from our consciousness. Sacrifice is devotion or prayer, in the ancient mystical form. The largest part of sacred Scripture would be false-

hood and deceit were there not a high importance accorded to sacrifice. As Scripture ordained an increased devotion for Sabbaths and holy days, it is our duty, too, to have an additional means of devotion on these solemn days. This is offered by the Musaph. It has yet to be cleared of the prayer for the restoration of sacrifice.

S. Adler divided the question before the assembly in two, viz., whether we should continue to hope and pray for such restoration, and whether the Musaph-Tefillah is to be retained. He refuted Hirsch's construction of the purpose of sacrifice. The prophets, he rejoined, never declared it dispensable. They only pronounced it insufficient, if not attended by real amendment of life. The same view was maintained by the Talmudists. Though there is a relative sentence which goes even beyond the prophetic estimation of sacrifice, namely, "Prayer is greater than sacrifices" (Berachoth f. 32), yet it is certain that the Talmud did not thereby intend to disparage this mode of worship or surrender the hope of its future re-establishment. It intended this as little as did the prophets with their similar utterances. He further replied to the argument of Solomon and Herzfeld, declaring it inconsistent with reform principles to retain Musaph. The inconsistency, he said, was rather with the committee, who were of the opinion that the typical character of the traditional prayers must not be effaced; nay, who approve of the institution and preservation of the formulas of prayers for morning, evening and night, all of which originated from the old sacrificial ritual, while on the other side they want to except Musaph from the claim of being retained. He urged that it be retained. Geiger offered as an amendment that the Musaph shall be kept free from the mention of sacrifice and the prayer of its restoration, and, further, that it be entirely abolished for the New Moon festivals; these having lost all significance for us.

The debate on the subject was most animated. When it was brought to a close the President, summing up the various views brought forward, stated that he finds all the members agreed on this point, that all prayers for the re-establishment of sacrifice ought to be abolished. They differed only in their motives. He then submitted to the assembly the question: "Are the prayers for such re-establishment to be eliminated from our ritual?" All answered in the affirmative. The other question was then put: "Shall the ritual contain at least a mention of the sacrificial rites?" Geiger promptly objected that the mere mention could have no practical object, and that if it were required on Sabbaths

and holy days (in the Musaph-Tefillah), there was no reason why it should not have to be embodied in the daily prayers as well, for according to the Talmud, these were instituted as corresponding to the Tamid sacrifices. The vote on the question: "Shall the Musaph prayer be retained?" resulted affirmatively, by a majority, it being definitely understood, however, that there should be in it no more than a mere mention of sacrifice, in the reverent form of historical reminiscence.

The fourth subject presented for discussion was: How is the public reading from the Torah to be improved? The committee had in their report recommended to introduce a triennial cycle, and to abolish the calling of individuals before the Torah. The President in making the question separated it in two parts. The consideration of the cycle of Torah reading was first taken up. Geiger opposed a triennial rotation, alone for the reason that it would create a confusion in the customary designation of the rotatory sections of the Torah. He proposed instead a division of such traditional section into four parts. The first part should be assigned to the Sabbath afternoon service; the second and third be read respectively at the Monday and Thursday services of each subsequent week; the remainder be reserved for the morning service of the following Sabbath. He dwelled, besides, on the soulless way and form to which the public reading of the Pentateuch was reduced. It has been alienated from its original design of imparting information to the hearers. To this end the ancients had a translator by the side of the reader, who rendered each verse after it was read into the popular Aramaic vernacular, for the sake of those not understanding the Hebrew sufficiently. Later the Aramaic version lost its importance, and the synagogue fell back upon the original custom of reading the Hebrew text alone. But even this improvement was turned to naught by the manner in which it was done. The proper way in our time would be to read, translate and expound paragraph for paragraph of each section. Yet prejudice would doubtless set itself against such an order of Torah reading. There is against it, too, the objection that it would lengthen the divine service too much. Geiger's project met with a fair support. Yet a large majority of the members preferred the committee's proposition of a triennial cycle and decided in its favor. The President then laid before the assembly the question: Whether the ancient institution of a translator of the Hebrew text at the public reading of the Torah should be re-introduced? Through some incident this question was not brought to a

debate. It was even left unnoticed when the business of the assembly was resumed at the next session. Another subject relative to those readings was broached instead ; whether, since a triennial cycle was determined upon, the annual reading on the Simchath Torah festival of the last, and a portion of the first section of the Pentateuch ought not to be altered? A majority voted for a triennial performance of the ritualistic custom. Another question was offered for consideration : whether a selection from both the Prophets and the Hagiographa should be made and compiled for being read in the vernacular as Haftarah? It was decided in the affirmative. Also the mode of the public reading of the Book of Esther on Purim was made a subject of deliberation. It was unanimously agreed that the reading should not be repeated on the morning of the feast. As to the language in which the reading should be performed, whether in the original or the vernacular, almost all the members were inclined to the former. Yet no vote was taken on this matter.

Another important subject was then placed before the Convention for consideration. It was, whether the custom of calling before the Torah on Sabbaths seven adults and, besides, another for the Haftarah, should be continued. The committee, with the exception of one member, had reported adversely upon it. A debate ensued. The vote subsequently taken resulted in asserting the propriety of adhering to the custom of calling seven adult Israelites before the Torah, but at the same time in recommending the abolition of the whole act of Maftir, in so far as to discontinue the calling up of an additional person for the Haftarah and the reading for him of a repeated portion of the Torah, together with his own benedictions.

The question of the admissibility of the organ into the synagogue was later taken up. The committee had urged its introduction. The President stated that a special committee had elaborated an opinion on the two questions : Whether the music of the organ in itself was adapted to the synagogue service, and whether an Israelite was permitted to perform on that instrument on the Sabbath. He then read verbatim the paper in which the committee had set forth their relative views. These were favorable on both points of the inquiry. The assembly concurred unanimously, and by acclamation, in the committee's recommendation of the organ. On the problem of allowing an Israelite to play it on the Sabbath all but one voted in the affirmative (two abstained from voting), declaring

positively that there is not the least objection to such performance from the point of Sabbath observance.

In the fifteenth session, July 24th, the order of the day was the reading of the report of the committee on diverse communications addressed to the Rabbinical Convention, and action upon it. A memorial of the Berlin Reform Association had been presented (a deputation appeared in person to attend at the meetings, as noted above). A sketch of a reply to it was read before the assembly by Philippson, the chairman of that committee. The memorial stated that the object of the Association was to "break through the stagnation that had kept back the development of Judaism in the many centuries past, to redeem it from its antiquated forms, and preserve its perpetual substance in new and timely forms. The members of the Association offered the 'hands of fellowship' to the convention, conscious of the right of their own endeavors, but at the same time of their incompetence to proceed single-handed in the work of giving modern Judaism its future conformation. This has to be accomplished by the co-operation of representative cultured and learned Israelites, in conjunction with the rabbis. They trust that from the joined efforts of both the convention and the association there will come forth a Synod, to be called by a large body of German co-religionists, in which alike the lay people and the theologians will be authoritatively represented." The committee's reply to the memorial was in the main approving and encouraging. It was adopted by the convention with some modifications.

A motion introduced by S. Adler to declare the female portion of Israel's communion equal with the male sex in all respects of religious obligation and privilege, was referred to a newly-appointed committee. A proposition by Geiger to select a committee for getting up good books for home devotion, was promptly adopted.

At the next session the committee reported on the question moved by Hirsch in the Convention of the year previous: "Whether there are means of reconciling religious precept and the demands of practical life in regard to the Sabbath observance, and which they may be?" The report of the committee on this question was ready to be laid before the Convention. But the time for deliberating this momentous subject was deemed too short. It was, therefore, decided to postpone the discussion and action upon it to the next, third, Convention. Meanwhile, the report was ordered printed, to enable all the members to acquaint themselves with its contents.

At the seventeenth session the subject brought up for consideration was, the use of modern bathing establishments for ritualistic illustrations. It was decided in the affirmative. On July 18th, the Convention held its eighteenth and last session. The revised reply to the memorial from Breslau was read and adopted. A sketch of one common reply to communications from thirteen other Jewish communities was, with few changes, also accepted. To the President himself was committed the reply to those addresses sent by the Jewish communities of Worms, Giessen and Frankfort.

The propositions of Geiger and Philippsen to found one or more Jewish theological faculties for the training of rabbis in Germany, were read. It was unanimously resolved to select a committee who should awaken the interest of the Jewish public in such institutes, and, joined by other intelligent and reputable men, work toward their realization. Five members were chosen as such committee.

A motion was made and carried to request the present Executive Committee to publish in print the various reports on subjects that could not be gone through with at this Convention. An Executive Committee for the ensuing year was then appointed, also a committee on revisions of the minutes of the present assembly. After some other business details had been dispatched, the President reviewed the transactions of the Convention whose sessions were about to close.

He stated that the various resolutions and enactments passed therein, covered a large ground of reform measures. He was confident that "through the activity of the rabbis assembled the interest in divine service, flagging with so many Israelites, would be roused anew; and that, ere the new ritual to be published by the Convention would appear in the house of God, it would already have taken root in the hearts of our co-religionists. He was certain that "those who now allege against us the aim of destroying traditional Judaism, will eventually call us the 'builders.' * * * God is our witness that all we aim at it is, to strengthen the Jewish religious life. The assembly of this year was variously suggestive and preparatory. God preserve our courage for the next!" His farewell remarks and a speech by the second Secretary, Dr. Hirsch, followed. Then the President, in the name of God and the assembly, declared the second Rabbinical Convention closed.

**RÉSOLUTIONS PASSED AT THE THIRD CONFERENCE OF
GERMAN RABBIS, HELD AT BRESLAU FROM JULY
13 TO JULY 24, 1846.**

Compiled by Dr. E. Schreiber, Little Rock, Ark.

Dr Abraham Geiger, of Breslau, was President of the Conference. The following rabbis were present: A. Adler, of Worms; S. Adler, of Alzey, now of New York; J. Auerbach, of Frankfurt A.M.; Ben Israel, of Coblenz; David Einhorn, of Birkenfeld; Formstecher, of Offenbach A.M.; Goldstein, of Waren; Gosen, of Warburg; Gueldenstein, of Buchan; Herxheimer, of Bernburg; Herzfeld, of Braunschweig; Hess, of Eisenach; Holdheim, of Mecklenburg-Schwerin; J. J. Kahn, of Trier; M. Levy, first teacher of the "Religious-Schule," Breslau; L. Loevy, of Muensterburg; Pick, of Toeplitz; L. Philipsohn, of Magdeburg; Sobernheim, of Bingen; L. Stein, of Frankfurt A.M.; Wagner, of Mannheim; Wechsler, of Oldenburg; Jalowitz, of Koeslin; Loewengard, of Lehren-Steinfels. Samuel Hirsch, of Luxemburg; Joel, of Frankfurt, and Maier, of Stuttgart, excused their enforced absence.

The Conference made the following declaration concerning the

I. SABBATH.

1. The restoration of a solemn celebration of the Sabbath as a day of rest and sanctification, is one of the most sacred duties not only of the teacher in Israel, but of every Israelite. Therefore, special attention must be paid in our days to make the divine service more solemn; to further the sanctity of the Sabbath in the homes, in order better to impress the people with the holiness of the day. (Protokolle der dritten Rabbinerversammlung, page 166-172, Breslau, 1847, Leuckhart.)

2. The solemnity of the divine service on the Sabbath is of such vast importance, that for the sake of bringing about this result even such work can be done as under other circumstances would be prohibited on the Sabbath. Every labor is therefore permissible on the Sabbath which belongs to a solemn divine service. (Pages 172-73.)

3. Brain-work does not belong to the category of labor, which is prohibited on Sabbath. (Page 195.)

4. In cases, where the stoppage of a business might endanger one's existence, such business may be done on Sabbath days by non-Israelites. (Pages 173-74.)

5. In cases where the whole, temporary welfare is at stake, where the material existence of a man is threatened, it is permitted to do any kind of work on the Sabbath. (For instance in case of fire. Page 174)

5. Where human life is in danger, or such danger is to be feared, no matter whether it be the life of a Jew or non-Jew, everything is permitted to be done on the Sabbath, to prevent such peril. (Pages 174-75.)

7. The too great rigor of the Sabbath laws are disadvantageous to the proper celebration of the Sabbath. Hence the Rabbinical Conference declared all those exaggerated prohibitions called hedges, or fences, which tend to produce an idle rest no longer binding. (Pages 175-75.)

8. The institution of *Erube Chozeroth* and *Erube Techumin*, which under the cover of relieving the strictness of the Sabbath-laws are actually mere evasions of the same, are both superfluous and inadmissible. (Pages 177-79.)

9. The Jewish soldier is bound to attend to his military duties on the Sabbath. (Pages 195-97.)

10. While the Jewish official is permitted to attend to the duties connected with his office, he should endeavor to restore the solemnity of the Sabbath in his home. (Pages 197-207.)

11. The Conference declares that societies for the establishment of a worthy celebration of the Sabbath can, under certain circumstances, serve a good purpose. (Pages 179-80.)

II. HOLIDAYS.

The Conference declares :

1. The second holidays, *i. e.*, the second and eighth days of Passover, the second day of the Feast of Weeks, of the New Year, of the Feast of Booths, and of the Festival of Conclusion, have lost their meaning for our time. The second day of *Tishri* deserves, however, special consideration. (Pages 232-33, 237-44.)

2. Congregations are therefore fully justified in abolishing the second holidays, if they are inclined to do so. (Pages 233-44.)

3. In congregations, however, where the abolition of the second holiday meets with the opposition of ever so small a part of its membership, the festive character of the day has to be preserved in the divine service, but the prohibition to work on that day is set aside. (Pages 234-37.)

4. Hence it is not prohibited to eat leavened bread on the 22d day of Nissan, or on the so-called last day of Passover. (Page 237.)

5. The blowing of the Shofar on the first day of the New Year, and the use of the festival-bunch on Succoth, is permitted, even though these holidays happen to occur on the Sabbath day (Pages 344-47.)

6. The custom of not eating rice, hirse and pulse on Passover has no foundation at all, and can be dispensed with. (Page 247.)

III. CIRCUMCISION.

The Rabbinical Conference declares :

1. It is necessary that every Mohel should be thoroughly instructed by a surgeon in all matters pertaining to circumcision, should pass an examination and prove by his credentials his authority to perform such operations. (Pages 184-85.)

2. A Mohel, who on account of bodily defects—trembling of the hands, near-sightedness, etc.—is incapable of performing an operation should not be permitted to perform the act of circumcision. (Pages 185-186.)

3. The so-called *Periah* can be performed with a surgical instrument if the assisting surgeon prefers this to the finger-nail, which is as a rule used for this purpose. (Pages 186-188.)

4. The *Mezizah* is to be set aside. (Page 188.)

5. It is desirable to have a physician treat the child after the circumcision. (Page 189.)

6. It is necessary to have the physician examine the child and decide whether the circumcision should not be postponed on account of sickness or bodily ailments. (Page 275.)

7. In case a child dies or becomes a chronic invalid in consequence of the circumcision, and the parents are afraid to have their other children circumcised they may postpone the performance of this act until the physician has declared there is absolutely no danger to fear from the circumcision. (Pages 275-278.)

IV. MOURNING CUSTOMS.

The Conference declares :

1. That the customs of tearing the garments, of causing the beard to grow during the thirty days after a death, of sitting on the floor, of removing the leather shoes, and the prohibition of washing, bathing and greeting have lost every religious significance for our days, are, in fact, repulsive to our religious sentiment and deserve to be set aside. (Pages 279-283.)

2. The Conference deems it advisable for the mourner to stay at

home three days—not seven—counted from the day of burial, provided higher duties and considerations of health permit it. (Pages 283-289.)

3. The Conference deems it further advisable that the mourner keep aloof from every pursuit of his business as far as possible on the day of the funeral, also on the two days following the burial. Others, however, are permitted to attend to their business affairs.

Resolutions referred to special committees, the following are of special importance:

I. MARRIAGE LAWS.

Geiger reports on *chaliza* and proves the necessity of its abolition. (Pages 293-298.)

Holdheim recommends that a rabbi should officiate at an inter-marriage of Jews and non-Jews. (Page 10, par. 5.) That "*Jibbum*" should be declared an incest, and "*chaliza*" superfluous. (Page 11, par. 8.) Herzfeld, Bodenheimer and Maier were also members of this committee.

II. COMMITTEE ON SABBATH.

Abolition of the services on the eve of Sabbath and holidays. (Pages 114, 207, resolutions of Drs. Gotthold, Salomon and Wechsler.)

Auerbach recommends that every work in the cause of philanthropy be permitted on the Sabbath. (Pages 114, 207.)

Samuel Adler recommends Sunday services of the character of week-day services. (Page 249.)

Jolowitz recommends a resolution permitting the writing on the Sabbath to Jewish children attending Christian schools. (Pages 252, 301.)

III. COMMITTEE ON HOLIDAYS.

Abolition of the official public service on the eve of holidays. (Protokolle 2, Rabb. Wers. Page 380.)

Abolition of *תקיעת מירשב* and recommendation to have *תקיעת מעומר* accompanied with musical instruments.

Abolition of *ספירת העומר*

Abolition of the prohibition of eating *chamez* on the eve of *Pass-over*.

IV. COMMITTEE ON FAST DAYS

Abolition of all fast days except that of *Yom Kippur* and the Ninth of Ab. (Prot. 2. Rabb. vers. page 380.)

Geiger, Wechsler, Kahn, S. Adler and A. Adler were members of all these committees.

V. COMMITTEE ON LITURGY.

This committee was composed of Stein, Salomon, Geiger, Maier and Herzfeld. (Prot. 2. Rabb. vers. page 172.)

VI. COMMITTEE ON RELIGIOUS OBLIGATION OF WOMEN.

This committee was composed of S. Adler, Einhorn, A. Adler.

S. Adler recommended that women be counted whenever a quorum is needed at the divine service. (Prot. 2 Rabb. vers. page 169; prot. 3 Rabb. vers. Einhorn's report pages 253-266.)

VII. COMMITTEE ON UNFINISHED BUSINESS.

This committee was composed of Stein, Formstecker, A. Adler and S. Adler.

PLAN FOR RELIGIOUS SCHOOLS.

Concerning **נכרי חלב שחלבו** and **סתם ינם** Abolition of Abuses
—Amulets—In the Room of Women in Confinement; Change of
Name in Cases of Sickness.—Abolition of **מלקות** and of **כפרות**
—Concerning dissection of Jewish corpses.

XI. COMMITTEE ON REVISION OF DIETARY LAWS ON PASSOVER.

This committee was composed of S. Adler, Einhorn and Holdheim. (Prot. 3. re. v. page 248.)

XII. COMMITTEE ON REVISION OF DIETARY LAWS.

This committee was composed of Einhorn, Holdheim, Hirsch, Herzfeld, S. Adler. (Ibid. Page 402.)

As a member of the committee on a Jewish Theological Faculty, Geiger held an important correspondence with the executors of the will of Fraenkel Bros., the result of which has been the establishment of a Rabbinical Seminary several years later.

Dr. L. Adler offered, in the name of the Conference, a vote of thanks to Geiger for the "just, kind and clever" manner in which he presided over the assembly in the midst of some very exciting debates, when the most burning questions and vital subjects were discussed. Through this Conference the Breslau congregation became renowned throughout Germany as the banner-bearer of Reform Judaism and scientific Jewish theology.

RESOLUTIONS OF THE FIRST SYNOD, AT LEIPZIG, FROM JUNE 29 TO JULY 4, 1869.

Compiled by Dr. E. Schreiber, Little Rock, Ark.

The following is a list of the members present :

Isaac Levy, of Aachem ; Dr. Rothschild, Rabbi of Alzey ; Rev. Dr. I. H. Hirschfeld, of Augsburg ; Rev. Dr. Joseph Aub, of Berlin ; Prof. Dr. M. Lazarus, and Werthheim, Secretary Israel congregation of Berlin ; Rev. Dr. Gust. Philippsohn, of Dessau ; Rev. Dr. Herxheimer, Land Rabbi of Bernburg ; Salomon Blumenau, of Beelefeld ; Rev. Dr. Goldman, Land Rabbi, Birkenfeld ; Fruehbberg, Bleicherode ; Rev. Dr. Ludwig Philippsen, Bonn ; W. Wurzbarger, Bochum ; Dr. Aronheim, lawyer ; F. Spanyer Herford, Braunschweig ; Rev. Dr. M. Joel, Dr. Honigmann, lawyer, Breslau ; E. A. Astruc, Land Rabbi, E. Lassen, Brussels ; Samuel Marcus, Bucharest ; Dr. D. Adler, Land Rabbi, Cassel ; Rev. S. A. Wolf, Coethen ; Dr. B. Meyer, M. D., Coswig ; Abraham Gumpłowicz, Cracau ; Rev. Dr. Feilchenfeld, Culm ; W. Wolfsohn, Dessau ; Dr. W. Landau, Chief Rabbi ; Emil Lehman, lawyer, Joseph Bondi, Moritz Elimeyer, Dresden ; M. Simson, Eisleben ; Rev. Dr. Hochstaeder, Ems ; Rev. Dr. M. Kayserling, Endingen-Lengnau, I. D. Schw. ; Dr. Phil. M. Wahl, Isaac Lamm, B. Moos, Erfurt ; Moses Blumenfeld, Essen A. Ruhr ; I. Wittelshoeffer, Rabbi, Floss ; Dr. Abraham Geiger, Rabbi, Frankfurt A.M. ; Rev. Dr. Kohler, Theologian, Fuerth ; * Dr. Med. Wollner and Samuel Schlesinger, Gleiwitz ; Dr. E. Munk, professor, Glogau ; M. Wieruszewski, Goerlitz ; Rev. C. Jonas, preacher, Hamburg ; Dr. Wiener, teacher, Hanover ; S. Steinhard, teacher of the seminary, Hildburghausen ; M. Meyerhof, President of the congregation, Landsberg A. Warthe, Rev. Dr. A. M. Goldschmidt, Rabbi, Dr. Julius Fuerst, professor, Moritz Kohner, president of the congregation, Osias M. Finkelstein, Herman Meyer, Leipsig ; B. Hollaender, Leobschuetz ; H. Leoser, teacher, Luebecke ; Rev. Dr. Gustave Gottheil, Rabbi, Manchester, England, now Rabbi of Temple Emanuel, New York ; Adolph Reinach, Neuwied ; Simon Herman, New York ; Jonas Valentin, Niemburg a. Weser ; S. Falkenstein, Nordhausen ; Gustav Josephstahl, attorney at law, Nuernberg ; I. Klingstein, teacher, Odernheim ; Rev. Dr. A. Wiener, Rabbi, and I. Muenzer, President of the congregation, Oppelin ; Rev. Dr. S. Muehsam, Rabbi, Potsdam ; George Feigl, Brag ; H. Hess, Roten-

*Now Rabbi of New York.

burg; E. Rothschild, Stadtoldendorf; S. Eisenberg, Stendal; Rev. Dr. Leopold Loew, Rabbi, Szegedim; Ignatz Bauer and S. L. Landesmann, Toeplitz; Rev. W. N. Nathan, preacher, St. Thomas, West India; Rev. Dr. M. Dreifus, Rabbi, Walldorf; Joseph Ritter v. Wertheimer, President of the congregation, Dr. Med. Max Engel, Second President; Emanuel Biach, Third President; Prof. Salomon Sulzer, Cantor; Simon Szanto, Director of the Religious School and editor of the *Neuzeit*, Vienna.

Prof. M. Lazarus was President; Dr. Geiger and Ritter Joseph v. Wertheimer were Vice-Presidents of the Synod.

The following are the resolutions passed by the Synod at Leipzig, 1869; compiled by Dr. Ludwig Philipson:

1. The Jewish Synod declares Judaism to be in harmony with the principles of modern society and government; principles which were proclaimed in Mosaism and developed in the teachings of the prophets

Judaism is in harmony with the principle of the unity of the human race; of the equality of all before the law; of the equality of all in duties and rights to the country and to the State; and with the principle of full liberty of the individual in his religious convictions and in the confession of the same.

The Synod recognizes in the development and realization of these principles the safest guarantees for Judaism and its professors in the present and future, and sees in them the most vital conditions for the unlimited existence and the highest development of Judaism.

The Synod recognizes, therefore, in the peace of all religions and denominations among themselves, in their mutual esteem and equality of rights, and in the fact that the war for truth is waged with spiritual weapons and in a strictly moral manner only—one of the great aims of humanity.

The Synod, therefore, considers it one of the essential tasks of Judaism to acknowledge, to further, to represent these principles and to work for them

A resolution, by Dr. Wollner, of Glewitz, that "in the attempt to solve the evils of the time proper attention should be paid to the connection with the Bible and tradition" was not carried.

2. By the committee on religious instruction. Drs. Herxheimer, Hochstaedter, Phillipson, of Dessau.

I.

The Synod recommends the establishment of religious schools for both sexes.

II.

It is the duty of the congregations to see to it that wherever high schools exist which are attended by Christian and Jewish pupils, religious instruction be given to the Jewish pupils.

III.

The Synod favors the introduction of non-sectarian—"Confessionals"—schools, and sees no danger to Judaism in them. But the Synod deems it necessary that aside from these non-sectarian schools, such institutions be created as would perpetuate the knowledge of Judaism among the rising generation.

IV.

The Synod considers as essentials for religious instruction not only the customary teaching of Biblical History, but an acquaintance with the entire range of biblical and post-biblical literature together with the religious doctrines of Judaism. It also favors the study of the Hebrew language, in which the biblical literature is written.

V.

The Synod declares that while scientific criticism has no place in the school, the teachers and pedagogues are expected to make the pupils acquainted in a wise, cautious manner with the results of modern science, in order to guard them from skepticism in later years.

VI.

The Synod recommends the establishment of as many seminaries for Jewish teachers as possible, and of chairs for Jewish religious instruction in Christian seminaries, where a number of Jewish candidates are matriculated. The Jewish seminarists ought to devote a part of their time to the study of music, in order to be able to officiate as cantors.

VII.

The Synod considers the establishment of one or more higher institutions of learning for the science of Judaism— theological faculties—as the highest task in the interest of the scientific knowledge of Judaism. It will be one of the main objects of the Synod to awaken general interest in the establishment and maintenance of such institutions.

Offered by Director Szanto.

2a. The Synod may declare:

It does not conflict with the principles of the Jewish dogmatics

in presenting to the youth the historical and physical events, which are reported in the Bible, in harmony with the progress of science, as long as the facts themselves are not denied.

A teacher who explains a miracle of the Bible in a natural way should not be, on this account, removed from his position.

By the Committee on the Public Service.

3. Adler, Philippson, Bonn, Joel.

These resolutions are the outcome of the " Rabbinical Conference at Cassel " (from August 11 to August 13, 1868), which was attended by twenty-four rabbis, and prepared the way for the Synod of Leipzig.

I. SABBATH-MORNING.

1. The reading from the Thora should be done in the Hebrew language. The three years' cycle is recommended as the most opportune way of shortening the reading.

2. The Haphtaroth should be recited in the vernacular, and should be selected in accordance with the three years' cycle.

3. The public service begins with *Borchu*. An introductory prayer in the vernacular is worthy of recommendation.

4. From *Borchu* to the end of the *Tefilla* the Hebrew language is to be used. One member of the committee wanted the prayers between *Borchu* and *Shema* and between *Shema* and the *Tefilla* in the vernacular.

5. The *Tefilla* should not be repeated.

6. The text should be changed in the passages containing prayers for the restoration of the sacrifices of animals and the return to Jerusalem.

7. In the prayers to be revised and in the new prayers special stress is to be laid on the mission of Israel, on the providential guidance in its checkered history, on the great principles of Judaism, on its progressive development, the future universal dominion of the knowledge of God, of the love of justice, peace and humanity. (*Messianic Age*.)

II. MORNING SERVICE ON THE THREE HOLIDAYS.

8. Commencing like the Sabbath service, Hallel (Hebrew or vernacular), reading from Thora, special Haphtara, and hymns suitable for the holiday.

9. All *Pijutim* shall be abolished. Between the *Tefilla* and Hallel a contemplation on the ideas conveyed by each festival is suitable. *Geshem* and *Tal* should be supplanted by a prayer in the vernacular.

The *Hoshanos* on Succoth should be recited in Hebrew, and shortened on Hoshana Rabba.

III. ROSH HASHANA MORNING.

10. In the Mussaf Tefilla on Rosh Hashana and Yom Kippur special contemplations in Hebrew and in the vernacular are to be inserted expressive of the relation of these holidays to the individual.

IV. YOM KIPPUR.

11. Between each of the four divisions of the service contemplations in the vernacular and penitential prayers in Hebrew or in the vernacular should be interpolated.

12. The memorial service for the dead (*Haskaroth Neshamoth*) is to be held between Mussaf and Minchah.

13. The Abodah should be recited, but in a revised and abbreviated form.

V. EVENING SERVICE ON SABBATH AND HOLIDAYS.

14. One member of the committee proposed the following order of the evening service: Song, psalms 92 and 93 in the vernacular, *Borchu*, etc. As in the old prayer-book, *Kiddush* and *Kaddish* in Hebrew and a special contemplation for the holiday.

Another member, while agreeing with this, wants one chapter of the *Lechu Nerannenu* and an abbreviated *Lecho Dodi* and the Sabbath psalm repeated.

A third member favored the retention of the old service, and, in addition thereto, an opening prayer in the vernacular before *Borchu* and a closing prayer after *Kiddush*.

15. On Yom Kippur, special introduction suitable for the occasion, sermon, penitential prayers in Hebrew and in the vernacular alternately.

VI. IN GENERAL.

16. Congregational singing with one voice is to be encouraged.

17. The organ accompaniment is, therefore, worthy of recommendation.

A choir with several voices and musical exhibitions are then only to be recommended when sufficient talent is at hand. Profane music should be excluded.

4. Concerning marriage and divorce. Referred to a committee for the next Synod.

I. A RESOLUTION BY DR. AUB.

The wish, often heard, that at weddings the bride should also give a ring to the bridegroom, is not to be legally rejected, yea, is to be recommended. I, therefore, move that after the bridegroom has given to the bride the ring with the words **הרי את מקדשתלי** the bride, in her turn should put a ring on his finger and say **אני לדודי דודי לי** (I belong to my friend and he belongs to me.)

II.

Non-observance of Jewish ceremonies should no longer be a cause for invalidity as a witness at weddings or divorcements.

III.

A bill of divorce may be forwarded through the mail in order to be handed to the woman by a trustee.

IV.

As soon as a court of law has declared a person dead, such declaration holds good and is considered legal in ritual cases.

V.

The form of Chalitza justly creates offence in our day and ought to be essentially changed.

VI. MOTION BY DR. L. ADLER.

Resolved, That instead of Chalitza the bride and the bridegroom should sign a document by which they renounce the right of **יָנוּם** and the brothers of the bridegroom should declare in writing that they would not object to the re-entering of their sister-in-law into the bond of matrimony in case their brother should die without leaving an offspring.

5. Report of the committee on motions concerning ritual matters. Kahn, Wiener and Adler.

Dr. Wiener offered a most exhaustive report on the Dietary laws, but the committee was too timid to give an opinion on the same and simply offered the following resolution :

“Resolved, That the Synod declare changes in the Ritual laws permissible, and choose a committee to offer motions of this character to this or to the next Conference.”

6. Motion of Dr. Wollner. Amendment to Philippon's resolution rejected.

7. Motion of Dr. Hirschfeld, of Augsburg, "To leave the old service alone, and to make for all those who do not like it a new ritual for the Sabbath and holidays, the service not to last longer than half an hour," was not acted upon.

8. Motions of Dr. Engel and J. Fuerst: The Synod should answer the following questions, respectively, and appoint a special committee for inquiry into their merits:

(a.) Is a child born of a Jewish mother to be considered a Jew, although he has not been circumcised?

(b.) If he is considered a Jew, in accord with the forms of Judaism, how is he to be treated on occasions connected with Jewish ceremonies?

Prof. Dr. Fuerst moved: "The Synod may declare, that, according to the Talmud, a child born of a Jewish mother belongs to the Jewish community, no matter whether the child is circumcised or not. A boy born of Jewish parents has, therefore, to be registered in the Jewish matricles, no matter whether he is circumcised or not.

"The omission of circumcision on the part of the father is simply looked upon as the omission of any other law, which is punished by Kareth, but must not be followed by evil consequences brought about by human laws.

"A Jew, who from any reason has not been circumcised, is entitled to be called to the Sefer Thora and his oath is just as good as that of any other righteous Jew."

Dr. Emil Lehman, Wolfsohn, Reinach, Dr. Wiener, Szanto, favored immediate action on the subject, but did not carry their motions.

9. To the Committee on Marriage and Divorce were conveyed the following motions of Land Rabbi Wechsler:

I. DIVORCE.

1. The bill of divorce, according to its chaldic form and its contents is not adapted to our age. It ought, therefore, to be written in the vernacular.

2. If a woman has accused her husband of infidelity, or desertion, and has received on this account a divorce from a court of law, but her husband refuses to give the bill of divorce, she can marry after a year without a *Get*.

II. CHALITZA.

1. Chalizah should be dispensed with, being antiquated and superfluous, provided this motion is carried.

2. The neglect of Chalizah is no impediment to the marriage of the widow.

10. Resolutions moved by Prof. Sulzer, of Vienna: The Synod may declare it desirable:

1. That Jewish school children be instructed in liturgical songs.

2. That the principal pieces of the Hebrew service which form the typical part, should be sung according to the same melody in all synagogues.

3. That instrumental accompaniment of all songs during the service should be introduced.

4. The Kaddish is to be recited once only during a service and a passage should be inserted in the Kaddish which bears on the demise of the departed.

4. Part of the Thora lesson should be read on Sabbath Minchah, another part on Monday and Thursday morning and still another on Sabbath morning.

6. That the calling of people to the Thora, having lost all meaning, as nobody reads the Thora himself, and only disturbs the devotion, should be abolished.

7. That a school for cantors should be established.

11. Motion of Dr. Hirschfeld, concerning a new codification:

12. Handed over to the Committee on Ritual.

Motion of Joseph Ritter v. Wertheimer, of Vienna: To appoint a committee on the following questions:

1. Is it permitted to ride on Sabbath and holidays for the sake of attending the service? or,

2. For the purpose of philanthropic work?

3. Is it also permitted for the sake of instruction or pleasure?

4. Does it, in such a case, make any difference, whether a person rides on a railroad, in a hired carriage or in one's own conveyance?

13. Resolution of Dr. Philippson, of Bohn: For the present withdrawn.

The Synod may declare:

1. Since the destruction of the Temple the priesthood is only an historical remembrance.

2. Judaism has its foundation in the Bible—Thora, Neibim, Kethubim. The tradition forms simply a link in the chain of a living development, which is not yet concluded.

3. Therefore, Judaism recognized no schism, sects, notwithstanding the difference of opinion on many religious points. As in the time of the temple in Jerusalem there was the Onias Temple in

Egypt; as there were Sadducees and Pharisees, Shammaites and Hillelites, Kabbalists and Talmudists, so there are now divergent parties, but there is no split.

4. Therefore, the autonomy, independence and self-government of Judaism in all religious matters must be most sacredly preserved.

14. Resolution by Dr. Wahl, of Erfurt, concerning the business of the Synod. This resolution was accepted.

15. Resolution by Dr. Emil Lehman:

1. The declaration of the Bratunshweig Rabbinical Conference, that *marriages between Jews and Christians* are not to be prohibited from the Jewish side, provided that the state does not compel the children of such marriages to be brought up in the Christian religion, holds good in our days.

2. If those countries, where civil marriage is obligatory, or optional, it is perfectly valid for Jewish marriages also, provided that the Mosaic precepts on marriage, marrying an aunt, etc., are not violated. A religious ceremony is desirable, but not indispensable.

A remnant of the former subjection of the Jewish congregations, rabbinical jurisdiction in matters of divorce is to be set aside. Divorces of Jewish marriages belong to the civil courts.

4. Where according to Jewish law a marriage is permitted, while according to the civil law the same marriage is prohibited—as, for instance, marriages of cousins, and of uncle and niece—the Jewish law prevails.

5. A committee of rabbis should lay before the next Synod all Jewish laws on divorce, and consider the question of equality of rights of the sexes in this respect.

16. Motion by Prof. Julius Fuerst concerning Jewish observances. Handed over to a Committee on Rites.

The Synod may resolve:

1. The laws contained in Exodus, Leviticus, Numbers and Deuteronomy have to be understood from a religious-ethical point of view, critically and historically in the spirit of archæology. These laws should be judged in comparison with the legislations of the old world and the causes of their origin. *Taame Hamizvot*.

2. The Synod declares that the labors of Saalschuetz, Steinheim, Salvador, Geiger and others should be a guide to the committee in this their work.

3. After a critical investigation the committee will find how much of the ceremonies should be observed. Even from the Orthodox

point of view the agricultural, civil and criminal laws; the institution of the Sabbath and jubilee year; on the sacrificial and sacerdotal cult; on jurisdiction, which virtually constitute nine-tenths of the laws, belong to the study of archæology only and have *lost all meaning for practical life*. Hence our Sabbath, marriage and dietary laws must also be investigated from the standpoint of scientific research.

The mover of a resolution to abolish certain ceremonies has to explain in a pamphlet the scientific reasons of the same.

17. Resolutions by Geiger. Partly carried, partly in the hands of committees, and partly withdrawn by himself.

(a) Theses on the divine service:

1, The prayer-book remains Hebrew in its essential parts.

2. On especially distinguished days German prayers and contemplations are to be inserted.

3. The duration of the service must be shortened to such an extent that devotion may not be overcome by fatigue. Hence, repetitions and non-essential pieces must be omitted, and even the important ones be recited alternately only at different times.

4. Conceptions not in keeping with the progress of the age must not find expression in our prayers. Hence,

(a) Sensuous significations of divinity, as found in the Pijutim, must be omitted.

(b) The enumeration of the various orders of angels and the description of their activities deserve no place in our prayer-book.

(c) The belief in immortality must not be expressed in the one-sided idea of bodily resurrection.

5. The great historical mission of Israel as the banner-bearer of truth and light must be strongly accentuated.

6. Hence the national side of Israel has to be pushed into the background.

(a) The separation of Israel from other nations ought no longer to find expression in our prayers.

(b) Every vestige of self-conceit on our side on account of our sublime mission, and every allusion to "other nations," must be eliminated from the prayer-book.

(c) The hope of the unification of the whole human family in truth, justice and peace should be emphasized. The hope, however, that a Jewish monarchy in Palestine, with a rebuilt temple in Jerusalem, will be re-established, and all Israelites be gathered from every corner of the globe and return to the promised land has vanished

entirely from our consciousness. The expression of such a hope in prayer would be a naked untruth.

7. It is also incompatible with the entire progress of the age to conceive that a time will come when our divine service should again become a sacrificial service.

8. Passages which even remotely remind us of the former human sacrifices, which were at *all times an abomination to Judaism*, ought to be eliminated from the prayer-book.

9. But also animal sacrifices can no longer be represented as an institution to be longed for, neither does the remembrances of the same contain the least moment of religious elevation. Hence, the prayer-book should remain free from it.

(b) Marriage laws.

1. The institution of chalitza has outlived the sphere of its usefulness, and is superfluous in all cases. But if the Synod is not yet prepared to adopt this perfectly justifiable resolution, the following motion is made:

(a) The act of chalitza should be simplified. The taking off of the shoes, the spitting on the side of the woman, the numerous senseless questions should be abolished. A simple declaration by the brother-in-law that he renounces every right, with respect to the widow, is perfectly sufficient.

(b) This act can be performed, in the absence of the wife, by a collegium of rabbis.

(c) Should the brother-in-law refuse such chalitza, or try to exact onerous terms from the widow, then the act of chalitza is dispensed with, and the widow has a right to marry again.

(d) A widow on whom the act of chalitza has been performed may marry a kohen.

2. The religious divorce—*Get*—is to be simplified.

(a) As soon as the civil courts have declared for divorce, the religious divorce has to follow.

(b) After a short conference on the side of the collegium of rabbis by which it is proved that a reconciliation of the couple is out of the question, a letter of divorce, which expresses in all brevity and in the vernacular that the marriage is dissolved, has to be given to each party.

(c) As soon as the court has declared a marriage dissolved, the religious divorce has to be performed, even though one of the parties objects to it. It matters not whether the husband refuses or not. The divorced woman is permitted to marry again.

(d) A divorced woman is permitted to marry a kohen.

3. In fact, all prohibitions concerning the marriage of a so-called Aaronide are to be set aside. Hence, he can marry a proselyte woman.

(c) Higher institution of learning.

The Synod declares :

The establishment of a higher institution of learning for the science of Judaism is of the greatest importance in the interest of a scientific knowledge of Judaism. The Synod will do all in its power to further such an institution.

THE SECOND SYNOD AT AUGSBURG, HELD FROM JULY 11-17, 1871.

Compiled and Translated by Dr. E. Schreiber.

The following is a list of the members who were present: Emanuel Biach, S. Szanto, Dr. Kompert, author, Ritter v. Wertheimer, Vienna; Rev. Dr. Fuerst, rabbi, Bayreuth; B. Hollander, Leobschuetz; Wertheim, Secretary of the Congregation, Dr. Abraham Geiger, rabbi, Dr. Joseph Aub, rabbi, Prof. Dr. M. Lazarus, Berlin; Dr. Wiener, rabbi, Oppeln; Dr. Goldschmidt, rabbi, Dr. Julius Fuerst, Professor, Moritz Kohner, President of the Congregation, Leipzig; Rev. Weiman, rabbi, Buchau; Alexander Elsaesser, teacher, Laupheim; Rev. Dr. Nehemias Bruell, rabbi, Rev. Dr. Adolf Bruell, Candidate of Theology, Dr. Jacob Auerbach, Frankfurt A. M.; Rev. Dr. Hochstadter, district rabbi, Ems; Samuel Marcus, Attache of the American Consul, Bucharest; A. Gumpowicz, Krakau; Rev. Dr. Loew, rabbi, Szegedin; Tannenbaum, teacher, Laupheim, S. A. Weil and E. Prager, journalist, Muenchen; M. Bettman, Dr. Gustav Josephstal, attorney at law, and M. Fecheimer, Nuernberg; Rev. Wittelshofer, rabbi, Floss; W. Obermeier, teacher, Oettingen; Rev. Dr. Engelbert, rabbi, St. Gallen; Rev. Dr. Wasserman, rabbi, Muehringen; Dr. Dreifuss, land rabbi, Meiningen; S. Kramer, teacher, Ansbach; Rev. Dr. Silberstein, rabbi, and Strassburger, teacher, Buttenhausen; Rev. Dr. B. Wechsler, land rabbi, Oldenburg; Rev. Dr. Vogelstein, rabbi, Pilsen; Rev. Dr. Elias Gruenebaum, district rabbi, Landau; Dr. Dessauer, physician, Bamberg; Rev. Dr. L. Adler, land rabbi, Cassel; Rev. Dr. Hirschfeld, rabbi, S. Rosenbusch, First President, Moritz Bauer, Second President of the Congregation, Moritz Obermeyer, Herman Kohn, Heinrich Landauer, Augsburg; Dr. Ortenau, notary, Feurth; J.

Klingenstein, editor of the "Israelitische Lehrer," Oberingelheim ; Flesch, Oettingen.

It was of course noticed and commented upon that Dr. Ludwig Philippson did not even consider it worth while to excuse his absence.

Some people claimed that he was dissatisfied with the result of the Synod at Leipzig so far as the election of the officers was concerned, because Lazarus, Geiger and Ritter v. Wertheimer carried away the palm. But we can hardly imagine that such trifles would have influenced so modest a man as the journalist, Philippson, has proven himself to be.

Prof. Lazarus was elected President ; Dr. Abraham Geiger, First Vice-President ; Dr. Kompert, Second Vice-President.

Dr. I. M. Wise, Cincinnati, regretted very much in a letter to Geiger his enforced absence, he being an **עבר עולם** from the Synod.

RESOLUTIONS PASSED BY THE SECOND SYNOD.

I. MARRIAGE.

1. It is proper, that during the marriage ceremony, after the bridegroom has delivered the ring to his bride with the words:

הרי את מקודשת לי

the bride in her turn should also give to her future husband a ring with a few appropriate words. (Verb. D. II. Isr. Syn. Pages 30-49.)

2. The Synod recommends that in countries where the civil marriage is intrusted to the rabbi he should, during the religious ceremony—as is the case in Wurtemberg—ask the couple whether they are willing to marry one another. (Verb. Pages 49-53.)

3. Nobody can be declared unfit to be a witness at a marriage or divorce on account of his non-observance of certain ceremonies. (Verb. Pages 62-71.)

4. The Synod declares that the custom of not performing marriage ceremonies on certain so-called unlucky days, in particular in the time from Pesach to Shabuoeth, and during the so-called three weeks, has no religious foundation at all, serves only to further superstition, and does not foster pious feelings. Hence this limitation is to be set aside with the exception only of the week in which the Ninth of Ab is celebrated. (Verb. Pages 71-76.)

5. A widow, who has a child by her deceased husband, need not wait longer than a year before entering into the bonds of matri-

mony again. Where urgent circumstances in the interest of the widow and the child render it necessary for her to marry before the year of mourning is over, she may do so. (Verb. Pages 76-79.)

6. The civil marriage has, according to the conception of Judaism, perfect validity, provided that the Mosaic laws of prohibited degrees—marriage between aunt and nephew and others—are not violated. The religious solemnization, however, is in the interest of the religious idealistic moment, urgently recommended. (Verb. Pages 105 and 257.)

7. A final decision of the courts, concerning the identity of a deceased person, and a judicial decision declaring the missing person to be dead, have also sanction for ritual cases. (Pages 114-127.)

8. The biblical precept concerning the Chalitza has lost its importance since the circumstances which made the necessary levirate marriage and the Chalitza no longer exist. The idea underlying this observance has become estranged from our religious and social views.

9. The non-performance of the Chalitza is no impediment to the widow's re-marriage. In the interest of liberty of conscience, however, no rabbi, if requested by the parties, will refuse to conduct the act of Chalitza in an appropriate form. (Verb. Pages 138 and 155.)

10. Whereas the ordinances of the Christian church and the laws of modern States are, in regard to the prohibited degrees of affinity, almost more rigorous than the Jewish marital laws, and whereas they look upon marriage as upon an ethical union of the souls, and, in consequence of this, prohibit everything which violates morality, therefore the Israelitish Synod in Augsburg declares that the talmudical marriage law concerning proselytes of heathen origin has no bearing at all upon such persons as have been converted from Christianity to Judaism. (Verb. Page 156.)

11 Résolution of Holländer and consorts :

The Synod appoints a committee to find a suitable form for the **ברכות אירוסין** i. e., to make a new ritual for marriages in lieu of the present antiquated one. (Referred to the Committee on Ritual.)

12. Motion by Dr. Josephstal :

The Synod resolves to appoint a committee to formulate propositions to the next Synod on the jurisdictional proceedings in matters of divorce, especially with respect to consulting rabbis in

the matter, and the causes of divorce, so far as they are still valid. It is expected that both sexes will enjoy equality of right. (Referred to a committee of five, at least one jurist to be among them.)

13. Motion by Dr. Wassermann:

Resolved, The Synod declares:

1. A general revision of the Shulchan Aruch is decidedly necessary.

2. It has to be done, not only with a negative, but with a positive tendency.

3. Men endowed with the necessary knowledge and elected *ad hoc* by the congregations are entitled to undertake such revision.

The motion was not carried because it was the sense of the speakers—Szanto, Adler, Silberstein and others—that a revision of the Shulchan Aruch would mean its recognition as authority by the Synod, an honor not deserved by such a work.

13. Dr. N. Bruell moved:

The Synod may declare that the Shulchan Aruch has no significance at all for us as a religious code, the views contained in it have never been our theoretical conviction and never shall be so.

As Dr. Wassermann had withdrawn his motion no further action was taken in the matter.

14. The following questions of Joseph von Wertheimer and Dr. Wiener were answered in the affirmative:

1. Is it permitted to make use on Sabbath and holidays of a railroad or carriage in order to take part in an elevating divine service, especially when great distances from the house of worship, old age, or sickness, would prevent attending the service?

2. Does the same permission apply in matters of charity, when the postponement or neglect of doing such work would be disadvantageous?

3. Is the permission to be extended to purposes of instruction and of recreation?

15. The Synod passed the resolution that it is permissible for a Jew to play the organ on the Sabbath.

16. The Synod declares that the validity of the bath for female proselytes is dependent on the presence of two trustworthy Jewish women. It is known that the Shulchan Aruch necessitates the presence of *two men* in the bath room. Carried unanimously.

17. Resolution by Dr. Kompert:

It is recommendable that in the seminaries for teachers courses

should be established for the cultivation of Jewish cantors; further, that institutions should be started for the special cultivation of cantors. (Carried.)

18. Resolution by Dr. Szanto:

A more solemn celebration of the Chankah Festival in synagogues and schools is to be recommended. (Carried.)

19. Resolution by Dr. Wiener:

For the sake of enabling the youth to attend divine service, it is recommended to see to it that they are dispensed from attendance on the schools for one hour on the Sabbath. (Carried.)

20. Resolution of Dr. Wolf, of Vienna:

The Synod may declare that the laws in the Shulchan Aruch concerning the validity of the testimony of a non-Jew have lost their meaning in our days. (Referred to a committee, and not voted upon, in order not to provoke prejudice. They were ashamed of the existence of such a law.)

21. Dr. Wiener's motion concerning the abolition of the second holiday was referred to a committee consisting of Drs. Wiener, Bruell and Silberstein.

22. The establishment of a statistical bureau on the cult of German-Jewish congregations was resolved upon, and a committee of ten appointed to carry out the work.

23. Motion by Dr. Gruenebaum:

That the Synod may appoint a committee to report to the next Synod on the abrogation of the precepts on ערלה בכור בהמה and סירח (castration of animals) in the interest of agriculture. Gruenebaum, Hirschfeld and Geiger were appointed on this committee.

24. While the Synod presupposes that the high significance of the circumcision as undoubted in Judaism, it, nevertheless, declares in answer to the question addressed to it that a boy who was born of a Jewish mother is to be regarded as a Jew, even though he had not been circumcised, the reason for the neglect of circumcision having no bearing at all on the fact of his being considered a Jew to all intents and purposes in all ritual relations. (Jebamot כו אינו כרתומה הוא אוכל אכל אכל Joreh Deah Is 64, par. 1. Sifte kohen 4.) (This important resolution was unanimously carried.)

25. Resolutions by Dr. Szanto and Dr. Auerbach:

The Synod declares:

1. Judaism has since the earliest period of its history passed through different phases of development. A new, highly important

turning point in its history is now at hand. The spirit of true knowledge of God and of pure ethics fills more and more the consciousness of humanity in government, art and science. Judaism cheerfully recognizes in this the approach of its ideals which have illuminated its historical march.

2. The essence and mission of Judaism are to-day the same as they have been. The powerful change, however, which has taken place in the views of mankind at large and of the adherents of Judaism in particular, and the changed position which it occupies in the midst of the nations has called forth an urgent necessity of the regeneration of many of its ceremonies.

3. Judaism has from the very earliest period of its history laid special stress upon knowledge, and equally demanded at all times the agreement between thought, feeling and deed. In this sense it goes to work courageously and fearlessly in order to set in motion that regeneration. While fully appreciating and venerating the past, it strives in accord with earnest scientific research to set aside what is obsolete and antiquated to unfold itself in the spirit of the new age.

4. The Synod desires to be an organ of this unfolding. The convictions and aspirations of modern Judaism shall find in it their decided expression. It intends to labor with clear consciousness that the reform in Judaism for which we have striven for several decades should be gained by a possibly harmoniously spirit, and taking into consideration the wants of all our co-religionists become a successful consummation. The Synod wishes to preserve the bond which unites all Israelites, and desires to further to the best of its ability the higher interests in life and science.

5. The Synod makes no other pretensions and demands for its resolutions than those which the power of truth, of sacred earnestness and of firm convictions bestow upon it. It is, however, well aware of this fact that this power, the only one which ought to exercise an influence in the realms of religion, is overwhelming, irresistible and is bound to conquer in the end, in spite of all impediments and difficulties.

6. The Synod, while striving to yield to the requirements of the age, is convinced that in doing so it works for the preservation of Judaism. In this manner it at as one with the spirit of Judaism in its entire historical evolution, at one with all its co-religionists, no matter to which party they may belong. Thus it hopes to labor in the cause of harmony, not for the next moment and not by a

denial of its convictions, but by the spirit of truth which, according to the principles of our ancient teachers, is the fundamental condition of peace.

7. The task of the Synod is not concluded by these preceding declarations of principles. Considering the innermost connection between the religious life and the social and civil circumstances, it appears to be the indispensable duty of the Synod to lend adequate expression to the consciousness of the unity of our co-religionists in all questions pertaining to their civil and social condition.

These declarations of principles were unanimously carried, and accompanied with various manifestations of applause. The closing address of the President was repeatedly interrupted by applause. A vote of thanks was offered at the instigation of the President to the Vice-Presidents and Secretaries. On motion of Dr. Leow a vote of thanks was offered to the President. The following were the committees appointed :

Committee on Cultus: Drs. Adler, chairman; Wiener, Geiger, Bruell and Aub.

Committee on Ritual: Drs. Wiener, Aub, Gruenebaum, Dreyfus and Hirschfeld.

Committee on Religious Instructions: Drs. Szanto, chairman; Hochstædter, Blumenau, Auerbach and Klingenstein.

Committee on Calling a Third Synod: Drs. Geiger, president; Aub, Wertheim, Kompert, Von Wertheimer, Biach, Bruell, Astruc and Rosenbush.

Committee on Dr. Fuerst's Resolution to abolish all rights and privileges of the so called Kohanim (Aaronites): Drs. Wechsler, Fuerst and Vogelstein.

Committee on Second Holiday: Drs. Wiener, Bruell and Silberstein.

Committee on Statistics: Drs. Engelbert, president; Wittelschœffer, Wassermann, Dreyfus, Prager, Loew, Szanto, Wertheim, Samiel, Markus and Vogelstein.

PHILADELPHIA CONFERENCE, NOVEMBER 3-6, 1869.

Present: S. Adler, New York; J. Chronik, Chicago; S. Deutsch, Baltimore; D. Einhorn, New York; J. K. Gutheim, New York; B. Felsenthal, Chicago; S. Hirsch, Philadelphia; K. Kohler, Detroit; L. Mayer, Selma, Ala.; M. Mielziner, New York; S. H. Sonneschein, St. Louis; M. Schlesinger, Albany, N. Y.; I. M. Wise, Cincinnati.

The Conference adopted the following principles :

1. The Messianic aim of Israel is not the restoration of the old Jewish state under a descendant of David, involving a second separation from the nations of the earth, but the union of all men as children of God in the confession of the unity of God, so as to realize the unity of all rational creatures and their call to moral sanctification.

2. We look upon the destruction of the second Jewish commonwealth not as a punishment for the sinfulness of Israel, but as a result of the divine purpose revealed to Abraham, which, as has become ever clearer in the course of the world's history, consists in the dispersion of the Jews to all parts of the earth, for the realization of their high priestly mission, to lead the nations to the true knowledge and worship of God.

3. The Aaronic priesthood and the Mosaic sacrificial culte were preparatory steps to the real priesthood of the whole people, which began with the dispersion of the Jews and to the sacrifices of sincere devotion and moral sanctification, which alone are pleasing and acceptable to the Most Holy. These institutions, preparatory to higher religiosity, were consigned to the past, once for all, with the destruction of the second temple, and only in this sense—as educational influences in the past—are they to be mentioned in our prayers.

4. Every distinction between Aaronides and non-Aaronides, as far as religious rites and duties are concerned, is consequently inadmissible, both in the religious culte and in life

5. The selection of Israel as the people of religion, as the bearer of the highest idea of humanity, is still, as ever, to be strongly emphasized, and for this very reason, whenever this is mentioned, it shall only be done with full emphasis laid upon the world-embracing mission of Israel and the love of God for all his children.

6. The belief in bodily resurrection has no religious foundation, and the doctrine of immortality refers to the after-existence of the soul only.

7. Urgently as the cultivation of the Hebrew language, in which the treasures of divine revelation are given and the immortal remains of a literature that influences all civilized nations are preserved, must be always desired by us in fulfillment of a sacred duty, yet has it become unintelligible to the vast majority of our co-religionists; therefore, must it make way, as is advisable under existing circum-

stances, for intelligible language in prayer, which, if not understood, is a soulless form.

MARRIAGE LAWS.

(a) MARRIAGE.

1. The bride shall no longer be a passive party to the marriage ceremony, but a mutual consecration by both bridegroom and bride shall take place by their speaking the same formula of marriage and by the exchange of rings.

2. The following is the formula of marriage: "Be consecrated to me as wife (as husband) according to the law of God."

3. For the traditional benedictions **ברכת אירוסין** there shall be substituted such a benediction as sets forth the full moral grandeur of marriage, emphasizes the Biblical idea of the union of husband and wife into one personality (**והיו לבשר אחד**) and designates purity in wedlock as a divine command.

4. Polygamy contradicts the idea of marriage. The marriage of a married man to another woman is as little possible as the marriage of a married woman to another man and must be considered null and void.

5. The priestly marriage laws which presupposed the greater holiness of the Aaronides have lost all significance since the destruction of the Temple and the disappearance of the old sacrificial culte and therefore hold no longer.

(b) DIVORCE.

6. From the Mosaic and rabbinical standpoint divorce is a purely civil act, which never received religious consecration; it is therefore valid only when it proceeds from the civil court. The so-called ritual *Get* is invalid in all cases.

7. A divorce given by the civil court is valid in the eyes of Judaism, if it appears from the judicial documents that both parties have consented to the divorce, but when the court has decreed a divorce against the wish of one or the other of the couple, Judaism for its part can consider the divorce valid only when the judicial reason for granting the divorce has been investigated and found of sufficient weight in the spirit of Judaism. It is recommended that before deciding the rabbi obtain the opinion of experts.

8. The decision of the question as to whether, in doubtful cases, the husband or wife is to be declared dead after lengthy disappearance, is to be left to the law of the land.

(c) LEVITICAL MARRIAGE.

The command to marry the brother-in-law, and in case of his refusal to take off the shoe, etc., has lost for us all sense, all importance and all binding force.

CIRCUMCISION.

The male child of a Jewish mother is no less than her female child—in accordance with a never-disputed principle of Judaism—to be considered a Jew by descent even though he be uncircumcised.

PITTSBURG CONFERENCE, NOVEMBER 16-18, 1885.

Present: I Aaron, Ft. Wayne, Ind.; J. Bloch, Youngstown, O.; S. Falk, Buffalo, N. Y.; A. Guttmann, Syracuse, N. Y.; E. G. Hirsch, Chicago; A. Hahn, Cleveland; K. Kohler, New York; J. Krauskopf, Kansas City, Mo.; A. Moses, Louisville; M. Machol, Cleveland; L. Mayer, Pittsburg; L. Naumberg, Pittsburg; D. Philipson, Baltimore; S. Sale, Chicago; S. H. Sonneschein, St. Louis; M. Schlesinger, Albany, N. Y.; M. Sessler, Wheeling, W. Va.; I. Weil, Bradford, Pa.; I. M. Wise, Cincinnati.

The Conference adopted the following Declaration of Principles:

In view of the wide divergence of opinion, of conflicting ideas in Judaism to-day, we, as representatives of Reform Judaism in America, in continuation of the work begun at Philadelphia, in 1869, unite upon the following principles:

First. We recognize in every religion an attempt to grasp the Infinite, and in every mode, source or book of revelation, held sacred in any religious system, the consciousness of the indwelling of God in man. We hold that Judaism presents the highest conception of the God idea as taught in our Holy Scriptures and developed and spiritualized by the Jewish teachers, in accordance with the moral and philosophical progress of their respective ages. We maintain that Judaism preserved and defended, midst continual struggles and trials and under enforced isolation, this God idea as the central religious truth for the human race.

Second. We recognize in the Bible the record of the consecration of the Jewish people to its mission as priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive

ideas of its own age, and at times clothing its conception of Divine Providence and justice, dealing with man in miraculous narratives.

Third. We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day we accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

Fourth. We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity and dress, originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

Fifth. We recognize, in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice and peace among all men. We consider ourselves no longer a nation, but a religious community, and, therefore, expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

Sixth. We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to and in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfillment of our mission, and, therefore, we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

Seventh. We reassert the doctrine of Judaism that the soul of man is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment and reward.

Eighth. In full accordance with the spirit of Mosaic legislation, which strives to regulate the relation between the rich and poor, we deem it our duty to participate in the great task of modern times,

to solve, on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society.

PROSELYTE QUESTION.

The following resolution was adopted :

Resolved, That inasmuch as the so-called Abrahamitic rite is by many of the most competent rabbis no longer considered as a *conditio sine qua non* of receiving male Gentiles into the fold of Judaism, and inasmuch as a new legislation on this and kindred subjects is one of the most imperative and practical demands of our reform movement, a committee of five, one of them to be the President of the Conference, be intrusted with forming a full report, to be submitted for final action to the next Conference.

SUNDAY SERVICE.

WHEREAS, We recognize the importance of maintaining the historical Sabbath as a bond with our great past and the symbol of the unity of Judaism the world over; and,

WHEREAS, On the other hand, it can not be denied that there is a vast number of workingmen and others who, from some cause or other, are not able to attend services on the sacred day of rest; be it

Resolved, That there is nothing in the spirit of Judaism, or its laws, to prevent the introduction of Sunday services in localities where the necessity for such services appears, or is felt.

MISSION WORK.

In order to accomplish the religious, moral, social and economic elevation of the masses, who now by reason of their cramped social condition fail to be reached by our congregations and to be brought into contact with our better situated brethren, we recommend that in each congregation, or community, a society be organized to take upon itself the mission by personal efforts in the spirit of pure philanthropy to bring these under the influence of moral and religious teaching.

That as a means to accomplish this philanthropic work, it be resolved to recommend the formation of schools for the religious, moral and industrial instruction of the children of our poor.

As a means to spread the knowledge of Judaism, to strengthen its influence and to foster Jewish sentiment, we recommend that steps be taken to publish pamphlets on Jewish history and religious

and every-day life for distribution by such societies, and we appeal to our wealthy co-religionists for the support of this movement.

READING OF PENTATEUCH.

Resolved, That we recommend to each rabbi to read only such sections of the Pentateuch as he thinks proper, however according to the regulations of the Hebrew Calendar.

AMERICAN CONFERENCES.

The American Conferences, except those in Philadelphia and Pittsburg, reported above were not strictly rabbinical, as in the very first laymen were admitted, and the others were meetings of rabbis, called for a specific purpose only, to which also cantors and teachers were admitted.

The first attempt, in the year 1848, to bring together a conference of ministers and other representatives of the congregations proved a failure, notwithstanding the earnest work done by its promoters—Isaac Leeser, of Philadelphia, and Isaac M. Wise, then of Albany, N. Y.

The object of the proposed conference was to establish a union of congregations, with the purpose of establishing public institutions, such as hospitals, orphan asylums, schools and text-books. It proved a failure, and discouraged the leaders and the ardent friends of the project.

From and after August 17, 1855, a call for "the First Conference" appeared in *The Israelite*, signed by Rabbis Cohn, of Albany, N. Y.; Guinzburg and Hochheimer, of Baltimore; Illowy, of St. Louis; Kalisch, of Cleveland; Lilienthal, Wise and Rothenheim, of Cincinnati, and Merzbacher, of New York. The call invited ministers and delegates to meet in Cleveland, October 17, to deliberate on the following points: The articles of union for the American Israel in theory and practice; a plan to organize a regular synod; a plan to establish a Minhag America, ritual and liturgy; a plan to establish scholastic education in the lower and higher branches; to discuss such other propositions as should be brought before the conference.

The Conference convened on the appointed day in Cleveland; organized with Dr. Merzbacher as President; Dr. Cohn, Vice-Presi-

dent, and Dr. Lilienthal, Secretary. Among the delegates there were prominent, Mr. Greenebaum, Sr., of Chicago; Jacob L. Miller, of Cincinnati; Isaac Leiser, of Philadelphia, and Messrs. Levy and Hopferman, of Cleveland.

The two parties, conservative and reform, for a long time could not agree on the articles of union, without which no synod for the whole of the American Israel could be established, and the institutions *in spe* could not be built up. After two days of animate discussion, the Conference agreed upon the following articles of union to govern the forthcoming synod:

The Conference of the rabbis and congregational delegates, assembled in Cleveland, actuated by the earnest desire to preserve the union of Israel and its religion by a mutual understanding and union, and convinced that the organization of a synod is the most effective means to obtain this sacred aim, and whose legality and utility is taught in the Bible, Talmud and history, consider it their duty—

To convene a synod and call upon the American Jewish congregations in an extra circular to send their ministers and delegates to the said synod.

The Conference also feels obliged to give utterance to the following points, on which they unanimously agree to be the leading principles of the future synods:

1. The Bible as delivered to us by our fathers and as now in our possession is of immediate divine origin and the standard of our religion.

2. The Talmud contains the traditional, legal and logical exposition of the biblical laws, which must be expounded and practiced according to the comments of the Talmud.

3. The resolutions of a synod in accordance with the above principles are legally valid.

4. Statutes and ordinances contrary to the laws of the land are invalid.

After this agreement had been arrived at all the committees as provided for in the call were appointed, minor matters were har-

moniously discussed, and the Conference adjourned *sine die*. The committees were instructed to report to the synod next year. However, the synod never met, and so no committees reported.

After the Rabbinical Conference of Philadelphia, a meeting of rabbis was called to revise the *Minhag America* and to other purpose. Under the presidency of the late Rabbi Dr. Huebsch three meetings took place in 1871, respectively in Cleveland, New York and Cincinnati. The members brought up for discussion so much matter foreign to the main object of the meeting that this remained unfinished, and nothing besides the following remained of all the discussions.

1. The prayer-book published by Dr. Huebsch.
2. The amendments adopted into the second edition of the *Minhag America*.
3. That instead of the tri-annual cycle of reading the Thorah, a select section of each *Sidrah* as marked in the calendar should be read, as selected by the officiating rabbi.
4. That all the members of this Conference will exercise their influence to establish a union of all American congregations, and through them a rabbinical seat of learning.

A number of annual and semi-annual meetings of the Jewish Ministers' Association of America took place under the presidency of Dr. Gottheil in New York, Philadelphia and Baltimore, the proceedings of which are not collected in any book.



YEAR BOOK
OF THE
CENTRAL CONFERENCE
OF
AMERICAN RABBIS.

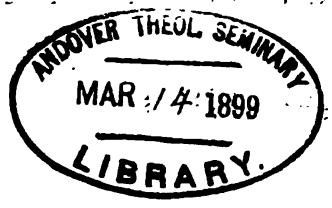
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CONTENTS.

	Page.
PROCEEDINGS. - - - - -	3
EULOGY ON THE LATE DR. SAMUEL ADLER, BY DR. L. MAYER, - -	27
CREMATION FROM THE JEWISH STANDPOINT, BY DR. M. SCHLESSINGER, -	38
CONFERENCE SERMON, BY DR. MAX HELLER, - - - - -	41
JUDAISM AND THE REPUBLICAN FORM OF GOVERNMENT,	
BY DR. DAVID PHILIPSON, - - - - -	48
SKETCH OF SOUTHERN CONFERENCE, BY DR. I. L. LEUCHT, - - -	57

MILATH GERIM QUESTION.

	Page.
PAPER SUBMITTED TO CONFERENCE BY DR. A. HAHN, - - - - -	66
PAPER SUBMITTED TO CONFERENCE BY DR. I. SCHWAB, - - - - -	69

RESPONSES TO THE OPEN LETTER OF DR. H. BERKOWITZ ON THE SAME QUESTION.

	Page.
OPEN LETTER OF DR. H. BERKOWITZ, - - - - -	84
RESPONSE OF DR. I. M. WISE, - - - - -	85
RESPONSE OF DR. B. FELSANTHAL, - - - - -	86
RESPONSE OF DR. M. MIELZINER, - - - - -	95
RESPONSE OF DR. S. H. SONNESCHEIN, - - - - -	98
RESPONSE OF DR. G. GOTTHEIL, - - - - -	100
RESPONSE OF DR. ADOLPH MOSES, - - - - -	100
RESPONSE OF DR. EMANUEL SCHREIBER, - - - - -	101
RESPONSE OF DR. MAX LANDSBERG, - - - - -	113
RESPONSE OF DR. S. HECHT, - - - - -	114
RESPONSE OF DR. K. KOHLER, - - - - -	115
RESPONSE OF DR. M. SANFIELD, - - - - -	117
RESPONSE OF DR. M. SPITZ, - - - - -	122
RESPONSE OF DR. HENRY ILIOWIZI, - - - - -	124
RESPONSE OF DR. E. G. HIRSCH, - - - - -	126

SECOND ANNUAL CONVENTION.

The second annual convention of the Central Conference of American Rabbis opened its session at Baltimore in the hall of the Y. M. H. A. on Sunday, July 5, 1891, at 8:30 P. M.

Pursuant to the call of the President, Dr I. M. Wise, the Convention came to order and in the absence of Rabbi Berkowitz, of Kansas City, proceeded to elect a temporary Recording Secretary. Rabbi Charles Levi, of Cincinnati, was elected and entered at once upon

ERRATA.

Page 24, read See Appendix E, instead of "See Appendix C."

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Page 25, read See Appendix C, instead of "See Appendix E."

Page 25, read See Appendix D, instead of "See Appendix F."

hood. In the name of the Jewish citizens of Baltimore, I bid you a hearty welcome to all of their charitable institutions, monuments of their generous and philanthropic hearts. I bid you a thrice welcome in these, the Halls of the Young Men's Hebrew Association, an organization that seeks the physical, mental and moral betterment of its constituents, the young and rising generation. We gladly, gentlemen, give you access to our hearts, which rejoice in the fact that an opportunity is offered us to work in consonance and conjointly with such a representative gathering of Jewish wisdom and learning. And well indeed is it that our greeting and welcome be warm, for you have left your quiet homes in the most heated season of the year to enter into discussions (I trust that they will not be like the season, however well-seasoned, not over-seasoned) touching upon the

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MR. PRESIDENT, COLLEAGUES, LADIES AND GENTLEMEN:—I greet you with warmth. I welcome you with fervor to this, our Monumental City, the metropolis of the South, the home of education and learning, the abode of men interested in the well-being of Judaism and earnest in their endeavors to rear a humanity that regards conduct and character as the highest tests of true man and womanhood. In the name of the Jewish citizens of Baltimore, I bid you a hearty welcome to all of their charitable institutions, monuments of their generous and philanthropic hearts. I bid you a thrice welcome in these, the Halls of the Young Men's Hebrew Association, an organization that seeks the physical, mental and moral betterment of its constituents, the young and rising generation. We gladly, gentlemen, give you access to our hearts, which rejoice in the fact that an opportunity is offered us to work in consonance and conjointly with such a representative gathering of Jewish wisdom and learning. And well indeed is it that our greeting and welcome be warm, for you have left your quiet homes in the most heated season of the year to enter into discussions (I trust that they will not be like the season, however well-seasoned, not over-seasoned) touching upon the

life and future potency of our dearly beloved Judaism. You have come here in the interest of that religion that has withstood all the acids that have been applied to it, in the hopes that they would have the effect of decomposing and disintegrating that prized treasure zealously guarded and earnestly watched over by its ever-faithful votaries. But no—there is no acid strong enough to dissolve the truth. Judaism's mainstay has forever been that rock. Upon this immovable basis has it reared aloft that gorgeous and useful structure wherein it to-day lives. And in that home will it forever have its abode. Storms may beat against it, fire threaten it, men do their worst to destroy it, but all the conspirings of men and the elements are but as puny efforts when directed against the impregnable and invulnerable fortress, bearing God's stamp and seal, *the truth*. You, gentlemen, are living witnesses for this averment. And to attest your firmest allegiance, and to show your strongest attachment to that old mother, who, however old, is ever young and full of life, to show your love for the mother of all religions, have you in all earnestness assembled together, ready as in days of yore, if need be, to struggle and to battle for that glorious cause, that has its roots in the remote past and of which we are the budding flower not yet full-blown. For let it be known that Judaism is not born of yesterday, nor does its history end to-day. Judaism is an historical development and it is this fact that the Central Conference of Rabbis desires to emphasize. Its purpose is not to cut itself loose entirely from the moorings of the past. For it recognizes the fact that the past is a most eloquent teacher, vocal with ideas, the highest and the purest. It is the foundation upon which the present builds. But though the past has voiced high ideals, the methods and the means employed to reach them have, in all times, been different. This, too, this Conference emphasizes and, to be in harmony with the changed condition that presents itself for its consideration, it believes that the combined wisdom of the Rabbinate of this country is better equipped for this end than the scattered opinions of individuals. However, not to check growth, as I take it, but to foster it; not to put the mind into the straight-jacket, but to give it full scope; not to set up authority, but to arrive at truth through earnest argumentation; these I take to be leading characteristics of our organization. Plainly seeing that this is a transitive period in which we are living, it is our soul's desire that we be safely landed on the opposite side, to quaff at the fount of the past, but to sip at the spring of the present and to send down these influences into the fu-

ture so that the orderly development may unceasingly go on until there may dawn upon us that future hope of gladness when the religion of catholicity will weld the human family into solidarity and all seek the one God in whom all is and who is in all, from whence all flows and to whom all returns.

It is our fond hope that the time will come when upon the broad platform of historic development all may unite. A harmonious blending of thought is sought, not through half-way compromise, but through an equable balancing of mind and heart. Our mission has undergone no change. It is still the one given to Father Abraham, "That through us all the families of the earth shall be blessed." To be true to this, our mission, we must retain our hold upon the underlying tenets of our religion, but we dare not be unmindful of the demands of the hour. These have as urgent claims upon us, if we desire to be true to our standard, as ever had the voices of our patriarchs. Those who think otherwise do not understand how to read history aught, and are not open to the lessons that nature sings so sweetly into our ears.

Both history and nature loudly proclaim in favor of development. They cast their votes on the side of an unfolding process. And those who will not listen to their clear and resonant appeals will some day learn that they have not been true devotees to their mission. As long as ceremonies that have lost all the worth that they erst streamed forth are still retained upon the curriculum and upon which a successful examination is required before one can be fully matriculated into the religion of Judaism, as long as we put up such barricades, we are standing in our own light, hampering instead of hastening the sun-lit prophecies of our seers of old. To work in line with their thought the stress must be laid upon God and a Godlike life, a life of truth, honesty, justice and righteousness. And it seems to me that toward this haven you direct your eyes. You see the tendency that spreads out before you, and which is the only safe and sure guide that will conduct Judaism upon the heights destined for it, and you will dower that tendency with all the strength and the power that within you lies, so that it reach its promised pinnacle; and reach it it will and must if the truth is ever to be placed upon the throne instead of upon the scaffold. The religion of rationality is destined to become the religion of the world in the fullness of time, and whatever militates against reason must needs find its place upon the alcove of antiquities, viewed in the light of curiosities. Gentlemen, you build upon the postulates of reason, hence in the interest

of Judaism, that high-towering oak that defies time and the elements. You have come here in the cause of the truth, to proclaim again to the world that the Father of all mankind lives and is directing the destinies of this infinite and intricate machine, the universe. You have come here to build up an historical Judaism, to unite, if possible, upon one platform all the differing opinions among the adherents of our fold. You have come here to discuss subjects of rival import to the present well-being and the future life of our cherished cause. You have come here to call the attention of the people to our world-embracing mission, to announce from this rostrum that though Judaism be diverged in form, it is one in spirit. You have come here to declare that Judaism lives and to attest its vitalizing power, that it is destined yet to become the universal religion, because of the elements of catholicity that are its soul. You have come here, as citizens of this free land, to thank the Eternal Father of us all for the blessings here enjoyed and to attest your fealty to our country's flag, the glorious stars and stripes. Coming here in this spirit and with these noble ends in view, it is but meet and proper that we welcome you with a full heart and with all our soul. And feel assured that we do, and we trust at the same time that your purpose will be crowned with fulfillment and that God may prosper your work to this and to the credit of humanity.

Thereupon Dr. I. M. Wise, President of the Conference, responded to these greetings and delivered his second annual address as follows:

COLLEAGUES, FRIENDS, BRETHREN:—It was one of the sacred bards who said: "I will speak of thy testimonies before kings and will not be ashamed" (Psalms cix. 46),

ואדברה בעדתך נגר מלכים ולא אבוש

and I am aware that this guided the prophets and should be canon to every upright and faithful Israelite. Yet I feel some hesitancy to rise in this august assembly—מאן מלכי רבנן—and exercise the privilege of first spokesman; to which nothing entitles me besides your choice in placing me at the head of this Central Conference of American Rabbis, and the despot custom which ordains that the presiding officer open the meeting with some kind of an address. All of you almost continually move in ideal spheres, spin and weave the golden garbs of ethical thought with the artistical

apparatus of logic, the flowers and arabesques of religious sentiments; what could I add? You have been prayed for so devoutly, you have been welcomed so eloquently and cordially to this city and this hall by the two colleagues preceding me—what is left for me? I might, as usual on such occasions, laud you, speak of the excellency of this august assembly and its world-redeeming mission, if Rabbi Chanina of old (ההוא דנחית קמיה ר' חנינא ונ') had not suggested its impropriety and another rabbi had not laid down the rule מקצת שבתו של אדם בפניו ונ' אומרים which, according to Rabbi Chanina, might be an insult to you.

It is true that this is a great day, a holy day, when the sages and the shepherds of Israel meet in solemn convocation, to reflect and consider unitedly the sublime problems of Israel's sacred heritage. It is a day which the last of the prophets foresaw, when he said, 'אז נדברו יראי יי' "Then they that fear the Lord speak freely one to another: and the Lord hearkeneth and heareth it, and a book of remembrance is written before him for them that fear the Lord and that think upon his name. And they shall be mine, saith the Lord of hosts, on the day when I make up my jewels," etc (Malachi iii. 16.) This undoubtedly refers to the Great Synod of which the prophet was a member. It refers to all synods or conferences of God-fearing men, whose object it is to continue the historical development of Judaism in consonance with the just demands of every respective age. It is the prophetic sanction to synodical work to be inscribed in the "Book of Remembrance" for generations to come, upon which no less than upon Deut. xvii. 8, the ancient expounders of the Law based the authority of the Synhedrion, every *Beth Din* in its respective generation, which goes so far, as recorded in the Talmud, יש כיה ביד בית דין לעקור דבר מן התורה בשב ואל תעשה to enact new laws (תקנות, סינים, נזירות) and to amend or repeal temporarily even laws of Moses.* this is the legal foundation of historical development in Judaism.

As you, brethren and colleagues, are undoubtedly שופט שבימך the authority of these days, you are assembled to-day under the same authority, with the same duties to perform and the same work to accomplish which the prophet mapped out for every synod or conference of Israel's teachers and savants in conference united. You have come from far and nigh to co-operate with your brethren in this ideal cause which promises no material remuneration; you are here from far and nigh to advance the cause of Israel, to continue

*A further exposition of this doctrine will be given in the Year Book.

lawfully the historical development of Judaism, to concentrate the intelligence and energy of American Judaism in the focus of progress, for preservation, enlightenment, humanism and freedom. Is this not a holy day, a memorable day, a red-letter day in our calendar? and is there not plenty of reason for praising you and lauding you, who did come hither? You might argue: I confess that this is a holy day, a veritable *יום טוב* to me as well as to you, to us as well as to every one (*ירא יי*) who fears the Lord and is in full sympathy with our sacred cause. And yet I dare not praise you, friends, as you can read in every one of our old prayer-books, God preserve them. It is a *Yom tob shechal liheyoth bechol*, and then we must not say *הכל יודוך יהכל ישבחוך*. We are yet in the *Chol*-condition, in a state of infancy, in numbers incomplete, in attendance unsatisfactory, and in authority too recent to be acknowledged and generally respected. It requires time, zeal, labor and consistency to establish the authority of a *Beth Din*.

As I with the best will according to the Talmud must not laud you, not even according to the good old prayer-book, and the reverend colleagues preceding me skimmed my subject, leaving to me the skimmed milk—which may be sour—and according to custom, I must say something—I will speak business.

THE MEMBERSHIP.

The Association of the Central Conference of American Rabbis, with the members elected this year by the Executive Committee, reaches close to one hundred (*מאה רבנים*), all gentlemen well situated in American congregations, with the exception of one located in Canada, and one in Curacao, West Indies. The prospect of uniting in this body the majority of American rabbis is very good, and may be realized in a very short time. The object, however, is to unite all that agree with us in principle, as laid down clearly and distinctly in the first Year Book. We must have peace in our midst. Nor can we, as men of principle, enter upon any compromise to please this or that party. To us, as to our ancestors, it is a fundamental rule (*מנהג ישראל תורה*), "whatever custom or observance has grown out of Israel is law," and such is now the case with the synagogal institutions, reforms and improvements all over the land; such is also the case with a number of observances in everyday life, which have fallen by disuse as *גזירות שלא פשטו* customs no longer. We can not afford to open discussion on that which is no more. Nor can we unite with those who place themselves above or

beyond their colleagues, to be exclusive authority in their respective spheres, as we are no better than the fathers who held (אל תהי דין) that the one man's authority is the first step to man worship, so foreign and intolerable to Judaism. We want to unite all *Gesinnungsgenossen* who are willing to work in harmony with all on the development, progress and elevation of American Judaism. Whenever all these brethren and colleagues will be united in this body we are the American *Beth Din*, with all the duties, rights and privileges which the ancient expounders of the law secure to the *Beth Din*.

HONORARY MEMBERS.

Permit me, gentlemen, in this connection, to call your attention to Article II., Section 2 of your laws (Year Book, p. 23), and the resolution (Year Book, p. 4) in regard to honorary members. None have been and none can be elected except by the Conference. It seems to me advisable to elect some from the midst of those "who have rendered important practical services in the cause of Judaism," to which I must refer further on; and from the class of those to whom the resolution refers in the words, "all authors of eminent books on any subject appertaining to Jewish theology or literature," to whom I take the liberty to refer now, and mention the names of Rabbi Liebman Adler, the Rev. Dr. Felsenthal, of Chicago, and the Rev. Dr. Mendelssohn, of Wilmington, N. C., who has published lately his book, "The Criminal Jurisprudence of the Ancient Hebrews." It seems to me fair and advisable that the Conference recognize honorably literati in our field, and thus demonstrate that the advancement of scholarship and literary productiveness are main objects of our code of duties.

THE FINANCES.

The financial condition of the Conference is satisfactory. There is now in the hands of your honorable Treasurer, the Rev. Dr. Hahn, of Cleveland, the sum of \$300, and all obligations of the body have been promptly met.

In connection therewith permit me to remind you of Art. V. of your constitution (Y. B. p. 34):

"In order to prevent an unfortunate colleague or his family from becoming humiliated as objects of charity, one-half of the annual dues of each member, being \$2.50, shall be set aside as a fund to be designated 'Relief Fund of the Conference,' to be used only for the object named, and to be disbursed by the Executive Committee."

Provision must be made to govern this fund, and a committee appointed by this Conference to propose such provisions, embracing especially the following points:

1. What should be done to bring this very important charity properly before the public, and to interest in it the benevolent and beneficent men and women within our reach? Without the aid of the public this "Relief Fund" will be a small affair for many years to come, and your Executive Committee will not be liable to offer much relief to any "unfortunate colleague or his family," although cases of this kind may turn up daily.

2. To what sum must this fund accumulate before any part of it can be disbursed for its legitimate purpose?

3. How and by whom shall this accumulated fund be secured and held? It must evidently be in the hands of trustees and kept separately from the general fund of the Conference, as your Executive Committee is charged only with the duty of disbursing it.

4. Where should this "Relief Fund" be legally chartered, and under what name?

THE YEAR BOOK.

Another very important object of the Conference is its annual publication, the Year Book, the first of which is in your hands, and it appears to me a decided success, a highly useful contribution to every rabbi's library. It furnishes him not only with the transactions of this reverend body and the papers read in the Conference, but also with the transactions of Conferences and Synods of our century in France, Germany and America, important documents which hitherto did not exist in the English language, and were not compiled in one volume in any other language. This latter part of the work was done by Dr. Grossmann, of Detroit; Dr. Schwab, of St. Joseph; Dr. Schreiber, of Little Rock, and others who deserve the thanks of this Conference. The whole was edited and published by your Hon. Secretary, Dr. Philipson, who certainly deserves honorable mention.

This work, however, is not complete. It must be supplemented in the next Year Book. There is missing in it:

1. A general history of Conferences and Synods among our people, which Dr. Hahn promised to furnish.

2. An abstract of the transactions of the Ministers' Association of New York and vicinity.

3. An abstract of the transactions of the Conferences of the Southern rabbis.

Committees should be appointed to furnish those abstracts for the next Year Book.

THE REV. DR. SAMUEL ADLER.

And now the melancholy duty devolves upon your acting President to announce to you the demise of your honorary President, the Rev. Dr. Samuel Adler, of New York, who was summoned לשיבה קלה to his seat among the great and good teachers in Israel that abide in life eternal. The ninth day of June, at his residence, surrounded by his family and nearest kin, in the eighty-second year of his mundane sojourn, that eminent rabbi in Israel, peacefully and quietly as he always lived, passed away from this sublunary world in the fear of the Lord; pure, true and wise. A cedar of Lebanon was transplanted from the lowly soil to the Paradisian region of that higher life, where the lustre of the Shechinah shines in refulgent glory and unalloyed bliss to the returning banner-bearer of truth and righteousness, returning triumphantly from the battle field of life, and Seraphs greet the liberated soul in the words of Holy Writ, שכרך הרבה מאד "Thy reward is exceedingly great." I have discharged the painful duty of announcing to you

ושמואל שוכב בחיכל יי

I call on the special friend and kinsman of the deceased, the Rev. Dr. Mayer, of Pittsburg, to continue the eulogium, and close with the prayer:

שלח אורך ואמתך המה ינחוני יביאוני אל הר קדשך ואל משכנותך.
(Psalms xliii. 3.)

The following members were noted present: Dr. I. M. Wise, Cincinnati; Dr. M. Mielziner, Cincinnati; Dr. David Philipson, Cincinnati; Rabbi David Davidson, Cincinnati; Rabbi Charles Levi, Cincinnati; Rabbi A. Geismar, Columbus; Rev. M. Faber, Titusville, Pa.; Rev. L. Reich, Atlanta, Ga.; Dr. L. Mayer, Pittsburg; Dr. Max Landsberg, Rochester; Dr. S. Sale, St. Louis; Dr. L. Grossman, Detroit; Dr. Schlesinger, Albany; Dr. I. S. Moses, Chicago, Ill.; Dr. I. L. Leucht, New Orleans; Dr. Joseph Silverman, New York; Rev. Wintner, Brooklyn; Rev. Wm. Sparger, New York; Rabbi T. Shanfarber, Baltimore; Dr. Aaron, Buffalo; Dr. Max Heller, New Orleans; Rabbi Israel Joseph, Wilkesbarre, Pa.; Rabbi Charles Rubenstein, Little Rock; Rabbi S. Greenfield, Peoria, Ill.; Rabbi S. Hirschberg,

Ft. Wayne, Ind.; Rev. A. Jacobi; Rev. Lowenberg, Scranton, Pa.; Rev. H. M. Bien, Vicksburg; Rabbi M. Gries, Chattanooga; Rabbi Wm. Friedman, Denver; Rabbi Wm. Rosenau, Omaha; Rabbi M. Sessler, Providence; Dr. Willner, Houston, Texas; Rabbi D. Feuerlicht, Hamilton, O.; Rev. Meyerberg, South Carolina; Rabbi I. Rubenstein, Springfield, Ill.; Rabbi Rudolph Grossman, New York; Rabbi I. L. Rypins, Evansville, Ind.; Rabbi S. Hecht, Milwaukee.

Dr. M. Mayer continued the eulogy with which the President's Message closed and delivered a memorial oration on the life and services of Dr. Samuel Adler, Rabbi Emeritus of Temple Emanuel, New York, and Honorary President of the Central Conference of American Rabbis. (See Appendix A.)

Dr. M. Mielziner then moved and the motion was unanimously carried, that a committee of three be appointed to draft resolutions on the demise of the Honorary President, Dr. Samuel Adler, which committee shall report at the next session of the Conference. Dr. Mielziner, Dr. Silverman and Dr. Hecht were appointed by the Chair.

It was then moved and seconded that the President's "Annual Message" be received and a committee appointed to consider the various suggestions of the same and report at the morning session. Carried. The Chair then appointed Dr. M. Heller, Dr. I. S. Moses and Rabbi A. Guttmacher as the committee.

The Rev. Dr. Silverman, of New York, was then accorded the privilege of addressing the Conference. As a representative of the Jewish Ministers' Association of America he extended fraternal greetings in behalf of that association and suggested the possibility of the union of the two bodies. It was then moved and seconded that the fraternal greetings of the Jewish Ministers' Association of America be heartily received. Carried. After an extended discussion of the true intent and significance of the message, the Rev. Drs. Silverman, Leucht and Mayer were, on motion, instructed as a committee to formulate the sentiments and attitude of the Central Conference toward the Jewish Ministers' Association.

The following order of business established by the Executive Board was then unanimously adopted:

MONDAY—MORNING SESSION.

Opening Prayer, Rabbi Moses Gries, Chattanooga; Reports of Officers of the Executive Committee, of Ritual and Sabbath School Committees, of Committees on Memorial Resolutions and President's Address. Papers on *מילת נרים* to be read by the Rev. Drs. Berkowitz, Schwab, Hahn and Machol.

AFTERNOON SESSION.

Report of Rabbinical Conferences prior to the nineteenth century; "Funeral Agenda," by Rabbi J. Stolz, of Chicago; "Cremation from the Jewish Standpoint," by Dr. Schlesinger, of Albany, N. Y.; "Motions and Resolutions."

EVENING SESSION.

"Conference Sermon," by Dr. M. Heller; "Judaism and the Republic," by Dr. D. Philipson.

The Conference then adjourned to reassemble again Monday morning at 8:30 o'clock.

SECOND SESSION.

Y. M. H. A. HALL, }
BALTIMORE, July 6, 1891. }

The Conference was called to order at 8:30 Monday morning and promptly proceeded to take up the regular order of business. Prayer was offered by Rabbi M. Gries. The minutes of the first session were read and approved. Rabbi T. Shanfarber announced that the evening session would be held in Har Sinai Temple.

Committee on President's Address reported as follows, which report was received, amended and then adopted after *seriatim* reading:

GENTLEMEN:—Your Committee to whom was referred the President's Report beg leave to submit the following recommendations:

1. That the Rev. Dr. Liebman Adler, of Chicago, and the Rev. Dr. Felsenthal, of Chicago, be elected honorary members of our Conference. We do not deem it advisable to recommend for honorary membership any officiating rabbi, however great his literary

and scholarly attainments, in order not to deprive ourselves of a large number of active members.

Accepted as read.

2. We recommend the appointment of a committee of three from the Executive Board of the Conference, who shall be vested with the power to dispose of the fund, set aside for the relief of superannuated ministers, at their discretion.

This was amended as follows and then adopted :

2. We recommend the appointment of a board of three trustees from the Executive Board of this Conference, who shall be empowered to take charge of the fund set aside for the relief of superannuated ministers.

3. Your committee would recommend that the suggestion of the President as to the missing historical references to transactions of previous Conferences be accepted and that the forthcoming Year Book contain—

- (a) A general history of conferences and synods among our people.
- (b) An extract of the transactions of the Ministers' Conferences of the Eastern and Southern Rabbis.

Respectfully submitted,

A. GUTTMACHER,
M. HELLER,
I. S. MOSES,

Committee.

Section 3 was adopted as read.

A motion was then made that the President appoint three trustees from the Executive Committee of the Conference to take charge of the fund for superannuated ministers.

The Rev. Dr. Leucht, of New Orleans, was commissioned by the Chair to abstract proceedings of the Southern Rabbinical Conferences for the forthcoming Year Book.

Dr. Joseph Silverman was commissioned by the President to make abstracts of the proceedings of the Jewish Ministers' Association of America for the ensuing Year Book of the Central Conference. The gentlemen appointed expressed their willingness to do so.

The Committee on Sabbath Schools, through its Chairman, reported that the identical work assigned them has been undertaken by the Sabbath School Union, and that accordingly nothing had been done, as the committee would not anticipate the report of the

Sabbath School Union. The report was received and the committee released from duty.

The Rev. Dr. Sonneschein, chairman of the Ritual Committee which was to submit to this Conference material for a Union Prayer Book, sent a communication regretting his inability to be present.

There being no formulated report of the Ritual Committee, Dr. Philipson moved that a substitute report, which the committee had prepared, be submitted and read. The motion to this effect prevailed and the following outline of Prayer-book was placed before the Conference :

PLAN OF PRAYER BOOK.

I. SABBATH EVE.

1. Introductory Mismor Shir and Hymn.
2. Borchu and Benedictions (English version).
3. Sh'ma, ve-ohavto, Emeth ve-emunah (English version).
4. Mi chomocho, Choir and Congregation.
5. Prayer.
6. Ve-shomru (closing with le-olom), Choir and Congregation.
7. Birchath sheba (English version).
8. Hymn.
9. Kaddish with Introduction.
10. Olenu (English version) and Hymn.

II. SABBATH MORNING.

(Three Orders.)

1. Introductory Psalm, verses and Hymn.
2. Nishmath (English version).
3. Hymn.
4. Borchu and Benedictions (English version).
5. Sh'ma, ve-ohavto, Emeth ve-yatziv (English version), Choir and Congregation.
6. Birchath sheba and kedusha (English version with Original Meditation).
7. K'riyath ha-thorah Service. (See Appendix A.)
8. Psalm (Responses).
9. Hymn.
10. Sermon.
11. Kaddish with Introduction.
12. Olenu (English version).
13. Hymn.
14. Benediction.

CENTRAL CONFERENCE OF

APPENDIX A.

READING THE THORAH.

1. En Komocho. Choir.
2. Isaiah: chapter 2, verses 2, 3 (English), closing with Kimizion. Choir.
3. Invocation (adapted from B'rich Sh'me and closing with Organ Interlude).
4. Scripture-reading (Hebrew and English).
5. Psalms xix., verses 8, 10. Closing with Ez Chayim. Choir.

III. EREV ROSH-HASHONAH.

1. Introductory Psalm, Verses and Hymn.
2. Borchu and Benedictions (English version).
3. Sh'ma, ve-chavto. Emeth ve-emunah (English version).
4. Mi chomocho. Choir and Congregation.
5. Prayer.
6. Psalms, chapter lxxxi., verses 2, 4, closing with Thik'u bachodesh. Choir
7. Birchath Sheba with u-b'chen ten (English version).
8. Hymn and Sermon.
9. Kaddish with Introduction.
10. Olenu and Hymn.

IV. ROSH-HASHONAH MORNING.

1. Introductory Psalm, Verses and Hymn.
2. Nishmath (English version).
3. Hymn.
4. Borchu and Benedictions (English version).
5. Sh'ma, ve-ohavto, Emeth ve-yatziv.
6. Birchath Sheba with u-v'chen then and Kedusha (English version).
7. Attou Socher (Meditation, English version).
8. K'riyath ha-thorah Service.
9. Rejoicing Service (Theruath-Shofar). (See Appendix B).
10. Sermon.
11. Kaddish with Introduction.
12. Olenu (English version).
13. Hymn.
14. Benediction.

APPENDIX B.

Laid over for next meeting.

Yom Kippur Eve,	}	Service.
" Day,		
Haskaroth N'shamoth,		

Laid over for next meeting.

DISTRIBUTION OF WORK.

1. The Editing of the Hebrew Text and Week-day Service. A. Moses, Sonneschein, Mayer.

2. Sabbath Service, Eve and Morning (Three Orders)—Holidays : Regalim, Eve and Morning—Rosh ha-shonah, Eve and Morning. Sonneschein, Sale, Berkowitz, Grossman.

3. Yom Kippur Eve and Day Haskaroth Neshamoth. Landsberg, Philipson, Berkowitz, Grossman, Machol.

4. The Rituals for Wedding, Confirmation, Burial, Jahrzeit, Haggadah, Chanuccah. Sale, Sonneschein, Levy, Machol.

5. Hymns and Select Readings for Yom Kippur. Mayer, Levy, Berkowitz, Philipson.

Dr. I. S. Moses called the attention of the Conference to the fact that he had prepared a sketch Prayer-book which he was ready to submit to the Conference with its ample material for a Union Prayer-book.

Whereupon a motion was made and seconded that the substitute report of the Ritual Committee be referred back, with added instructions to take into consideration, as an intelligent working basis the material for Prayer-book furnished by Dr. I. S. Moses.

Rabbi Gries offered as an amendment, that the old committee of ten be discharged and a new committee of five be appointed.

A second amendment was offered that the new committee submit their plan within the present session.

A motion to table the whole matter was lost. Whereupon debate was opened and the speakers each limited to five minutes.

An extended discussion ensued, participated in by many of the rabbis present. Action on the amendments was then taken. The second amendment, that the committee report its plan of action to present conference, was lost. The amendment of Rabbi Gries, that the old committee be discharged and a new one of five members be appointed, was unanimously carried and the President announced the dissolution of the committee of ten. The original motion as amended was then carried and reads as follows :

Resolved, That the substitute reports of the Ritual Committee be referred to a new committee of five to be appointed during the present conference, with instructions to take into consideration as an intelligent working basis the sketch-book of prayers furnished by Dr. I. S. Moses.

The following were appointed as the Ritual Committee: Rev. Dr. M. Mielziner, of Cincinnati; Dr. Sale, of St. Louis; Dr. Leucht, of New Orleans; Dr. Max Heller, of New Orleans; Rev. S. Mannheimer, of Cincinnati.

It was the sense of the Conference that the Ritual Committee take into consideration all Jewish prayer-books issued by the eminent rabbis of Europe and America.

On motion, the Committee were empowered to add to their number by a majority vote.

Telegrams, greetings, letters of regret and other communications were received from the following: Rabbi Joseph Stolz, Chicago; Rev. D. Epstein, Ligonier, Ind.; Dr. H. Berkowitz, Kansas City; Rev. Israel Heinberg, Monroe, La; Dr. A. Hahn, Cleveland; Rev. A. Shapiro, Portsmouth, O.; Dr. Samfield, Memphis, Tenn.

Dr. Hahn, Treasurer of the Central Conference of American Rabbis, submitted the following report and communication:

To the President and Members of the Central Conference of American Rabbis in session in Baltimore:

GENTLEMEN:—I am very sorry that I can not be with you, but I assure you my heart and mind take the liveliest interest in all your deliberations and work.

In my capacity as your Treasurer, allow me to state that when last year's Conference closed, there was in my possession \$363 54
 The interest January 1, 1891, amounted to 8 90
 Dr. Philipson, May, 1891 85 00
 Rev. Epstine, Quincy, Ill. 5 00
 Rev. Geismar, Columbus, O 10 00
 Rev. Elkin, Salt Lake City 5 00
 Rev. Schreiber, Portsmouth, O 5 00
 Rev. L. Strauss, Gainsville, Texas 5 00

Rev. Dr. Machol, Cleveland, O.....	\$ 5 00
My own dues.....	5 00
	<hr/>
	\$494 95
Paid to Dr. Schreiber, Little Rock.....	7 60
Messrs. Bloch & Co., Cincinnati, for printing.....	174 02
	<hr/>
In my possession	\$313 33

I hereby certify that by July 3, 1891, there have been in my possession \$313.33 of your money. I think everything is correct, but should there be a mistake somewhere, I shall always be only too happy to have it corrected.

Mr. President and members of the Central Conference, allow me to thank you hereby for the confidence you have put in me as your treasurer, and also for the honor you have thereby shown me, but at the same time I should be very glad if you would kindly appoint somebody else for that office. I have been two years enjoying the benefits of this sinecure, let now somebody else have the pleasure and honor.

Allow me to further remark that I was appointed about two months ago, when in Cincinnati, to write an article on the Milath Gerim to be read in your Conference in Baltimore. I am extremely sorry that I can not be there to read it myself, but I sent it to the Rev. Dr. I. M. Wise, our worthy President, and he will kindly lay it before you.

I was also requested, when in Cincinnati two months ago, to write for the next annual of the Central Conference, an essay on "The Rabbinical Conference Prior to the Nineteenth Century." I have done so, but do not send the manuscript to Baltimore, for the following reasons: 1. It is a very lengthy article and would be unpleasant for anybody to read at this hot season of the year. 2. I have written it from a historical standpoint in a manner which precludes debate on the topic. There is no room for debate on a fact of history. 3. I shall send it to the committee, and with their approval, if it is your pleasure, it may be published.

Dear President and Colleagues of the Central Conference, I repeat that I feel very sorry at being unable to be with you, but I assure you I shall always be found most faithful, most ready and most willing to serve the cause and best interest of the Central Conference.

Most respectfully yours,

CLEVELAND, O., July 3, 1891.

AARON HAHN.

On motion, the Treasurer's report was accepted and approved.

The paper of Rabbi Jos. Stolz on Funeral Agenda was not presented owing to the absence of the author. The following communication, however, was received and after reading was referred to the Committee on Ritual:

CHICAGO, July 2, 1891.

Dr. D. Philipson, Secretary Central Conference :

MY DEAR FRIEND :—Presumably it was expected of me to prepare the "Funeral Agenda" for this session of the Conference. This subject has taken a very wide scope in my hands, embracing a domestic service as well as a large number of prayers for all possible occasions, Scriptural and Talmudical selections, etc., as well as a historical treatment of the subject.

In a subject of this kind there is always room for revision and addition, and I do not feel that the material is as yet in such a shape that I would want a stranger to read and interpret it before a Conference of scholars, and to my great regret circumstances are such this year that it is impossible for me to attend the meeting at Baltimore. However, I send my cordial greetings to all and hope that your meetings will result in lasting good to the cause of Judaism.

With my best wishes to Dr. Wise, yourself and all our friends, I remain,
Yours Fraternally, JOSEPH STOLZ.

A communication from the Rev. S. Mannheimer was read, and, on motion, referred to the Committee on Ritual. The following is the communication :

CINCINNATI, O., July 5, 1891.

To the President and Members of the Central Conference of American Rabbis convened in Baltimore :

GENTLEMEN :—To foster and strengthen union and harmony, both in spirit and form, among the confessors of Judaism in America, is one of the main objects of our organization, as it was manifested by addresses, discussions and resolutions in the second convention held at Cleveland from July 13th to July 16, 1890. All those present deeply felt the necessity of united action in order to rally the members of the Jewish community around the old, venerable banner showing to the world the lofty, salutary principles of our faith. When, therefore, five motions independent of one another, i. e., without preconcerted action of their authors, were submitted to the convention, for the purpose of composing a Union Ritual for public and domestic worship, they met with unanimous and cheerful consent. The fact that three of the movers were themselves compilers of rituals and for the common cause unselfishly waived the material interests of their authorship was applauded with enthusiasm. The five motions were welded into one, which was readily accepted by the Conference. (See page 29 of the Year Book.)

I hope that in strict conformity with the letter and spirit of the resolutions the Committee will lay before you the united work of wisdom, experience and devotion, and that by adopting it you will succeed in satisfying the demands and desires of our congregations.

As circumstances prevent me from attending this meeting, I take the liberty of making some suggestions, which I submit to your kind consideration.

The various sets of rituals for Sabbaths and Holidays should be contained in the same book, which, whenever feasible, should be an amalgamation of the different prayer-books extant. Around the most essential, traditional, time-hallowed Hebrew elements should be grouped English prayers, meditations, psalms and similar appropriate passages from other books of the Bible and selections from other works of edification. Each set should be complete in itself, so that the worshipers be spared the annoyance of hunting up the component parts in different places, which, as experience shows us, so greatly disturbs the devotion. To prevent the occupants of the pews from being listless hearers or spectators, care should be taken to have them participate in the services, both in responses and in the singing of hymns and psalms.

I propose that the Marriage Agenda suggested by Dr. M. Mielziner and the Confirmation Agenda suggested by Dr. D. Philipson be included in this book. As time proceeds, the number of sets for Sabbaths and Holidays may be increased and embodied in later editions of the Union Ritual.

The musical element of the services should also form an essential part of this Ritual. The beautiful traditional melodies which our great composers have piously preserved, never fail to touch a chord in our hearts and to arouse our religious feelings. A collection of these melodies and other compositions should be arranged in conformity with the Ritual, so that the whole Temple service may become a unit.

Such a Ritual emanating from the authority of the Conference will be hailed with delight by our Reform Congregations and awaken them from the lethargy and indifference which heretofore prevailed in our public worship.

Gentlemen, I wish you a hearty Godspeed and hope that your earnest efforts will redound to the honor and welfare of Judaism and to the perpetuation of its sublime ideals. Sending you my cordial greetings, I remain,

Yours Fraternally,

S. MANNHEIMER.

The proceedings were interrupted to listen to an announcement of Rabbi Shanfarber, who extended the hospitality of the citizens of Baltimore to the Conference and invited them to participate in the carriage drive and boat ride arranged for the following days.

The invitation was received with applause.

The meeting then took a recess until 2:30 P. M.

CENTRAL CONFERENCE OF
AFTERNOON SESSION.

BALTIMORE, July 6, 1891.

The adjourned session assembled promptly and proceeded to the order of business.

The Rev. Dr. Schlesinger, of Albany, N. Y., read a paper on "Cremation from the Jewish Standpoint." (See Appendix B.)

Rabbi I. L. Leucht then offered a resolution that the Conference declare that cremation is not opposed to the spirit of the Jewish religion. Dr. Mielziner amended this, to the effect that Dr. Schlesinger's paper on "Cremation," be referred to a committee of five to report at the next Conference whether or not cremation is in accord with the spirit of Judaism. Carried.

The report of the Committee on Greetings of the Jewish Ministers' Association of America was presented by Rabbi I. L. Leucht. On motion, the report was received and the resolutions taken up one by one. After discussion of the committee's report, the following was adopted:

Resolved, That the Central Conference of American Rabbis heartily reciprocates the fraternal greetings of the Jewish Ministers' Association of America.

Resolved, That this resolution of the Central Conference of American Rabbis be transmitted by our secretary to the Secretary of the Jewish Ministers' Association of America.

I. L. LEUCHT,
JOSEPH SILVERMAN,
L. MAYER,
Committee.

The committee appointed to frame suitable resolutions on the death of our honorary President, the Rev. Dr. Samuel Adler, submitted the following, which was unanimously adopted by a rising vote:

CENTRAL CONFERENCE, }
BALTIMORE, July 6, 1891—5651. }

The Central Conference of American Rabbis in annual Convention assembled having learned with profound regret of the demise of their honorary President, in his 82d year, the Rev. Dr. Samuel Adler, of New York, herewith desire to express their sentiments at the loss sustained, and to add a just tribute to his memory.

Full of years and honors, our late lamented honorary President has been called to his reward in the realms of eternity, and we sincerely mourn in him the loss of an upright man, a conscientious Israelite, a defender of Judaism, a profound scholar, an efficient teacher of truth, a friend of humanity.

We recognize in the late Rev. Dr. Samuel Adler an intrepid leader, who, by virtue of his superior intellectual and moral qualifications, beneficially affected the cause of progressive Judaism, both in Europe and in this, the land of his adoption.

In him we found personified, modesty of life, singleness of purpose, fearlessness in action, and gentleness of disposition. traits which constitute true greatness. In his works, both by word and pen, he has rendered valuable services to the cause of humanity, and by them has erected for himself a monument which time can never efface.

We bow in resignation to the will of the Supreme Arbiter of life and death, and sincerely condole with the bereaved family. We thank God that in his mercy he has granted us the blessings of such a noble, useful and stainless life. The Lord has given: the Lord has taken. Blessed be his name.

Resolved, That this expression of our sympathy be spread upon the records of this Central Conference of American Rabbis, that a copy thereof be transmitted to the family of the deceased Rev. Dr. Samuel Adler, and published in the Jewish Press of America.

DR. M. MIELZINER,
DR. JOS. SILVERMAN,
DR. S. HECHT,
Committee.

The Secretary was notified to carry out the instructions of the resolutions.

Communication was received from Rabbi Berkowitz setting forth his position on the question of the circumcision of proselytes, in which he offers to place at the disposal of the Conference all his material collected on this important subject. The following is the communication:

JUNE 15, 1891.

Rev. Dr. David Philipson, Corresponding Secretary Conference of American Rabbis, Cincinnati, O.:

DEAR SIR AND COLLEAGUE:—In reply to your official invitation asking me to read a paper at the coming Baltimore Conference on מילת נרים I beg leave to say that to my regret circumstances will prevent my attendance and my compliance with the request of the Executive Committee.

Moreover, I have already taken a positive stand on the question to be debated, having *acted* in the matter as my convictions prompted me after earnest study and consultation with colleagues older in years and in experience. I should be placing myself in a totally false position were I now, at this late hour, to present this subject to the Conference as if seeking approbation for that which I have already done. I shall be happy to have a clear and unequivocal expression of their convictions from the members of the Conference, which if it be desired, is welcome to all that material on this theme which I possess, and which I have gathered with great care.

Fraternally yours,

H. BERKOWITZ.

The Temporary Secretary then read the papers of Dr. Hahn, of Cleveland, and of Dr. Schwab, of St. Joseph, Mo., on the "Admission of Gentile Converts to Judaism." (See Appendix C.)

On motion, both papers were referred to a special committee of five to report to the Executive Board as soon as possible.

It was furthermore moved that the letters and papers of Rabbi H. Berkowitz be accepted and given over to the same committee to make extracts pro and con from the voluminous correspondence. Carried. (See Appendix D.)

Dr. Jos. Silverman then invited the Conference to hold its next annual meeting in New York City.

Dr. Landsberg urged his claims in behalf of Rochester. By majority vote the invitation of Dr. J. Silverman was accepted, and it was resolved that the next annual Conference convene in New York City.

It was then moved and seconded that a committee of three on nominations for officers and the Executive Committee of the Conference for the ensuing year be appointed to retire and bring in an immediate report.

The Chair appoints as the Committee on Nominations Dr. Jos. Silverman, Dr. L. Mayer and Rabbi Bien, and the committee retired.

An error being reported by Dr. M. Mielziner in the abstract of the Proceedings of Sanhedrin in Paris, the same was ordered corrected in the new Year Book of the Conference.

The Committee through its chairman, Dr. J. Silverman, reported the following list of nominations. The report was accepted, and the

Secretary ordered to cast the ballot for the nominees in behalf of the members of the Conference.

Rabbis Gries and Feuerlicht were appointed tellers, and the President announced the following officers duly qualified and elected for the ensuing year :

President, the Rev. Dr. I. M. Wise, Cincinnati; Vice-President, the Rev. Dr. Max Landsberg, Rochester, N. Y.; Treasurer, the Rev. Dr. I. L. Leucht, New Orleans; Recording Secretary, Rabbi Charles Levi, Cincinnati; Corresponding Secretary, the Rev. Dr. David Philipson, Cincinnati; Executive Committee, the Rev. Drs. M. Mielziner, Jos. Silverman, S. Sale, A. Hahn, Schlesinger and I. S. Moses. The meeting then adjourned to reconvene again at Har Sinai Temple at 8 o'clock P. M.

LAST SESSION.

HAR SINAI TEMPLE, }
BALTIMORE, July 6, 1891. }

The night session of the Conference was opened with prayer by Rabbi Wm. Rosenau, of Omaha, after which the Conference sermon was preached by Dr. Max Heller, of New Orleans. (See Appendix E.)

Dr. David Philipson then delivered an address on "Judaism and the Republican Form of Government." (See Appendix F.)

The following committees were then announced :

Ritual Committee—Drs. Mielziner, Sale, Leucht, Heller, Mannheimer.

Committee on Cremation—Drs. I. S. Moses, Stolz, Felsenthal, Liebman Adler, Hecht.

Committee on "Milath Gerim"—Drs. A. I. Moses, Landsberg, I. M. Wise.

Trustees for Superannuated Ministers' Fund—Drs. I. M. Wise, D. Philipson and Rabbi Charles Levi.

Telegrams of fraternal greetings from Rabbis Stolz and Samfield were warmly received.

A vote of thanks was heartily tendered Congregation Har Sinai and the citizens of Baltimore, and the Young Men's Hebrew Associations, and the secular press for their kind treatment and generous hospitality. Rabbi I. L. Leucht arose and carrying out the instruction of his colleagues conveyed to the venerable President, Dr. I. M. Wise, the sincere thanks and admiration of the rabbis for the genial good will and courteous treatment accorded the Conference during the trying moments of debate.

Dr. Wise responded most graciously to this renewed token of esteem on the part of his associates, and in most befitting terms declared the second council of the Central Conference of American Rabbis duly closed. The meeting adjourned to meet again, pursuant to the call of the Executive Committee, in New York City.

CHARLES LEVI,
Secretary pro tem.



[APPENDIX A.]

EULOGY ON THE LATE DR. SAMUEL ADLER.

Dr. L. Mayer, Pittsburg, Pa.

A month has not yet elapsed since Samuel Adler, I say not "Dr. Adler," nor "Rabbi Adler" (for נדול מרבן שמו), the honorary President of this Conference, has passed away. Born in 1809 (on Chanukah, the feast of light), he was during his whole life a champion of light and truth, and like the Maccabees, so also our fatherly friend and mentor was a priest in word and deed. His name will ever be honored and esteemed in future ages. My friends, the honor shown unto me by the kind invitation of our venerable President imposes upon me the duty of depicting faithfully and convincingly what services the excellent man rendered to the community for which he lived and worked.

He belonged to those distinguished men who half a century ago tried to direct and control the waves of the religious views of a party; to those who considered religion the sum total of all noble movements of the people, and who recognized and highly valued Judaism for having been for thousands of years the immortal representative of a monotheistic idealism.

For in the service of the Jewish religion Samuel Adler labored not only as preacher of the congregations of Worms, Alzei and of Temple Emanuel, of New York, as his vocation demanded, but with the whole force of his mind and of his heart, with the whole energy of his ability and of his will, in the service of Judaism he worked, spoke and wrote, taught and lived, because in it, as he taught it and as he lived it, he saw the embodiment of true humanity.

Samuel Adler adhered to that system of opinions which admits Judaism to be not only a religion, not only non-Christianity, but perceives in it a very old, but still youthfully vigorous power, which, freed from its mediæval dross, has yet the mission to exercise in the future a blissful influence upon the development of history.

Yes, my friends, in the pioneers of the reform aspirations of the modern time the spirit of the prophets has become alive. Their

motto was, **ללמוד וללמד ולעשות**, to learn and to teach, to elevate and purify life, was the highest motive, the aim of all their aspirations.

Our departed honorary president was a learned, quiet, painstaking searcher, but he also was a man of clear-sighted reason and sound judgment, and still more than this, he was a man with deeply moral endeavors who believed in the power of the idea, and untiringly worked to realize it.

In the minutes of the proceedings of the rabbinical conferences, which in the years 1844-1846 were held in Germany, and of that held in Philadelphia, his calm discretion conscious of its aim is clearly evinced. In his utterances the ripe thinker, the learned Talmudist, always ready for arguments and retorts, justly attracts the attention of his hearers; he succeeds in calming the excited minds and to dispose them to the toleration of opposite views.

Convincing and impressive are his words when he admonishes the assembly that the individual work being but fragmentary, success and victory can only be achieved by the union of forces.

His literary activity always manifested a hesitating timidity. Only a decade ago the deceased, broken in body, but fresh and vigorous in mind, published some researches. I refer to his dissertation in *Stade's Zeitschrift*, "The Day of Atonement in the Bible, its Origin and Significance;" his dissertation about **מסכת השבת** in *Graetz's Monatschrift*; his **קובץ על יד**, and his dissertation "About the Talmud" in *Johnston's Lexicon*.

In the numerous works of his library the teachers and students of our college will find many marginal notes which can be used to elucidate obscure points in the history of Jewish literature.

In the first years of his ministerial activity in this country, he took into special consideration the practical side of Judaism regarding the education of the youth, and his "Guide for Religious Instruction" has a permanent value.

For the more advanced youth he tried to work by voluntary instruction in the rabbinical branches. The number of pupils is great, for already since 1859 his activity in that direction had begun. The following advertisement published in the Jewish papers of that year informs us that our honorary president was the originator of the idea which created our theological institution in Cincinnati:

"American Judaism is in its growth; internally and externally, in extension and in vital development, it shows fresh, active power. The congregations increase in quick continuation, and however much they may differ in religious views and forms, nearly all of

them feel the necessity of instruction, and the want of religious guides who in the school and in the house of worship shall promulgate the living word of the Thora. But this demand is only satisfied in a few congregations, and will less and less be complied with in future, because there is a lack of young men willing to devote themselves to Jewish theology, and this lack arises from the fact that America has no institute for the teaching of Jewish theology; yea, not even a preparatory school. Therefore the undersigned has resolved to devote his leisure hours to the American youths who are willing to prepare themselves for the branch of Jewish theology. Young men having acquired a little knowledge of Hebrew can daily receive gratuitous instruction in Hebrew grammar, biblical exegesis and Talmud. New York is a city which furnishes ample opportunity for a scientific education in other branches, and where talented young men, even if without means, can easily earn their subsistence. May the applications become numerous and the enterprise be accompanied by God's blessing. DR. S. ADLER."

In the preparatory school of Temple Emanuel the deceased saw in a certain measure the success of his endeavors, and with conscientious faithfulness of duty he taught assiduous young men, even after the preparatory school had ceased to exist. His pupils speak highly of the salutary influence of his teaching.

A society for study created by him two decades ago has, during these years, made it possible or easier for many a young man to continue his studies in higher institutions. At no time was the sacred ardor for "Talmud Thora" extinguished in Samuel Adler's heart. Never will be forgotten what he accomplished through his influence, his calm dignity, his warm, loving heart, his deeds of charity.

The donation of his library will always keep his memory green in the Union of Hebrew Congregations. May his character and his energy also become the inheritance of the younger men, and inspire them with the same enthusiasm!

[APPENDIX.]

Documents.—The "Zeitung des Judenthums" of February, 1857, has the following correspondence about our Samuel Adler:

"Last Saturday, the 21st inst., the Rev. Dr. Adler, before his departure for New York, whither he was called to fill the honorable position of preacher at Temple Emanuel, delivered his farewell sermon, which deeply touched the large audience composed of confessors of

the various religions. The Jewish congregation of this city loses in him a man who, during the fourteen years of his activity, had in the most unselfish way been endeavoring by word and by deed to promote the spiritual welfare of his congregation, to elevate the pure faith of our sublime religion, and he had the satisfaction to see that his endeavors were generally acknowledged and appreciated.

"For some time past all Israelites of this city have been painfully affected by the loss threatening them, and in an address by the congregation to their worthy leader, and by the donation of four beautiful silver chandeliers, they gave an eloquent expression to their feelings. Likewise all institutions in which he gave religious instruction, and various private parties honored him with tokens of friendship and regret. Not only the love and esteem of his co-religionists, but also those of the confessors of other religions follow him over the ocean."

About the election of Samuel Adler as rabbi of Temple Emanuel "The Sinai" wrote as follows:

"Dr. Adler in Alzei will follow the call of congregation Emanuel, and intends to enter upon his office in April. The noble confidence with which this excellent congregation elected for life a teacher worthy of them, without knowing him personally, enables the rabbi to take charge of his new post with double eagerness and love. Thus a capable theologian has again been acquired for the fostering of our congregational life, which otherwise would decay under the bungling hands of reverends grown up in a night, and who are rather fit for rope-walkers than for theologians."

From His Inaugural Sermon in New York.

"Behind us lies Mizraim, the Middle Ages; before us the sea of Talmudical legality, of which it can be said in truth, 'All brooks and brooklets emptied into the sea, yet it was not filled nor cleansed by overflowing.' Let us then lift up the staff to divide it! Backward we can not go.

"Stagnation is death. Reason holds the staff, reason is the guide. The Thora is called our wisdom, and our reason in the eyes of the nations. A violent east wind blows from the old country, and dries up the sea in the land of liberty. Wind and spirit are the angels of God. The spirit dwelling in the West, in the land of liberty, is the born Messiah."

Now a few sentences from his words about reform in the public worship.

An important opinion from the year 1858, given to the "Reform Association" in Chicago. The exhaustive document closes with the following forcible admonitions still valuable to-day :

"What way must a reform congregation pursue? The answering of this question would fill a whole book, and can not even be comprehensively indicated in a letter. I therefore only remark that the first and most important point for such a congregation consists in freeing the cult from terrible falsehoods, to remove therefrom the assertion of facts and wishes which we, if we understood them, would not utter with our lips. To this class belongs the wailing about oppression and persecution, the prayer for the re-establishing of the sacrificial cult, for Israel's return to Palestine, the hope for a personal Messiah, and the resurrection of the body. Furthermore, should there be banished from the prayers the bombast, the accumulation and unnecessary repetitions of words and sentences, and all expressions wanting good taste, and there should be substituted in their place what is clear, comprehensible, instructive and exciting enthusiasm."

ON THE REMOVAL OF HATS IN THE SYNAGOGUE.

An opinion given to his congregation in 1859, and printed in Geiger's *Zeitschrift* of the year 1864. A complete reproduction of this thorough work in our Year Book would be advisable. We quote but the following passages :

"The Jewish religion was but for a time clothed with the garb of the Jewish nationality, but in truth it is destined to throw off this fetter, and to become by and by the universal religion. If, therefore, from its point of view the Talmud considered it its principal task to erect partition-walls between Israel and the nations, Reform from its point of view finds its highly important task in the tearing down of these partition walls. This process is the work of the recent past and of the present time, and was and is felt by the masses, although but a few had a clear consciousness thereof. Hence the violent struggle and the passionate defense, whenever the power of time and the demands of life began to shake these outward barriers of isolation. Yet there prevailed the demands of life which comes from God, and is in a league with reform. Long ago the Israelite has ceased to be distinguished by names and by language from the nations of which he has become a member. In common life the pious Jews have for a long time considered it an act of religious faithfulness to preserve their mode of dressing ac-

according to the manner of their fathers, and when the demands of life were urging and the intercourse with the world no longer permitted a distinction in garments, the attachment to the old fashion surrounded by a religious halo took refuge in the house of worship; men entered the synagogue, first daily, then every Sabbath; later only on holidays, clothed in a mantle and barret-cap; but when the reforming time had abolished this, the barret, known under the name "broad cap," was still obligatory for those who were called to the Thora. All these splendors are entombed and have passed into oblivion. One thing has remained, viz., the covering of the head while praying, of which there is question here. Not a long time ago, even that Israelite who in his house, in his store, or even at table, was found bareheaded, passed as a renegade. Life has also banished this erroneous notion. Now only the covering of the head during the prayer is still left as the last palladium of this Talmudical system of isolation, and therefore this hot contest. Talmudical orthodoxy says it must be preserved, not because a Jewish religious thought is expressed therein, but because bareheadedness is a non-Israelitish custom. And reform says, this custom must be abolished, because it does not represent a Jewish, nor a general religious idea, because it is the rest of a national partition wall, which is an obstruction in the path of Judaism destined to widen its circles, and to extend its sphere into the outside world."



[APPENDIX B.]

CREMATION FROM THE JEWISH STANDPOINT.

By Dr. M. Schlesinger, Albany, N. Y.

MR. PRESIDENT AND BRETHREN:—It is certainly a *burning* question which our Executive Committee has assigned to me to discuss before you. Within the pale of our American Judaism, however, it has not evoked such ardent partisanship of pro and con, as among our brethren in Europe. In our country of vast dimensions and a comparatively sparse population, the encroachments of the dead upon the domain of the living are not so painfully felt as in the old, densely populated European countries. It is therefore natural that the question has aroused by far greater interest among our brethren in Europe than among us. During the last ten or fifteen years European Judaism has produced quite a respectable literature treating on this subject. As my friend, Dr. Philipson, has kindly informed me, Dr. Hamburger in his Supplement Band. II. to his Real Encyclopædia, Article “Feuerbestattung,” has carefully collated all the more important publications. I am very sorry that I could not obtain this valuable aid, though I tried hard enough. I could avail myself only of Perles’ Arts. in Frankel’s Monatsschrift, “Die Leichenverbrennung in den alten Bibelversionen,” and his “Leichenbestattung,” *ibid.*, 1861, and Saalschutz “Archæologie II.,” p. 146. All the other vast literature on the subject was inaccessible to me. You will therefore excuse what incompleteness there may be noticeable in my essay. Probably you will be so much more inclined to be lenient as, with us, the question is not yet of such great practical moment. But, if you remember, that with us every movement moves with infinitely greater rapidity than with our brethren in Europe; that a great many questions of reform, which had been settled theoretically in Europe, were here carried into effect without much ado, while in Europe the old and antiquated forms are still kept up, you will not withhold your earnest attention from this dis-

cussion which, perhaps sooner than we think, may require a practical application. We shall, no doubt, have to take position toward it. It is not quite so unimportant as it may seem.

Our Executive Committee have properly circumscribed the question to "Cremation from a Jewish Standpoint." For there are various points of view from which we may approach the subject. For instance, we may consider it from the sanitary standpoint, or that of mere humanity. As long as we occupy these positions only, I venture to say, a decision will readily be reached. There can be no doubt that a due concern for the sanitary welfare of society, as well as a due concern for the harrowing feelings and sensations that accompany the burial of the dead, will most emphatically declare that cremation is the only rational method of disposing of the dead. Our present method of burial, though every possible precaution be taken (which in most cases it is not) is injurious to the living. A certain amount of irrespirable gas will always escape into the air, or into the sewage drains, and thus reach houses, or will percolate so as to contaminate the water which is afterward used. The most distinguished physicians and chemists have unhesitatingly advocated cremation as the method "which can not offend the living and shall render the remains of the dead absolutely innocuous." (S. Britannica, Vol. VI., Art. Cremation.)

Considered as a matter of mere humanity cremation will commend itself still more strongly. It does away with the horror which the thought of a possible burial while still alive has for so many; and it does away with the no less horrible thought of putrefaction, that the body of our beloved, when deposited in that dark pit, must become the prey of the "small cold worm that fretteth the enshrouded form." Cremation would do away with these and other exceedingly unpleasant, not to say disgusting, feelings.

The objections to this innovation arise when we approach it from a religious standpoint. And these objections can not lightly be brushed aside. You know that religion—strange to say—even in those cases where it could not exert its beneficent influence so long as life lasted, will be called in to lend its magic spell at the grave. Of course, we need take no account of excrescences which have degenerated into superstition; but religion has indubitably a legitimate and very prominent place at the death-bed, in the house of mourning and at the final disposition of the body, the holy shrine, from which the immortal spirit has gone forth. Her voice must be heard respectfully. And I need not tell you that, in most cases, the

voice of all and every form of religion of the civilized world has been, and still is raised, against "Cremation."

The Christian doctrine of the resurrection of the dead, and the final judgment, when body and soul will have to be judged together (doctrines which Christianity received as an inheritance of that phase of Judaism out of which it sprang forth) were undoubtedly the principal cause that the ancient heathen custom of burning the body was rejected as an abomination, and the Jewish mode of burial adopted. To bury the dead, as we do now, there can be no gainsaying, is a Jewish custom.

Then, we should judge, cremation from a Jewish standpoint is inadmissible. Yet, let us not be too hasty. The real spirit of Judaism can not be learned from a custom which developed out of the peculiar views and ideas of a single phase of its gradual development. The history of Judaism and its development is a very long one; and, if we trace its course far enough upward, we shall find that other customs prevailed; that, in fact, originally the Hebrew mode of disposing of the dead was cremation and not burial.

It is true, we have to go up very far—to prehistoric times. But the sacred literature of the Bible has preserved unmistakable, though only faint, traces of this primitive custom. We shall also find that, even in Biblical times, cremation was resorted to in extraordinary cases. Josh. vii. 25, 26, we find that Achan and his family were stoned, and then their bodies were burned. **וִירָמּוּ אֹתוֹ כָּל יִשְׂרָאֵל** "and all Israel stoned him with stones and burned them with fire." In I. Sam. xxxi. 12, 13, we hear that the grateful inhabitants of Jabesh-Gilead rescued the bodies of King Saul and his sons from the walls of Beth-Shan, brought them to their own city and burned them. **וַיִּקְחוּ אֶת גְּוִיֵּית שָׂאוֹל וְאֶת גְּוִיֵּית בָּנָיו וַיִּשְׂרְפוּ אוֹתָם שָׁם**

These, we shall admit, were extraordinary cases from which we may not derive any conclusive argument. But, that the custom of burning the dead must formerly have been a universal one, we learn from Amos vi. 10, where the nearest blood-relation is called **מַסְרֵף**, "the combustor." He is placed in juxtaposition with **דּוֹד**, the uncle, **וְנִשְׂאוֹ דְּדוֹדוֹ: מַסְרֵף**, "and his uncle or combustor will take him." Even the phrase **וְאֲנִי עָפָר וָאֵפֶר** (Gen. xviii. 27) "I am but dust and ashes," points in that direction. The fact is, as Jacob Grimm in his treatise, "*Ueber das Verbrennen der Leichen*" (*Kleine Schriften* II., p. 226) has conclusively shown, among almost all ancient nations the burning of the dead was the primitive custom. Gradually it

gave way to that of burial. Of this language is the clearest evidence, for it preserved the terms and expressions which were formed when combustion was the prevailing custom. Thus the Greek *σῆμα* meant originally the "urn," but afterward the coffin; *τάφος* in Latin "tumba," originally meant the funeral pyre, afterward the "grave;" and even the Hebrew *אָרֹן* "coffin" is related to "urna," the urn, which, in its turn, is derived from "uro," to burn (Grimm, *ibid.*, p. 234).

There can be no doubt that the primitive custom among the Hebrews, as among most of the ancient nations, was to burn the dead. Nor can there be any doubt that, among the Hebrews, this custom had to give way to that of burial at a very early period. And the principal reason which brought about this change can still be traced in the Scriptures. From Jer. xxxiv. 5 and II. Chron. xvi. 14; xxi. 19, we learn that the custom prevailed to place the dead body of kings on a bed filled "with sweet odors and divers kind of spices, prepared by the apothecaries' art," which, after the body had been deposited in the tomb, were burnt "in a very great burning which they made." This "very great burning" was evidently a relic from the time, when combustion was the general custom, and reappeared at the more pompous burial of kings and other great men, even as late as the time of R. Gamaliel. We read in the Talmud (Ab. Sara, 11a) *שורפין על המלכים ואין בו משום דרכי האמרי וכשם ששורפין על המלכים כך שורפין על הגשאים ומעשה שמת ר' נ' הזקן to honor the older R. Gamaliel, Onkelos, the proselyte, made a funeral pyre at the expense of 70 tyrian minas.*

The "sweet odors and divers kind of spices" that were still burned at the funeral of kings, had been found necessary to apply, when the body itself was placed on the funeral pyre, in order to mask the loathsome odors of the burning flesh (just as at the temple service sweet incense was used). This, however, was a very expensive luxury in which the richest only could indulge. Most of the time burning of the dead was by no means inoffensive to the sensation of the survivors, especially the relatives. The simpler and easier way of disposing of the dead naturally suggested itself. They could be hidden out of sight by laying them away in natural or artificial caves, or covering them up with earth and allowing the same process of combustion and dissolution which formerly was rapidly performed before their eyes to go on slowly in the darkness of the grave. That any danger or inconvenience to the living should arise

from this new mode of disposing of the dead, of course, never entered their mind. On the contrary, there remained a certain horror of having the human body burned. This manifests itself very clearly in the extraordinary pain which the Targumim and old commentators take in explaining away every allusion to the ancient custom of burning the dead. For instance, Amos vi. 10, the Targum renders *וַיַּלִּינָה קְרִיבָהּ מִקִּירָא* 'which changes the "combustor" into the relative, who *saves the body from combustion*. Josh. vii. 25, the Targum translates *וַאֲקִידוּ יִתְחַן בְּנוֹרָא בְּתֵר דְּרַנִּימוּ יִתְחַן בְּאֲבָנִיָּא* *they burned their goods and chattels only*, after they had stoned the persons; and so in every place (S. Perles, *Die Leichenverbrenung in den alten Bibelversionen*, Frankel's *Monatschr.*, 1869, p. 76). "Rashi" and the other commentators follow closely the Targumim. Only Kimchi *פ' חזרש' סוף* and commentary (*ad. loc.*) says *מִסֵּרָה* *הוּא אֲחִי אֲמֹר וְיֵשׁ מִפְּרָשִׁים מַעֲנִין שְׂרִפָּה, כְּלוּמָר מִי שְׂרָפָה*. From the teachers of the Talmud combustion is so far removed that they do not consider it at all.

It is beyond caviling that, in the course of time, the burial of the dead was considered the only fit and decent mode of disposing of the dead among the Jews. It became the prevailing custom. But we must not lose sight of the fact that it was only a custom, and that one which, in its turn, had supplemented the older custom of combustion for some very good reasons.

It commended itself, because it seemed to be the simplest, least expensive and least offensive mode of disposing of the dead. The ancient way of combustion must have been not only very expensive, but extremely repulsive to the surviving friends. Just think of the huge funeral pyre that had to be built up; of the fierce or sometimes slowly smouldering flames that were devouring the body before the eyes of the surviving friends; the unbearable smoke and the loathsome odors that arose; and after all this had been gone through with, there still remained some bones which had not been consumed by the flames. These had to be carefully picked out from the debris to be deposited either in caves, or tombs, or graves. Was it not natural that the burial of the whole body appeared so much more rational and simple?

It was something altogether different from cremation as recommended by modern science. This is a process which need have nothing repelling or disgusting. The body is deposited in a heated chamber; it does not come in contact with the flames; there are no loathsome odors, or noxious gases, because they are all consumed;

the harrowing sensations that accompany the lowering of the coffin into that ugly hole, called the grave; the dull, hollow thuds which sicken the heart, as the clods are falling one by one on the coffin, are all done away with. The coffin with the body is taken out of sight, and, after a few hours, the dust and ashes of the beloved form, which once enshrined the soul, are delivered to the safe-keeping of those who naturally wish to honor even the dust and ashes of their loved ones. The very same reasons, it seems to me, which in past ages, induced our forefathers to prefer burial to combustion, ought to be potent enough to make us prefer cremation to burial.

Besides this, sanitary reasons must also have led to this change of custom. To burn the body, as they did in olden times, required great preparations; which, in the case of poorer people, were not only very expensive, but took a long time to complete and occasioned a most undesirable delay. The Mishna (Sanhed. 46, 9) says: **כל המליך את מותו עובר בלא תעשה** "whoever keeps his dead over night transgresses against a prohibitive command." In the Orient the dead body decomposes so much more rapidly, and becomes both loathsome and dangerous to the living. Hence the wise injunction which, as you know, was scrupulously complied with by mediæval Judaism in climates, where the oriental custom was nothing less than wise; simply because they desired to live up to the maxim, **דלא לישתני מסנהניה**, not to change the ancient custom of the fathers. But could they do so? You know very well that the customs of burial among the Jews, as well as all their other customs, changed continually with the mutation of time and history. Even orthodox Judaism has none of the ancient funeral processions, which stopped in the streets as frequently as possible to change the bearers (Berach. 17b); has no wailing women, no funeral music, or dirges; no funeral torches (Ber., 53a), which were all considered indispensable, so that even the poorest had to have, at least, two flutes and one wailing woman (Kethub. 46b). Our burial customs have changed and are continually changing. I, for one, can not see any reason why it may not again change radically and return to the primitive custom of combustion.

To justify such a change we must again emphasize that the disposing of the dead by burial is no Jewish law or positive command; it is simply a custom. The Talmud recognizes this fact. In Sanhed. 46b we read **אמר ר' יוחנן משום ר' שמעון ב' יוחי רמו לקברה מן התרה** אמר ר' יוחנן משום ר' שמעון ב' יוחי רמו לקברה מן התרה **מנין** Where have we in the Torah any *hint* that the dead should be buried? On the same page we read "When King Saporess, the

Parsee; who abhorred burial, asked R. Chama קברה מן התורה מנין אישתק "Where is burial commanded in your law?" he kept silence and could not reply. In fact, the teachers of the Talmud were not sure why burial was considered absolutely necessary. אי משום ביוונה whether it was that the disgrace of the dead should be prevented (for throughout antiquity, except among the Parsees, it was looked upon as the most terrible fate to leave one's body unburied), or for the sake of atonement, that the body should be returned to the bosom of mother earth (Sanh., 46b) There is no law which prescribes burial. It is a mere custom which, in former ages, was intimately connected with certain eschatological ideas, and, on this account, was considered absolutely necessary to the fulfillment of the dearest hopes and highest aspirations, viz., the resurrection of the dead and the enjoyment of everlasting bliss.

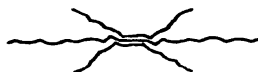
Modern Judaism has discarded the ancient eschatology, and returned to the simple faith and belief in immortality, as implied or presumed in the finer and sublimer passages of the Scriptures; as Ps. xlix. 16; lxxiii. 24, where death is looked upon as a return to God. "But God will redeem my soul from the power of Sheol, *for He will receive me.*" "Thou shalt guide me with thy counsel and *afterward receive me to glory.*" "My flesh and my heart faileth, but *God is the strength of my heart and my portion forever.*" It is not a descent to the darkness of the pit, but an ascent to the light in which we shall see God more clearly. (Ps. xvii. 15.) "As for me, I shall behold thy face in righteousness: I will be satisfied, when I awake, with beholding thy form." (Job xix. 26, 27.) "And after my skin, even this body, is destroyed, then without my flesh shall I see God; and whom I, even I, shall see for myself; and mine eyes shall behold and not a stranger" (i. e., my consciousness of being the same I was, when on earth, shall remain). Death is looked upon as the mysterious outlet which leads to bliss and joy. (Ps. xvi. 11). "Thou wilt show me the path of life; in thy presence is fullness of joy; in thy right hand there are pleasures for ever more."

We may doubt whether this is really the correct, or, at least, the only possible interpretation of these passages; but we can not doubt that this aspiration pervades not only the whole development of Judaism, but the Scriptures even there, where they observe a modest and reticent silence in regard to the future state. What else could it mean that "our days here on earth are but a pilgrimage;" that "we are strangers and sojourners as all our fathers were," if not that we are bound to a permanent and better home, where we are to

the manor born? The Talmud elaborates this idea by the assertion (Moed K. 9b.) **בְּהַאי עֵלְמָא אִישְׁמִיָּא הוּא עֵלְמָא בִּירָא** "this world is the temporary lodging place," the "hospitium," and the world to come "the real home."

These simpler and sublimer views have again become the eschatology of our modern Judaism; and this, surely, does not demand as an indispensable condition the slow and loathsome dissolution of the body in a pit, a process which poisons the air and the water, and endangers the health and life of those we leave behind. Cremation may be accompanied with the same pious rites and ceremonies as burial, and the dust and ashes of our dead surrounded with even greater respectful veneration than they are now. Our religious sense need not be shocked or violated in the least.

So much is sure: the spirit of Judaism is not against, but most decidedly for, cremation.



[APPENDIX C.]

CONFERENCE SERMON.

By Dr. Max Heller.

From the dwelling of Thy holiness I call on Thee; Lord, answer me in Thy loving kindness! Be with me that I may announce Thy praises in the congregation of Thy holy ones! Open my eyes that I may behold wondrous things out of Thy law! And create unto all of us, Thy children, a pure heart, and a firm spirit restore within us that the work of our hands may be established, now and forever! Amen.

COLLEAGUES AND FRIENDS:—With thoughts of peace and wishes of good we have come to this place of gathering, to meet our brother-workers face to face, to strengthen each other's hands in the friendly clasp, to fire each other's hearts in the unrestrained communion of ardent words. Scattered as we live over the boundless stretches of our land, we hasten to these holy convocations with so much greater joy, with so much richer hopes. The rabbi, with but few excepted instances, stands in all the vastness and difficulty of his sphere alone. His people, animated with the energy of a reawakened life, stride on from year to year with a giant's pace; a complicated and overbearing present defies every guidance of precedent from the past; and into the tumult of a thousand distracting noises the rabbi is placed, free leader of a faith white with the snows of age, yet aflame with the fire of youth and vigor. Amid the people under his care, trusting at times, again heedless, the burden of responsibility lies heavily upon him; and he turns with an expectant joy to the welcome colleague, to seek his counsel, to confide doubts and uncertainties, to exchange thoughts and methods and ideals. He meets the thinker and he meets the man; the former refreshes him with the new lights and interesting reflections of a mind differently made; but it is the latter, the man, who strengthens him; it is the outflow of personalities, here genial and kindly, there fervid and earnest, that cheers to new labors by the imparted electric force and play of a teeming spiritual life.

From the thought and the life inextricably blended, as their highest final fruit, we ought to take with us a new dedication to our sacred work, a reawakened and re-exalted love for our tasks, as if we had indeed reconsecrated ourselves to our work, bringing back all our purest ambitions in garments shining and new. Upborne by this hope we enter these courts of our God, and having listened to the voices of learning, of experience, of research and of reasoning, we bend our heads in the reverence of worship as we open our hearts to the pleading words of exhortation.

The word of the pulpit—what ought it to be and what to do? Never, perhaps, in the entire history of the Jewish pulpit have opinions differed so widely on this subject. We have at the one extreme the dogmatic sermon, at the other extreme the scientific lecture. The one rabbi discusses literary novelties in the pulpit, another brings back the style of the Derasha. In one pulpit the language of the street is installed with its slovenly indelicacies, in another the stilted rhetoric of the commencement speaker holds forth in all the splendor of flourish and tinsel. The same preacher who thinks it necessary to deliver serial lectures on Jewish history preaches in the same pulpit with brand-new citations from never a Jewish source, as if his teachings had grown on any but Jewish soil. It is the confusion of individualism gone mad, the blind groping and aimless experimenting of bewildered men. In this angry sea of contending noises let us cast our soundings on the bottoms of eternal truth; Judaism has been one in all the ages; each link in the chain of its development is clasped firmly in the one before and in that after it. Our age, too, must take its appointed place in the chain of continuity, and follow like the others unchangeable laws of natural growth. By the example of the past, from the demands of the present and the hopes of the future, which are the guiding purposes and laws of Jewish pulpit-teaching in these modern times?

We will wreath our words like a clinging ivy around the pillar of a biblical verse; thus will our thoughts be certain to climb upward on strong support. "Like the rain," says a verse in Isaiah, ch. lv., "like as the rain cometh down and the snow from the heavens; and thither it returneth not, until it hath watered the earth and caused it to bring forth and sprout, until it hath given seed to the sower and bread to the eater, even so shall be my word which shall come forth from my mouth. כי כאשר ירד הגשם והשלג מן השמים ושמה לא ישוב כי אם הרה את הארץ והולידה והצמיחה ונתן זרע לזרע ולחם לאוכל כן יהיה דברי אשר יצא מפי

The comparison of teaching with the various forms and uses of water is a familiar one to the student of the Bible; the fountain of waters, the living spring, the well-cemented cistern, the refreshing rain, all these are symbols of truth and its blessings; drouth and desert are images for ignorance; a panting thirst pictures eagerness for knowledge, longing for worship. The comparison in our verse is elaborate; it does not content itself with stating the objects compared; it enters into details; it seeks to cover the principal points of resemblance.

כֹּאֲשֶׁר יֵרֵד חֲנָשׁ וְהַשֶּׁלֶג מִן הַשָּׁמַיִם "As the rain and the snow come down from the heavens": the word of the pulpit, before it is ever spoken, must come with the force and dignity of a higher authority. It can not afford to range itself in debate on equal terms with press or platform; it can not rest its confidence in the weapons of logic and learning; it can not enter the arena of contending influences with the every-day armor of common-sense and plain justice; it must strive to occupy higher levels, to come with a more solemn voice and bearing. If the preacher can not speak, like the prophet, as the mouthpiece of God, if he can not claim for himself divine inspiration, if he abandons the claim of that inspiration even for the book which contains his text—there is one inspiration still which clothes him with the lofty halos of the divine messenger, and that is the inspiration of reverent earnestness, of the high-aiming man whose life is spent in the service of the ideal.

It has become the fashion for the preacher in our day to play the dilettant of all serious sciences, to use the pulpit as an entrenchment from which to fire at plodding investigators hastily snatched and ill-assorted missiles out of their own armory. With little preparation, less time and still less care, yet with all the partiality born of deliberate prejudice, ministers come to a hurried study of delicate problems, to enter in their pulpits the ridiculously unequal and shamefully arrogant contest with master minds and patient workers. Denouncing in the same breath all half-knowledge and unripe judgment as irreverent and unjust, they drag their sacred calling into controversies to which they can bring only impotence and incompetence. Here subject, method, spirit and language are foreign to the pulpit; scientific investigation, philosophic controversy find their proper sphere in the press, where contests are waged on equal ground. But "as the rain and the snow come down from the heavens," so the word of the preacher: its personal force can reside only in the elevation of its origin, in its outflow from the purest

aspirations, from the most sincere reverence, from the most profound earnestness of which human souls are capable. After the latest fact of science has been considered, after the last deduction has been made, after philosophy has constructed its most recent systems, the battle between the spiritual and the material view remains as undecided as ever; and again, each time, it is the heart out of which are the issues of life: the preacher, learned as he may be, has in the pulpit only one legitimate authority, not the authority of the scholar, the speaker, the master of fact, thought or word, but the force of the morally sublime man, of the interpreter of man's most godlike parts, as a voice lent to all the highest longings of the human heart. His word must come from the heavens; in his themes, in his conceptions, in his treatment, there must be something elevated, something which, like the rain, directs men's hearts unto the heavens, from which, as an exalted blessing, it comes to them.

כאשר ירד הגשם ושם לא ישוב כי אם הורה את הארץ והולידה והצמיחה
כן יהיה דברי

"As the rain returneth not until it hath watered the earth, so that it bring forth and sprout, so shall be my word."—A valuable lesson is compared most frequently to the golden seed, sunk into fertile soil. Yet it is one of the most common experiences of the educator that, in a literal sense, we can not *give* seeds to the human soul, that we are limited to developing such seeds as we can find. We can not create, we can only unfold; we can not add, we can only expand. What is the action of the rain and the snow? Do they originate anything? They strengthen and they protect; they feed and warm; they enrich the ground so that it can bring forth. The seed is there; the warmth and the moisture must give strength to the life that is in it. What can the Jewish pulpit do for Judaism? How shall it ever arouse that interest in our past, that enthusiasm for our literature, that devotion to Jewish thought and Jewish virtues for which we seek in vain, even among our intelligent classes of young and old? Will lectures on Jewish history or literature bring about such longed-for results? Systematic knowledge and thorough information can never be gleaned from the passing word. Array your facts in the most logical succession, paint your pictures in the richest colors, clothe your words in the most attractive garb, such information will glide apast the listening minds like the fleeing shadows of a landscape by the windows of a speeding railroad car. Facts must be fixed in the mind by faithful study. The pulpit will never be itself or attain anything by aping the professorial cathedra.

We can not teach, we must impress; it is not knowledge we can give, but impulse; not the bare fact, but the strong, personal enthusiasm.

And this is not a less, but a more. The best that one man can give to another is not the knowledge he has mastered, but the love by which he has risen to mastery; the greatest teachers have not been those who have known how to inculcate the largest amount of information, but those who have succeeded in imparting the strongest and most abiding impulses to study. That is the mistake of American education that it stores where it ought to stir, that it sets up quantity as its measure of mental digestion, rather than appetite and zest for increase. In sympathy with this error we examine for facts in our religious schools, we multiply lectures and sermons, measure the preacher's usefulness by the number of his hearers, when no visible number or measure can indicate how strongly a personality has made itself felt, how widely an example, an inspiration has cast its beneficent rays. Silent is the life under the snowy shroud; silent the drinking and spreading at the root; invisible and immeasurable, too, is the growth of hearts under the blessed rays and rains of a noble example.

The rain returneth not, furthermore, "until it hath brought forth seed for the sower and bread for the eater." The seed and the bread, they stand for the beginning and the end. The seed is all promise and hidden possibility, the bread is secure possession and last fulfillment. In the seed there is already the bread, unlimited possibilities of future bread; the bread is there, ready to be used. The Jewish preacher stands between the harvest of a mighty past and the seed-time of a glowing future. Reaping and sowing, with him, go hand in hand. He deals with a people whose education has been the work of centuries, in whom strange fortunes and vicissitudes have reared certain virtues, certain capabilities, like a bread of life, fit to nourish and to sustain. They are known and familiar to all the world; to enumerate them here would be mere idle boasting. He has the seed, however, too, a seed with a strong life, a seed with a life peculiar to itself, with preferences, inclinations, aptitudes, to unfold which is the gardener's delicate art and proud achievement. Let him remember the great law of all unfolding, the law which requires that justice be done to individual peculiarities in food and treatment. It is the great mystery of the seed, illumining at once the definiteness and the impenetrableness of the divine plan, that in all its minuteness, it is gifted with well-defined powers of assimila-

tion which will result in one kind of fruit, more or less perfect, but in no other kind. And nature is just to the claims of the seed ; for one of her beneficent laws is this, that she differentiates continually, that new species are created, each to work in its chosen and proper sphere.

These are profound lessons to the gardeners from God's own boundless garden. Let us prepare the soil for the seed. Let our endeavor be to cherish that seed with a view to its special promise. The Jew is a type, if there is a type in history. He is no abstraction, no pretense for certain ideas, he is a reality, clothed with the flesh and sinew of the clear-cut individual. Why should we make an abstraction of him ? Why should we dilute him in tepid waters of humanity, when he has concrete habits of good-doing, long-cherished, part and parcel of his Jewish heart ? Wherefore exchange the vivid coloring of the old Jewish Mitzvah for the pale tints of modern ethics ? Wherefore foreign imitation, however elegant, in the place of spontaneous expression ?

It is true, we are, in these times, pioneers on difficult roads. To the energy of stimulating discovery which has driven the world forward in this feverish century, the Jew, intense in all his ambitions, has added the burning ardor of a man, new-knighted with the dignities of citizenship, hurrying with cries of triumph to the foremost van of progress. The bread of life, his religion, he takes along in his march to blessed lands ; but the leaven of ripeness has not fermented it ; it is travel-food, hastily made, hurriedly eaten, baked in the newly-risen sun, not in the old, tried furnace at home. To drop the simile and to state the fact, the Jew is not of yesterday, and can not be specially born again for to-morrow ; standing at the cradle of humanity he has grown in ages what he is and only ages can unmake him. In the broad spirit of this noble era he greets melodious echoes of familiar sounds : the godlikeness of man, the equality of races and creeds, the hope for the future, the vigor for work, the earnestness of duty, they beat in his heart upon sounding chords of sympathy and enthusiasm ; he feels like one that would fling away the gathered wealth of a lifetime to rush free-handed into the arms of the new-found friend.

It is generously prompted and nobly intended ; is it thoughtful ? is it reverent ? is it just ? Friends, it is Gentile's hardest task to understand and to remember that prophet and Jew are of one family, that the exalted thought of the Bible is representative of the modern, was representative of the medieval, as it was of the ancient Jew, that

the same wonderful loyalty that has preserved the Jewish race, that this same loyalty has kept in vigor and purity the ancient Jewish spirit. The ages before us, the thoughts, the deeds, the words recorded in them, they are a grand illustrated edition of the bible of our life; here the Jewish spirit has left its monuments with inscriptions, speaking forth the very soul of the Jew. With the reverence of affectionate children let us study these inscriptions; let us discover in them and win from them the world-wide, precious meaning of Jew and Judaism. And then let us not be content to stand among men as their noble brothers, to bring unto them vague, rote-learned messages of general well-wishing and broad ideality; as Jews let us come unto them, with all that makes and all that raises the Jew and let us strive to bring to honor the Jewish name as the name for a strong, aimful, lofty soul-life after its own kind. Then, when we shall have arrayed ourselves fearlessly in our father's coat of many colors, seeking for our brothers at the father's hest, the dreams of Joseph will come to honor at last: golden grain and lofty star will bow down before Israel; for the richest harvest of good will be Israel's, and brightest will shine the star of his name in the galaxy of nations! Amen!



[APPENDIX D.]

JUDAISM AND THE REPUBLICAN FORM OF
GOVERNMENT.

By Dr. David Philipson.

Twice in the course of their history as a nation, the Jews lost their land and were scattered to strange countries: the first time when Nebuchadnezzar, King of Babylon, destroyed Jerusalem and led its inhabitants captive to Babylonia; the second time when Titus, the Roman, with his conquering legions, subdued Palestine, sacked the holy city, burned the temple and put an end to Jewish national existence, for dating with that catastrophe the Jews as a nation ceased to exist, but lived on as a religious community only. From both of these periods we have authoritative expressions of the relation of the Jews, and hence of Judaism, to the existing government. The twenty-ninth chapter of the book of Jeremiah contains a letter written by the prophet to the exiles, whom the Babylonian king carried away from Jerusalem; in it we read the following piece of advice: "Build ye houses and dwell therein; plant gardens and eat their fruit; * * * seek the welfare of the city whither I have banished you and pray in its behalf unto God, for in its welfare shall ye fare well." And about one hundred and fifty years after the second destruction of Jerusalem, Samuel, a Jewish teacher living in Nehardea, gave expression to the sentiment, "The law of the government is law." These two expressions, "Seek the welfare of the city whither I have banished you and pray in its behalf," and "The law of the government is law," embody the relation of Judaism to the various governments under whose jurisdiction the Jews throughout these many centuries have lived. Loyalty to crown and state, interest in the land of their sojourn, fealty to the laws appear everywhere to have guided them. Generally they stood without the law, they were considered aliens dwelling in the land on sufferance, but where they were permitted to enjoy the rights of citizenship, there were none who were more ardent in furthering the welfare of

the state. The words that the Jewish statesman, Isaac Abarbanel, is said to have spoken in the hearing of the king, queen and court of Spain at the time that he plead, though in vain, for the revocation of the dread decree banishing all the Jews from the realm, well express the feelings of the Jews toward any land wherein they dwelt and wherein they were permitted to live their lives and pursue their avocations peacefully: "We are not strangers in a strange land, we are sons of Spain. Under the citron and the pomegranate on the banks of the Tagus, the Jews could forget the cedars of Lebanon; here found they the apples of paradise and the myrtle to crown their vines. * * * Where is there a land which can recall such fond recollections as this, our fatherland? Where the nation to which the history of a thousand years attaches us like the Spanish? and may the king forgive the word of his servant, we were not unworthy citizens of this realm, not for naught was the intimacy of the Jews with the noble and brave people of this land. If elsewhere Israel beneath the oppression of barbarian people sunk into the slough of ignorance and superstition, stained its life by base dealings, here it was otherwise. We have cultivated the arts and sciences which ennoble the spirit of man, men whose names will be mentioned with reverence by the latest generations taught here. King Alphonso did not hesitate to surround himself with our wise men. * * * A courtier showed the wife of King Henry a synagogue which stood next to a church, and said: 'For many years the synagogue stands next to our church, and each people worship undisturbed.' The queen answered: 'Tis well; may synagogue and church touch until both shall fall into ruins.' * * * As I stand here, O my king, I stand for an ancient people whose roots are sunk deep into Hispania's soil. O grant us this land; in the name of my people I offer every sacrifice which the fatherland may require; I offer all our riches—take them, 'tis but a small gift for the air of freedom which is wafted from Hispania's mountains."

Love of country, attachment to the government breathe in every sentence, and like sentiments moved the Jews in every land in which they enjoyed the least rights.

After these few general remarks on the feeling of the Jews toward the lands and governments within whose confines they may have lived, I turn to the consideration of my special theme, "Judaism and the Republican Form of Government." Several years ago our ex-minister to Turkey, Mr. Oscar S. Straus, published an interesting little book entitled "The Origin of the Republican Form of Government."

The last two chapters of the book are headed "The Hebrew Commonwealth and the First Federal Republic," and "The Influence of the Hebrew Commonwealth Upon the Origin of the Republican Government in the United States." In the former of these chapters he argues that the government of the Hebrews in the time of Moses, Joshua and the Judges was a federal republic, and that, as he puts it, 1,500 years or more before the Christian era, before Rome had obtained a foothold in history, 500 years before Homer sang, and 1,000 years before Plato had dreamed of his ideal republic, when all Western Europe was an untrodden wilderness, the children of Israel on the banks of the Jordan, who had just emerged from centuries of bondage, not only recognized the guiding principles of civil and religious liberty that "all men are created equal, that God and the law are the only kings, but also established a free commonwealth, a pure democratic republic under a written constitution, 'a government of the people, by the people, and for the people.'" In the last chapter of the book, the author quotes freely from the sermons and utterances of eminent scholars and divines of revolutionary times to show the great influence that the old Jewish state, as governed in the premonarchical days had on shaping the new American government.

To give but one specimen of the style of that day, I reproduce here an extract from an election sermon preached in 1775 by Samuel Langdon, President of Harvard College: "The Jewish government, according to the original constitution, if considered merely in a civil view, was a perfect republic. And let them who cry of the divine right of kings consider that the form of government which had a proper claim to a divine establishment was so far from including the idea of a king that it was a high crime for Israel to ask to be in this respect like other nations, and when they were thus gratified, it was rather as a just punishment for their folly. Every nation when able and agreed has a right to set up over itself any form of government which to it may appear most conducive to its common welfare. The civil polity of Israel is doubtless an excellent general model, allowing for some peculiarities; at least some principal laws and orders of it may be copied in more modern establishments." There can be no doubt but that the Biblical ideas and models exerted great influence on the minds of the early American patriots; they were descended from the Puritans and Pilgrims, and we know how exactly they modeled their lives on Biblical lines, and how they regarded themselves as the modern Israel. There is

much truth in the contention that the old Mosaic commonwealth influenced in more respects than one the ideas and thoughts of the founders of this republic.

But however that may be Judaism itself as a religion requires for its full growth and expansion a republican form of government, a government in which there is absolute separation between church and state, a government in which every form of thought and belief is permitted to work out its own development, a government in which no one religion is the state religion, receiving state recognition and state support to the exclusion of all others, a government in which universal ideas and world-enlarging thoughts may be worked out without let or hindrance. I believe that I may cite as good Jewish doctrine upon this subject of the relation of church and state, some sentences from Mendelssohn's book, "Jerusalem," which was written several years after the theoretical doctrine of the separation of church and state found practical solution in this United States.

"One of the greatest problems of politics is to determine the proper relation between church and state, between civil and religious rights, so that they may not encroach upon one another nor become burdens of our social life, incumbering it with greater difficulties than attach to it naturally." "Church and state both have the mission to further human happiness, each in its own way." "Neither church nor state has any right to prevent any man from enjoying the free exercise of his opinions." "The state has no right to appoint men to teach and enforce certain special religious opinions. Its duty in this respect consists only in appointing teachers who shall instruct the children in wisdom and virtue, and who shall spread such useful truths as the happiness of human society depend upon." "The state has nothing to do with opinions which any ruling or any subjected church or synagogue accepts or rejects; it has only to be mindful that no doctrines be spread which are subversive of the public weal; it must be watchful only of the observance of these principles in which all agree, without the realization of which in the life of the people happiness would be only a dream and virtue itself no longer virtue. Naturally the state has no right to exclude any person from the enjoyment of political right on account of his religion, because, properly speaking, if each will cultivate its own premises there can never be any collision between church and state. Neither church nor state has any right to arrogate to itself in matters of belief any further right than the right

to teach, any further power than the power to convince, any further weapon than the weapon of reason."

Only in a republican government could ideas like unto these find full acceptance, and it is only when and where such doctrines are fully recognized and completely carried into practice that a religion such as Judaism can grow and reach out toward its proper development. For see! Judaism—and by this term I mean the Judaism of the prophets, monotheism joined with the highest morality—is a universal religion; its greatest teachings are the unity of God and the dignity of man and it is natural to conclude that only beneath the ægis of a government in which the dignity of man as man, not as king or noble but as man alone is the watchword of the law, a religion that also preaches this as its highest word respecting earthly and human things can properly flourish. Would any one for a moment hold that Judaism had any opportunity to grow and work out its highest possibilities at any time during the dark and middle ages up to the time of the establishment of a republican form of government here? Judaism existed but did not grow. Rabbinism, the product of those ages, was a retrograde, not a progressive movement. Judaism became a legalism more and more intricate, the universalism of the religion of the prophets, world-inspiring and world-embracing was cramped into the particularism of the *halacha* excluding and exclusive. How could it be otherwise? Christianity was the state religion throughout Europe. Judaism was considered a *superstitio et perfidia*, a superstition and a perfidy; it was compelled for self-preservation to make the fence it built about the law ever higher; the Jew was not a man in the sense that the Christian was; he was looked upon as accursed, as the deicide, as the proper victim for the Christian to be plundered, robbed, exiled, killed; every government was Christian; above the king and emperor stood the Pope and after the rise of Protestantism, in Protestant lands the king was the head of the church, no room for any other religion; church and state were so closely connected that to belong to any religion outside of the established faith meant to be barred from the enjoyment of the rights of citizenship; such then was the plight of the Jews and of Judaism until in the fullness of time a republic was established on these shores. Now came Judaism's opportunity. Events conspired toward a glorious consummation. Prophetical Judaism, the direct outcome of the teachings of Moses, Isaiah, Micah, Zechariah celebrated its re-birth in the nineteenth century; and how? The reawak-

ening began in Germany. The breath of freedom was wafted upon Judaism and it cast off the cerements in which it had so long been swathed, and appeared again as the religion of the spirit. That grand movement known as reform began its workings and great were its first devoted votaries; Germany was the land of its birth, but Germany was not to be the land of its practical workings, the early thought development of reform took place there, the practical outcome here; free movements are hampered in monarchical lands, existing institutions always receive the support of the established powers; Geiger at Breslau was compelled to contend not only with the orthodox Jewish party, but the Prussian government was appealed to by his opponents and supported them; Einhorn at Pesth was compelled to leave his post because the government took steps to close the doors of the Reform temple which under his leadership stood for the great spiritual ideas of Judaism, and he later came to America, for here and here alone was the field for development and practical fulfillment of his great and glorious thought.

Here in America the reform movement could develop and grow; here with our republican form of government, with each and every man free to think and believe as he will, Judaism has celebrated a re-birth, prophetism the religion of Judaism in all its purity is again preached. This, then, is the relation of Judaism to our form of government; true republicanism means the appreciation of the dignity of man, that each one is equal to every other; true Judaism preaching the all fatherhood of God and the all brotherhood of man means the same thing. As the republican form of government must be adopted in time all over this earth, for it represents the highest development of government, so too must the practical spread of the doctrines of prophetic Judaism keep pace therewith; we need freedom to unfold and as freedom becomes universal and state-churches disappear the religion that the prophets preached, that the Jewish scholars expounded, that the rabbis conserved, that the reformers of this nineteenth century again unfolded, will and must spread ever further. Judaism is in perfect harmony with the law of the land; the two agree perfectly because they can never come into conflict. All men are equal before the law, all religions, all opinions are equal before the law, all have the same rights and privileges. Therefore Judaism is never in harmony with any movement which looks toward having the government recognize any religious doctrine, tenet or practice; therefore Judaism is opposed to any government striving to amend the article of our constitution:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," for this insures that perfect religious liberty, which is the brightest jewel in the crown of our institutions; therefore Judaism says if there is anything, or if any contingencies (an occurrence, however, we can not conceive of) should arise in which the religion should be in conflict with the government, the religion must take the second place; for in Judaism there is no such thing as an *imperium in imperio*; we are Americans and Jews. Americans in nationality, Jews in religion; our aim it is to see that the two shall never come into conflict; each has its own field, each must attend to its own.

There is no such thing as a Jewish nation or a Hebrew people; the Jewish nation ceased to exist eighteen hundred years ago. There is no Jewish nation now, we are Jews in religion only. Jew therefore is the proper name to be applied to us; Israelite is a misnomer, because that is the name of an ancient nation that exists no more; so also is Hebrew a wrong appellation, for if it is the name of the people speaking the Hebrew language, it certainly can not be applied to the Jews, because the least of them understand, much less speak Hebrew; if it is a race term, it is also a misnomer, because it is very doubtful whether there is one pure stream of the blood of the ancient Hebrews flowing through the veins of the Jews of to-day. Jew, and Jew alone, is the proper appellation of the religion which is named Judaism, not Hebraism, not Israelitism. If this is distinctly understood, namely, that we are Jews in religion only, then the whole present agitation as to having a separate Jewish exhibition at the World's Fair at Chicago will be seen to be ill-timed and out of place. The Jew in this country especially is distinct in his religion only; he is one with his neighbors in all else; everything separately Jewish outside of the religious field only tends to erect barriers between the Jews and the non-Jewish population; the tendency of Judaism as understood in its relation to the republican form of government is in the opposite direction, viz., toward a universalism, a breaking down of barriers, a going out from exclusiveness, a bringing all men nearer to one another. The idea of Jewish separatism is too widespread now. The Jews themselves may do nothing which shall tend to impress that thought more deeply on the minds of men. I believe it would be in place and proper for this conference here assembled to express its disapproval of that movement and to declare to the world at large that inasmuch as it is a separatist scheme it has not the sympathy of

the rabbis of the country. I believe this is due to the stand that Judaism and the Jews take in this country, being Jews in religion only, men like others in everything else. One more point. The great immigration of Jews into this country at present caused by the expulsion from Russia carries with it a great danger to Judaism in its relation to the republic unless proper steps are at once taken. These people, as in the case in New York, are apt to settle together in the same districts, and a foreign element is likely to grow up not in sympathy with republican institutions nor understanding republican ideas. Now Judaism wants no little Russia, no little Poland, no little Austria, no nationality here whatsoever except Americans, and the trustees of the Hirsch fund showed that they were actuated by the true American spirit when in founding schools for the children of these people they expressed their intention of keeping them together in the same school only so long as was necessary to enable them to learn the English language, and then to send them to the public schools to mingle with all other children. American teachers, American schools, not Russian teachers unless they have become Americanized, not Russian schools. Judaism is so thoroughly in accord with republicanism that it desires all its adherents to become imbued as soon as possible with free republican ideas. Therein lies their salvation. Therein lies the salvation of the world.

So then I have touched a few points of the relation of Judaism to the republican form of government. Both teach the same doctrine of freedom. Both exalt the dignity of man to the highest point. Both protest against the interference of the church in the affairs of the state, or of the state in the affairs of the church. Both say in regard to the efforts of any special form of religion to be recognized in the affairs of the government, or of any special laws that might curtail the rightful freedom of any individual to think or believe as he will, "Religion must always be distinct from civil government." Let each pursue its own path perfectly free and unhampered. The original intention of the founders of this government in this respect can not be improved upon. In the name of an Almighty God, creator of all human creatures alike, whose souls, the impress of the divine, stamp them as equal, as far as the right to live and be free is concerned; in the name of mankind, whose progress would be retarded for centuries should any retroactive measures be incorporated into the statute books; in the name of personal and individual liberty, which in being deprived of any one of its rights

is in danger of losing them all ; in the name of enlightened religion, whose watchword is tolerance for all, Judaism protests against any attempt to force any such laws upon the government of this country, and the great mass of the American people, outside of the comparatively few who would bind the free conscience and actions of their fellows, likewise protest in as far as they desire the furtherance of the spirit of tolerance, justice and truth.



CONFERENCE OF RABBIS OF SOUTHERN CONGREGATIONS.

On April 14, 1885, the first Conference of Southern Rabbis took place.

The meeting was called to order by the Rev. Jacob Voorsanger, of Houston, Texas, who invited Rabbi Jos. Stolz, of Little Rock, Ark., to open the proceedings with prayer.

The Rev. James K. Gutheim was elected President by enthusiastic vote, and upon assuming the chair delivered a touching and eloquent address, in which the objects of the Conference were briefly defined. Then followed a permanent organization with the following result: M. Samfield, Memphis, Tenn., Vice-President; Jacob Voorsanger, Houston, Texas, Secretary; S. Hecht, Montgomery, Ala., Treasurer.

The following gentlemen answered to their names: James K. Gutheim, New Orleans; M. Samfield, Memphis, Tenn.; Jacob Voorsanger, Houston, Texas; S. Hecht, Montgomery, Ala.; I. L. Leucht, New Orleans; H. Berkowitz, Mobile, Ala.; Jos. Bogen, Greenville, Miss.; A. R. Levy, Athens, Ga.; B. E. Jacobs, Meridian, Miss.; L. Weiss, Columbus, Ga.; E. S. Levy, Natchez, Miss.; Jos. Silberman, Galveston, Texas; Jos. Stolz, Little Rock, Ark.; Maurice Eisenberg, New Orleans.

The following rabbis were enrolled at their written request: David Levy, Charleston, S. C.; J. S. Jacobson, Atlanta, Ga.; I. Lewinthal, San Antonio, Texas; E. L. Hess, Shreveport, La.

On the 15th of April, at 9 A. M., a second meeting took place at the hall of Tulane University. The following constitution was adopted:

CONSTITUTION OF THE CONFERENCE OF RABBIS OF SOUTHERN CONGREGATIONS.

PREAMBLE.

Recognizing the fact that Judaism in the South has developed to such an extent as to make periodical conferences of Rabbis desirable, we, the undersigned, convened in the city of New Orleans on

the 14 day of April, 1885, the 29 day of Nissan, 5645, do form ourselves into a permanent organization for the purposes and in accordance with the plan herein adopted.

NAME.

This organization shall be known as the CONFERENCE OF RABBIS OF SOUTHERN CONGREGATIONS.

OBJECTS.

The objects of this Conference shall be—

1. The interchange of opinions and views on all subjects appertaining to the functions of the Rabbinical office.
2. The encouragement and promotion of literary work relating to Judaism and its history.
3. The promotion of harmony and good will among its members.
4. The organization and government of congregational religious schools in accordance with the best methods.

MEMBERSHIP.

All rabbis not yet enrolled shall, on application, be elected by a two-thirds vote.

OFFICERS.

The officers of this Conference shall consist of a President, a Vice-President, a Secretary and a Treasurer, who shall be elected for a term of one year at the annual meeting, and perform the duties usually incumbent upon such officers.

EXECUTIVE COMMITTEE.

The Executive Committee shall consist of the officers of the Conference and three additional members, to be elected at the annual meetings; and their duties as such shall be—

1. To govern the affairs of the Conference during the time of its adjournment.
2. To issue the call for meetings.
3. To answer all questions that may be propounded to them by members of the Conference in relation to objects for which the same has been founded.
4. To exercise their good offices for arbitration in any emergency that may arise involving the interests of congregations and ministers.
5. To assign the subjects for papers and discussions, and appoint the persons who are to prepare the same.

TIME OF MEETING.

The sessions of the Conference shall be held annually at the place decided upon at each previous meeting.

DUES.

The annual dues shall be two dollars, and be paid in advance.

RULES OF ORDER.

Roberts' Rules of Order shall be guide in all matters pertaining to the government of the Conference not herein provided.

The Constitution may be amended at any regular meeting by a vote of two-thirds of the members present; provided that amendments have been previously submitted to the Executive Committee.

After the morning hour had expired, Rabbi Jacob Voorsanger read an essay on "The Synod" which elicited considerable discussion.

During the evening session, Rabbi S. Hecht read a paper on "The Pulpit," which was received with approbation and discussed at length. The following resolutions were adopted:

1. This Conference has experienced profound satisfaction in visiting the charitable institutions in the care of the Jewish community of New Orleans.

2. We find these institutions in an excellent condition and pledge our moral support to their maintenance; we also promise to interest our congregations in their behalf.

3. This Conference cordially joins the Eastern Conference of Jewish Ministers in an expression of sympathy with and a pledge of support of the *Alliance Israelite Universelle*.

It was, on motion, ordered that the Secretary enter into correspondence with the Secretary of the Eastern Conference, requesting an interchange of views and opinions.

Ordered, that the Secretary communicate with the members of the Conference, requesting titles of papers and essays to be sent before June 1st.

Ordered, that the preliminary Constitution be printed and a copy of the same sent to the congregations with the request that it be filed with the archives.

The hour of adjournment having arrived the President led the Conference in a fervent and earnest prayer, whereupon Conference

adjourned to meet again in New Orleans in the month of October, 1885, the exact day to be fixed hereafter by the Executive Committee.

(Signed) JACOB VOORSANGER, *Secretary*.

Approved.

(Signed) JAMES K. GUTHEIM.

SECOND SESSION.

NEW ORLEANS, LA., December 29, 1885.

[Secretary's Memorandum: The Executive Committee having decided that October was not a suitable month for the Second Session of the Conference, agreed upon the above date, and the call was made accordingly.]

The Second Session of the Conference of Rabbis of Southern Congregations met on the above date, at 10 o'clock A. M., at Harmony Hall. President James K. Gutheim called the Conference to order and requested Rabbi S. Hecht to lead in prayer. The roll being called, the following members answered to their names: H. Berkowitz, Mobile, Ala.; M. Eisenberg, New Orleans, La.; James K. Gutheim, New Orleans, La.; S. Hecht, Montgomery, Ala.; S. L. Hess, Shreveport, La.; B. E. Jacobs, Meridian, Miss.; J. S. Jacobson, Atlanta, Ga.; I. L. Leucht, New Orleans, La.; A. R. Levy, New Orleans, La.; E. S. Levy, Natchez, Miss.; I. Lewinthal, San Antonio, Texas; J. Stolz, Little Rock, Ark.; Jacob Voorsanger, Houston, Texas; L. Weiss, Jackson, Miss.

ABSENT.

A. Blum, Augusta, Ga.; J. Bogen, Greenville, Miss.; M. Samfield, Memphis, Tenn.; J. Silverman, Galveston, Texas; D. Levy, Charleston, S. C.

The minutes of the session of April 14th-15th were read and approved.

The following gentlemen were elected: H. M. Bien, Vicksburg, Miss.; D. Kaufman, Selma, Ala.

The President, Dr. James K. Gutheim, submitted the report, praising the fraternal sentiments and homogeneity of religious conceptions prevailing at the conference to a degree unsurpassed and scarcely equaled by any similar association in the range of Judaism. He further counseled "the desirability of an unbroken union in American Judaism, as far as consistent with principle, and shall cheerfully

co-operate with similar organizations in every endeavor that is calculated to elevate the character of Judaism and to promote the cause of true progress and reform."

Since the organization of our Conference, in April last, an event has occurred which will mark an epoch in the history of Judaism. I refer to the Rabbinical Conference recently held at Pittsburg, Pa. At this Conference a *Declaration of Principles* has been adopted, which has caused an unusual stir in American Judaism. An authentic version of this declaration is published in the *American Israelite*, and I feel prompted to embody the same in my report.

Upon the reassembling of the Conference later in the afternoon the Rev. James J. Gutheim read an essay entitled "Cause, Development and Scope of Reform." At the close of the same an extended discussion ensued, after which the following resolutions were passed unanimously:

Resolved, That the essay of the Rev. James K. Gutheim, President of the Conference, entitled "Cause, Development and Scope of Reform," fully expresses the ideas and sentiments we cherish on this subject.

Resolved, That this essay be published at the expense of this Conference and spread throughout all the Southern Jewish Congregations.

I. L. LEUCHT.

E. L. HESS.

The Rev. L. Weiss then read a paper on "The Efficacy of Prayer," after which the Conference adjourned until Wednesday morning at 10 o'clock at Harmony Hall.

WEDNESDAY, DECEMBER 30, 1885.

The meeting was opened with prayer by H. Berkowitz, of Mobile.

The Committee on President's Report made the following report:

Resolved. That a committee of five be appointed to present to the next Conference an elaborate opinion, whether and how uniformity in text-books and prayer-books in our schools and synagogues can be secured.

Resolved, That a committee of three be appointed to formulate drafts for the following rituals to be conducted hereafter: 1st, for the ceremony of marriage; 2d, for the rite of confirmation; 3d, for the burial of the dead.

Adopted as read.

It is further recommended :

Resolved, That a committee of three be appointed to present to the Executive Committee a course of normal instruction adapted to the needs of teachers in our religious schools and a plan for putting the same in practical execution.

On motion, consideration of this clause was deferred until after the reading of Rabbi Berkowitz's paper on "A Course of Instruction for Normal Classes."

II. ALLIANCE.

We recommend the adoption of the following resolution :

Resolved, That we sincerely reiterate our pledge in support of the *Alliance Israelite Universelle*, made at the last session, and recommend that each rabbi earnestly endeavor to form a branch of this society in his community.

Amended by Rabbi Samfield :

Furthermore, that collections shall be made each Purim day toward aiding the *Alliance* in its noble work.

The amendment and original resolution were unanimously adopted.

III. HEBREW UNION COLLEGE.

We recommend the following for adoption :

Resolved, That in recognition of the success of the Hebrew Union College and the able, unselfish and faithful labors of its President and faculty, this Conference does firmly and enthusiastically pledge the full measure of its moral support to the U. A. H. C. and the Hebrew Union College.

Adopted unanimously.

IV. MENDELSSOHN CENTENARY.

The following is recommended for adoption :

Resolved, That the Conference recommend, that in commemoration of the one hundredth anniversary of the death of the illustrious philosopher, Moses Mendelssohn, every rabbi in his sermon on January 8th recount the history of the life and works of the departed sage: furthermore

Resolved, That for the purpose of spreading a knowledge and appreciation of his labors, we urge upon the publishers the speedy publication of "The Life and Works of Moses Mendelssohn" in the English language, as prepared by the Secretary of this Conference, the Rev. Jacob Voorsanger.

Adopted unanimously.

V. PITTSBURG CONFERENCE.

We recommend the following for adoption :

1. This Conference has subjected the principles enunciated by the Pittsburg Conference to an anxious and rigorous examination. This duty was imposed upon it by the many false impressions prevailing among the people as to the true meaning of these principles ; and we, therefore, deem it our duty to declare that they are in harmony with the spirit of progressive Judaism, and must be regarded as the inferences made by Jewish teachers from the oldest conceptions of our faith.

After lengthy debate this clause was adopted without a dissenting vote.

Pending the discussions, Col. Edwin I. Kursheedt, President of the Home for Jewish Widows and Orphans, was introduced to the Conference and thanked the members for the zeal and energy they had displayed in collecting funds for the erection of a new Home.

Conference then adjourned for one hour.

Upon reassembling, the Committee submitted the following additional considerations to the matter under discussion :

2. We, however, individually and collectively, reserve the right to dissent from any practical deductions that have been or may be drawn from them.

Assented to by all members, excepting Rabbi Samfield.

3. Referring to the report of the President, we, the members of the Southern Conference, do hereby declare that the observance of the Sabbath of the Decalogue and the practice of the Abrahamic rite are just as binding to-day upon Israel as they ever were.

This clause also provoked considerable discussion, but was finally adopted by a vote of thirteen ayes against two nays.

Samfield voted no, for the reason that, according to his opinion, there existed no necessity for such a declaration at the present time.

Bien voted no, because, in his opinion, the declaration was unnecessary, impolitic and uncalled for.

Whereupon the report was adopted as a whole, excepting the last section of Clause 1 which was reserved for future consideration.

The Rev. E. L. Hess, through the President, submitted a protest of his congregation against the action of the Pittsburg Conference.

The protest was not received, as it should be addressed to the Pittsburg Conference.

The Committee on Resolutions reported :

Resolved, That a committee of five be appointed from this Conference to gather all available matter bearing upon the history of the Jews in the Southern States, from the formation of the oldest congregations in Savannah, Charleston and New Orleans, until the present; the said matter being intended to assist in the preparation of a history of the Jews in the United States.

Adopted.

The reading of papers being in order, the Rev. E. L. Hess read an instructive essay on "The Shulchan Aruch," and the Rev. H. Berkowitz "A Course of Study of Normal Classes."

The latter was ordered printed by the Conference.

THURSDAY, DECEMBER 31ST.

The proceedings were opened with prayer by the Rev. I. Lewinthal, of San Antonio.

The usual votes of thanks were passed, and dispatches and greetings exchanged with the Conferences.

The paper of Rabbi Voorsanger on "Uniformity" was referred to a committee for report at the next Conference.

The different committees were appointed and the officers re-elected, and Messrs. I. L. Leucht, H. Berkowitz and E. S. Levy as Executive Committee.

Rabbi Joseph Stolz moved the following :

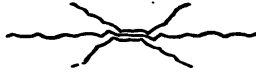
In recognition of the conscientiousness, earnestness and zeal with which our venerable President, Dr. Gutheim, attended to his onerous duties, and the fairness of his decisions as the Chairman of the Conference, and in appreciation of his scholarly essay, this Conference does hereby extend to him its sincere and profound thanks, and expresses the prayer that God may spare him to us many more years, that he may continue his valuable labors in behalf of Judaism, the promotion of the interests of Southern congregations and humanity in general.

Adopted with loud applause.

Conference resolved to visit Mesdames J. K. Gutheim and I. L. Leucht in a body.

The hour of adjournment having arrived, Vice-President Samfield led in an earnest prayer.

Whereupon the President declared the Conference adjourned to meet again December 29, 1886, at Atlanta, Ga.



[APPENDIX E.]

THE MILATH GERIM QUESTION.

RESPONSE BY DR. AARON HAHN.

The portals of Judaism were always open to proselytes that came in the name of God; and they were not merely welcome, but were treated with great kindness and consideration.

The Talmud divides the proselytes into two classes. Such (Ger Toshab) as settled among the Jews without a design of embracing Judaism formally. They had to observe the seven laws of the Noachic religion, which were: Observance of the civil law and the prohibition of idolatry, homicide, incest, blasphemy, vivisection and robbery. Proselytes who observed Judaism in its entirety (Ger Zedek) formed the other class. They had, first of all, to undergo the Abrahamitic rite of circumcision.

The history of Judaism shows that in every age proselytes came to join the Jews, but there is no precedent on record that a male proselyte had been considered a Jew without having first undergone circumcision.

Josephus (*Antiquit.* xx.) tells that the royal proselyte Izates, of Adiabne, was taught by his teacher, Ananias, a Hellenic Jew, that circumcision was dispensable, but when Izates had later heard from a Jew from Jerusalem that it was not so, and that circumcision was an essential of Judaism, he did not hesitate to have it performed on himself.

But it was not merely the Jews, also the Apostles of Jesus, of Nazareth, considered the circumcision binding upon their followers; and great was the stir among them when they became aware that Paul, the heathen apostle, was admitting proselytes into the Christian fold without insisting upon their being circumcised.

It was, most likely, in opposition to Paul's Christianity that Rabbi Akiba said, it is not enough to circumcise merely the fore-skin of the heart, of the ear and of the lips, but one has to be circumcised also in the flesh.

ר עקיבא אומר ארבע ערלות הן נאמר ערלה באזון ונאמר ערלה בפה ונאמר ערלה בלב ונאמר ערלה בגוף ונאמר לו התהלך לפני והיה תמים אם ימול מן האזון אינו תמים מן הלב אינו תמים מן הפה אינו תמים ומהיכן ימול ויהיה תמים הוי אומר זו ערלת הנף (Midraah Rabba Genesis 48.)

Judging by this, one would be inclined to think that the circumcision is indispensable to become a Jewish proselyte. The following argument is to prove that it is not so.

The Rabbi Lipman Mulhauser, who lived in the sixteenth century, declared in his polemical work, *Sefer Nizzachon* (*Sidra Lech Lecha and Wayeyra*) that the Abrahamitic rite of circumcision is a mere ceremony, and by no means, as some claim it to be, an essential of Judaism. This is a very important remark coming from such a great authority, but as he treats of circumcision merely in general, his words do not prove so much in the *Milath Gerim* question as the following quotation from the book *Sefer Mayim Amukim* (שאלות ותשובות) (No. 27) by Rabbi Eliah Misrachi (he lived in the fifteenth and sixteenth centuries), does: ומה שאומר אי לא טבלה לגירות וגו' היינו להכשר הולד שיוולד ממנה ולנבי הולד מוקסמין אדאורייתא ומדאורייתא מני בקבלת תורה בפני ביד לבד אפילו אם לא במילה ולא במילה.

Rabbi Eliah Misrachi's idea is that while the mother should take a ritual bath in order to become a Jewess, her boy, who was born at that time, is, according to the law of Moses, מדאורייתא, not necessitated to be circumcised nor to take the ritual bath. He should be admitted upon the strength of a religious vow.

But while Rabbi Eliah Misrachi had occasion to express his opinion merely as to a boy that was born already when his mother embraced Judaism, it is Rabbi Juda Arye Modena (1571-1648) who gave the *Milath Gerim* question his full attention; and in his book *Bechinath Haccabalab*, published in 1852 by Isaac S. Reggio, he expresses himself as follows: *A proselyte who comes to embrace Judaism should be told what the sense of the circumcision is. If he does not care to be circumcised let him take the ritual bath, and in virtue of that ceremony, he shall be considered a Jew in every respect. But if to such a proselyte is born a male child after he embraced Judaism, he shall have it circumcised.*

הוצרך למול ולטבול כל נר כפי סדרם ולא הבינו ולא שתו לבם על דברים שיסוד האמונה תלוי בהם וגדולתה והצלחתה רצוני בזה שהיה להם לבאר שכל הבא להתגייר אחר ההתראה בו וחקירה שיתברר לנו ביאתו לשיש לא לתכלית חיצוני יודיעוהו מעלת המילה ושכרה אם ירצה למול עצמו הרי טוב ואם לא יטבול ויהיה יהודי ויספיק לו זה להיות כשר לעדות ועריות

יִרְדְּשָׁה וְהוֹרְשָׁה וְכָל דְּבַר כְּשֹׂאֵר עִם יִשְׂרָאֵל וְלֹא לַעֲשׂוֹת נִכְסֵי הַפֶּקֶד וְדִינֵי
 סֻדָּם אֲשֶׁר צִוּ בָּזֶה אִמָּנָם בָּגִים אֲשֶׁר יוֹלְדוּ לוֹ אַחֲרֵי גֵיּוּר יִסְמְנוּהוּ לְשִׁמְוֹנָה
 יָמִים כִּי כִּבְרָה הִיָּה לָהֶם עַל מֵה שִׁימְמוֹכוּ בַּתּוֹרָה שֶׁהָרִי גֵר תּוֹשֵׁב לֹא הוֹצֵר
 לְמֹדֵל אֶת עַצְמוֹ וְלֹא הִיָּה לוֹ זֶה עֵיטוֹב אֲלֵא בְּאִכִּילַת הַפֶּסַח לֹא חֹלֵת וּבִיתּוֹ
 וּבִשְׁחֹם גֵּר שֶׁנִּתְּנִיָּיר לֹא נֹכַח בַּתּוֹרָה שֶׁמֶל אֶת עַצְמוֹ וְהִיָּה זֶה מִיָּקֵל עַל הָעַמִּים
 לְשִׁיחֹל לִבָּא תַּחַת כִּנְפֵי הַשְּׂכִינָה אוֹ לִקְבֹּל עֲלֵיהֶם עוֹל תּוֹרַתּוֹ אִם יִהְיֶה
 קָל תַּעֲמִים בִּיּוֹתֵר.

This argument of the Venetian rabbi, Juda Arye Modena, needs no backing of authority; it is self-evident, plain and irrefutable. He is right in alleging that in the law of Moses nothing is said as to the circumcision of a proselyte, except that a proselyte who is not circumcised is excluded only from the participation in the celebration of the Paschal lamb (Exod. xii. 43-50).

וְכִי יִגֹּר אֶתְךָ גֵּר וַעֲשֵׂה פֶסַח לִי הַמּוֹל לוֹ כָּל זָכָר וְאוֹ יִקְרַב לַעֲשׂוֹתוֹ וְהִיָּה
 כְּאַחֲרֵי הָאָרֶץ וְכָל עוֹלָם לֹא יֵאָכֵל בּוֹ.

It is almost superfluous to remark that the whole Paschal ceremony has lost its binding virtue since the destruction of the Second Temple at Jerusalem.

But even according to Genesis (xvii. 9-15), the circumcision shall be performed only on the child that is born into the Jewish family and on the Gentile that is bought for money.

וְזֶאת בְּרִיתִי אֲשֶׁר תַּשְׁמֹר בֵּינִי וּבֵינֵיכֶם . . . וְכֵן שְׁמוֹנֶת יָמִים יִסּוֹל לָכֶם כָּל
 זָכָר לְדֹרֹתֵיכֶם יֵלֵד בֵּית וּמִקְנֵת כֶּסֶף מִכָּל בֶּן נָכָר אֲשֶׁר לֹא מִזֶּרְעְךָ הוּא הַמּוֹל
 יִסּוֹל יֵלֵד בֵּיתְךָ וּמִקְנֵת כֶּסֶף וְהִיָּה בְּרִיתִי בִּבְשָׂרְכֶם לְבְרִית עוֹלָם.

It is strange to think of it, that while the law of Moses disqualified an uncircumcised proselyte merely from the observance of the Paschal celebration, it was the rabbinical law that went so far (Jebamoth 102) as to disable even the circumcised proselyte from the performance of the Levitical ceremony.

גֵּר הֵן אֶת חֲבֵרוֹ גֵּר . . . וְאִם הִיתָה אִמּוֹ מִיִּשְׂרָאֵל הֵן אִפִּילוֹ יִשְׂרָאֵל וְלַעֲנִין
 חֲלִיצָה עַד שִׁיְהִיָּה אֲבִיו וְאִמּוֹ מִיִּשְׂרָאֵל שְׁנֵאמַר (רוֹת ד') וַיִּקְרָא שְׁמוֹ בִּישְׂרָאֵל.

From this my argument, it follows that though there is no precedent on record that there was, even in mediæval Judaism, a proselyte recognized to be a Jew before he underwent the circumcision, the idea that circumcision is not absolutely necessary to become a Jewish proselyte was advanced and admitted, not merely as stated above already in the sixteenth century by great rabbinical authorities, but also in the first century of the Christian era. A great teacher of the Mishna epoch, the Tanaite, Rabbi Josua ben Chananyah was teaching (Jebamoth 46) "a Proselyte who takes merely a ritual bath, but does not undergo

the rite of circumcision, is a Jewish proselyte." נר שסבל ולא מל דהרי זה נר.

I for one am in favor of the abolition of the Milath Gerim, but being that the Milath Gerim question is in one respect another version, and the final solution of the "Mixed Marriage Question," I take the liberty of making the following suggestion :

The Central Conference, should it decide in favor of the abolition of the Milath Gerim, may at the same time decide that every Jewish minister (members of the Central Conference) shall communicate that decision to his congregation, and shall, in his official functions, consider himself duty bound to abide by the decision of his congregation. In questions of such vital importance the congregations have a right with reference to the deliberation of the Central Conference to decide for themselves. In so doing, we act in conformity and continuity with the ways of great mediæval Jewish conferences, whose decisions become binding laws only after the congregations approved of them and adopted them.

RESPONSE BY DR. ISAAC SCHWAB.

To deal with this question is not an easy task. There are too many views and considerations that have to come into play, if we want to do justice to the undertaking. It is especially difficult to elaborate this most important theme so that ample historical and theoretical light be thrown upon it, if we are limited within the confines of a space of time, such as has been proposed for the reading of its elaboration by your Executive Committee. I shall, however, endeavor to make the best and most of the task the latter have assigned to me, and the opportunity offered for elucidating my own views. This will be done principally with the aid of historical data. The following disquisition will have to be regarded only as a modest contribution toward the solution of the grave problem of the admission of proselytes to our faith.

Let us say at the outset that it can not be questioned that since immemorial antiquity the initiatory rite was insisted on in Israel as the indispensable requisite for the complete admission to their community of Gentile aspirants. As positively authoritative and fundamental, from the standpoint alike of ante-Mosaic doctrine and of Mosaism, must appear to every serious reader of Scripture and history the sentiment expressed in Genesis xxxiv. 4-6, in the account of the Schechemite affair. The old Israelitish standard is

here clearly defined. It was that for equal legal intercommunion between original non-monotheists and Israelites the submission of the former to the initiatory rite is the "*conditio sine qua non*." An entire parity between both was considered to be accomplished in no other way than by undergoing that rite. And it may be safely asserted, too, that from the early period of Jacob's sons to the latter days of Israel's Second Commonwealth, no Israelitish authority has ever relaxed that stern demand. The insistence on the Abrahamic rite for the formal entrance into the congregation of Israel—Kahal—was the rule laid down immovably and observed conscientiously throughout all ages by our ancestors in the East who adhered faithfully to the belief and worship of God. As far as we can judge from extant history there was never before the apostle of the Gentiles, Paul, a Jewish authority that doubted the indispensable obligation of the initiatory rite upon any convert from paganism who wished to become totally assimilated to the Israelites as to all communal and spiritual claims. Paul was evidently the first decided innovator on this point. And he was, too, the first adherent of the new Christian faith who taught Gentile converts that they can be accounted its thorough votaries and be saved without the initiatory rite and the acceptance of Mosaism generally. Nay, he went in his opposition to Mosaism which he positively abrogated by Jews, so far as to "deny to all who adhere to law and circumcision any share in the kingdom of the Messiah." See Gal. iii. 10, and v. 2, and Zeller, "Acts of the Apostles," II., p. 275. That Paul practically dissuaded Gentile converts to the new Christian community from undergoing the initiatory rite, appears clearly from Gal. v. 2. Yet besides him and his few followers from the Jews, there never entered, we pretend to assert, the mind of any one of the Jewish Christians of the early times of the new church the idea of emancipating converts from the Abrahamic rite, if they wished to acquire a true and thorough fellowship with the originally Jewish professors of Christianity. And that within the pale of the true Jews no authoritative dispensation of full proselytes from the initiatory rite was ever decreed by the ancient doctors is to me beyond any doubt.

The rule of such admission was unalterably fixed, and no orthodox Jewish theologian ever dared to question its perpetual obligation. Not only was the before noted instance of the Schechemite affair a paramount evidence of such obligation, but there is another strong and valid support to the insistence on the initiatory rite for entire converts offered in the Mosaic law of the Passover sacrifice.

The "Ger" was debarred from it unless he would undergo the Abrahamic rite. See Ex. xii. 48, sq. That the sign of the covenant should have been demanded of a proselyte but for the participation in the Passover rites, and not for other occasions and cases of national-religious life, is an hypothesis not warranted in the least by a common sense interpretation of Scripture. To such an hypothesis there are to be objected the following points:

First, the statement repeated several times in the Mosaic code that *one law* should govern the native and the stranger (Ger), can literally mean nothing else than that a foreigner, settled in a Jewish land, should be bound to live up, in all respects, to the same law the Israelites have to observe; see especially Numbers xv. 14, 15, 29; also ib. ix. 14. The phrase "one law" or "one statute" and the like, is altogether too general to be applied to the singular enactments in which it is mentioned; compare, as to the same view, Mechilta, ch. xv., end. Secondly, there is, if we uphold the initiatory rite as meant for the passover sacrifice only, no just and reasonable cause whatever imaginable, why a proselyte should, in an uninitiated state, have the privilege of offering other sacrifices, such as free-will and festive ones (Numbers xv. 14, sq.), or should have equally with an Israelite to bring sin-offerings for trespasses of ignorance (ib. 29). That the Passover sacrifice should have intrinsically a more sacred worth and import, is not to be assumed at all. At least not according to the Rabbinical notion, ranging sin-offerings among the "most sacred" things, whilst both the Passover and festive sacrifices are denominated "inferior in holiness." The inevitable conclusion, therefore, is that, though the Mosaic code has not expressly mentioned initiatory rite in connection with those other sacrifices, it was silently understood as a prerequisite. Thirdly and mainly, we have to say that, if the initiatory rite had been demanded by law for participation in the Passover sacrifice only, it can in no manner be accounted for why an uninitiated "Ger" should have been constrained by the same law to rest on the Sabbath day, to observe the Day of Atonement, to rejoice on the festivals of Shabuoth and Suckoth (Deut. xv.), to attend the septennial public reading of the Torah (ib. xxxi. 12); and, further, should be prohibited to eat leavened bread on the Passover festival, or to sacrifice outside the precincts of the national sanctuary (Lev. xvii. 8, 9), to eat blood (ib. 10), to commit any of the grave sins of incest and sexual impurity (ib. xxiii.); or that he should, like the Israelite, be ceremonially defiled if he chanced to eat "Nebelah" or "Terefah" (ib. xvii.

15), or have to undergo the solemn rites of purification after contact with a corpse (Numbers xix. 10). If we consider, further, the restraint of the Moloch worship (and self-evidently any other idolatrous service) and of blasphemy, and the many civil and social Mosaic commands to and about a proselyte, chief among which latter is the precept to love him as one's self (Lev. xix. 34), there is in very fact not very much left, either of the ceremonial or political enactments, in the heeding of which he was not expressly included. Is it not, therefore, very likely that the Mosaic law had, even in those injunctions in which the "Ger" is not specially mentioned with the native Israelite, presupposed his equality of obligation or benefit, as the case might severally be. And if this be so, is it, let us ask, conceivable that such fairly total equality* would have been accorded to a person from the pagans who was not assimilated to Israel by the sign of the covenant? Is it reasonable, let us further ask, to suppose that a "Ger" who, as it appears from Deut. xxix. 10, sq., was joined to the Israelites for "entering the covenant" of service to God and assuming all the solemn obligations it implied, was Mosaicly exempt from the signature of the anterior Abrahamic covenant?

And yet, for all the force of the foregoing arguments, there were and are but few who would construe the Mosaic "Ger" on the whole as other than an uninitiated half-proselyte.† The ancient Rabbis,

*An entire social recognition of the "Ger" on a footing with the born Israelite seems, however, despite the many ordinances enjoining his legal and communal equality, not to have prevailed even in Mosaism. His inferiority in the scale of social standing is readily to be inferred from Deut. xxviii. 43 and Lev. xxv. 47, and possibly also from Deut. xxix. 10, where "the hewer of thy wood, etc." may stand in opposition to the preceding "thy stranger."

†Michaelis, "Mosaic law," II. §139, seems to be correct in saying that it is to be justly inferred from the rest of the Mosaic laws that, whoever wanted to join the Israelitish community, had to be circumcised."

See also Philippon, in his commentary on Ex. xxii. 20, who holds it as questionless that the "Ger" of the Mosaic Legislation was uniformly meant to be no other than the foreigner settled in the Jewish land, and who had embraced the Mosaic religion and been received into it by the initiatory rite. Differently, again, judges Holdheim in his monograph on the latter, published in 1844. He asserts decidedly that the Mosaic "Ger" was exempt from all those ceremonial obligations not specially enjoined in the Torah, consequently also from the initiatory rite.

Saalschuetz holds a middle position. The entrance into Israel's civil community was to him, according to Mosaism, not dependent upon his accept-

too, have in most instances of the Torah where the "Ger" is mentioned, discovered in him an uninitiated non-Israelite who would settle in the Jewish land, abjure polytheism, and adopt besides a small number of religious ethical precepts. It was they from whom we received the theoretical distinction between a "Ger Toshab" or "God-fearing" convert, and a "Ger Tsedek," or "Ger Emeth," a true proselyte who, by accepting the initiatory rite and withal the obligation to conform to the Mosaic religion with its ceremonial observances, became a real convert and entire Jew, entitled to the privilege of intermarrying with the Jewish people. How far back in our history this discrimination reaches, can not be ascertained. Possibly the early expounders of Mosaism, the Scribes who lived from Ezra onward, have already divided the Mosaic "Ger" into two classes. They may have primarily been induced to do so by the peculiar circumstance that the "Ger" was once, in Duet. xiv., declared free to eat dead flesh: This seeming lapse from the lefty religious and civil position otherwise assigned to the "Ger" in the Torah, probably determined those early expounders of the law to impute to Mosaism a two-fold sense of the word, viz., that it should once mean an entire and again a half-proselyte.

It would be beyond the scope of the present disquisition to follow out this suggestion further. This much we will yet mention here, that our older Rabbis have surely been most arbitrary in their distinction between the Mosaic Ger. Glaringly does this appear from their exposition of the Sabbath observance commanded to the Ger.

ance of the Mosaic ritual and the initiatory rite. Yet he considers it probable that, though civil rites were awarded even to the uninitiated foreigner who settled in the Jewish land (Ger), the custom prevailed since the earliest times of the Mosaic polity to refuse giving an Israelitish maiden in marriage to any one descended from heathens, unless he would undergo the initiatory rite ("Archæology," II. pp. 262-63).

In his "Mosaic Law," p. 688, he has, however, expressed himself more positively on the point of intermarriage. "The uninitiated Ger," he says there, was, further, not permitted to marry an Israelitish woman. This is, indeed, not expressly stated. But it is a matter of course that an Israelite would, pursuant to the ancient custom alone (see Gen. xxxiv.), not have given his daughter in matrimony to an uncircumcised person of another nation." He might properly have added that intermarriage with pagans not formally converted to the Israelitish religion would have been rigidly eschewed by every faithful Israelite from the Mosaicallly stated apprehension of seduction to false worship; see as to the seven Palestinean nations, Duet. vii. 3, 4, and as to idolatrous and polytheistic nations generally, Ezra ix. and Neh. xiii. 23, sq.

The passage in the Decalogue, Ex. xx. 10, they construed to refer to a true and entire proselyte, whilst that of Ex. xxiii. 12, they explained as bearing on a half-proselyte; see Mechilta, Jethro, ch. 7, and B. Yebamoth, f. 48.

Yet for all the uncertainty in the definition of the Mosaic "Ger" as to the two aforesaid relations established by the Rabbis and possibly already by the anterior Scribes, we have to assert as an incontrovertible fact that all our ancient theologians held fast to the initiatory rite as the indispensable condition of the admission among Jews of proselytes, who wished to become full members for all national religious purposes. And we may put it down as equally indisputable that, whilst in the earlier periods of Israel's history the bare initiatory rite may have been deemed sufficient for a thorough incorporation of a proselyte among Israel, in the later times, particularly since the legal reorganization of the Jewish State under Ezra and his co-laborers, and from their days forward, the Jewish authorities held it unquestionably incumbent upon the neophyte who underwent the initiatory rite, to conform to the whole religious practice established for the Jews themselves, and to carry himself in all national religious respects as one of them.

That this was the inflexible norm, is evident even from the apostle Paul (Gal. v. 3). The norm of formally adopting the whole Mosaicism may perhaps be traceable already to the times of Isaiah II. In assuring the alien who had "joined himself to the Lord," that is, was converted to Judaism, that the Lord would not sever him in His mind from the natural Israelites, the prophet, we maintain, never thought for one moment to accord to such a proselyte an equality like this, unless he would sincerely and faithfully embrace Monotheism with the entire ritual prescribed in the Mosaic code. For the prophet mentions expressly that the proselyte must "choose the things that please the Lord," and "take hold of His covenant," which covenant can, we hold, have signified nothing else than the Mosaic religion in its entirety. He specifies there the Sabbath as one of the observances required of the proselyte, that he may be rendered really equal and perfectly united to Israel by the sanction of God. It is, however, safe to presume that he mentally alluded to the whole Mosaic ritual, as *this made up the "covenant" in a comprehensive sense*. ("Berith" is in the later Hebrew literature frequently used for the entire Mosaic religion.) But whether or not Isaiah's words are open to such a construction, it will doubtless be allowed by all as quite probable that at least in the times of the early Scribes

the norm was already fixed invariably, that for full national religious fellowship the proselyte had to accept the initiatory rite with the rest of the Mosaic appointments as their rule of life.

And it is as likely that to the early Scribes is attributable also the institution of immersion (Tebhilah) and sacrifice (Korban). What their motives were in introducing these two additional rites can not here be investigated. Nor can we here enlarge on the authentication of the additional, extra Mosaic rites by the theologians of the Rabbinical age.

Whether they were in all cases of conversions observed and upheld as indispensable in the Persian, Greek, and Maccabean periods, we are not enabled to learn from any extant data. Let us say that we do not hold it likely that in the mass conversions imposed by the Maccabean princes, John Hyrcanus, Aristobulus I., and Alexander Janneus (see Jos. Ant., xiii. 9, 1; 11, 13; 15, 4) any other initiatory ceremonial was exacted than circumcision.

Yet this initiatory rite was invariably insisted on for the reception of full proselytes according to all that we know from history.

Josephus has clearly enough intimated (see Ant., xx. 2, 4, and our "The Sabbath in History," p. 110) that up to his time the acceptance of the initiatory rite was the firmly instituted rule for the entrance of proselytes into the union of Israel as entire members. In the century in which he lived, the Jews had probably put forth the greatest energy and doubtless scored the most signal and widespread victories in the propagation of their religion. In the time of the Emperor Claudius the conversion of the Adiabene royal family took place. The King Izates acted upon the dominant principle that for being "thoroughly a Jew," the initiatory rite was indispensable.

The interference of the merchant Ananias, who dissuaded him from undergoing it for political reasons, can not be held out as an instance that it was not universally held indispensably obligatory for the entrance of proselytes into close religious relations with the Israelites. For not only had this propagandist recognized and avowed that rite as divine and ordinarily indispensable, we have to urge that the opinion of an *unlearned* personage, such as the merchant Ananias undoubtedly was, can not be quoted as of any account against the affirmation of the Galilean Jew, Eleazar, who "was esteemed very skillful in the learning of his country," as Josephus characterized him. This learned man opposed the omission of the rite by Izates as an "unjust breach of the principle of those laws."

His opinion was without any doubt in complete accord with that of all the other Jewish doctors and authorities of his time.

The Jewish theologians of those days were, we positively hold, unanimous on the point of the admission of Gentile converts. They were all agreed that the initiatory rite is indispensable for those aspiring to be entire converts and full members of the "*Kahal*," entitled to marry from its midst. There is no divergent opinion of any ancient theologian, whether of the Hillelite, or Shammaite school, to be made out from accessible accounts of our literature.

From Hillel, who flourished in the Herodian period, to Joshua ben Chananiah, whose prominence as teacher and leader in national affairs extended from the latter part of the first to about the end of the third decade of the second century C. E., the principle prevailed unqualifiedly that the initiatory rite is indispensable to converts for their full national religious fellowship with Israel. We bring forward especially these two great doctors, because some modern critics have imputed to them a downright deviation from that principle. One of those critics, Dr. Gruenebaum (in Geiger's "*Zeitschrift*," 1870), presumes quite confidently that Hillel had already set the example, followed afterward by Rabbi Joshua of recognizing a proselyte as fully converted by the rite of immersion without undergoing the "hard initiatory rite." He lays great stress on Hillel's "mildness," pretending it to have been active and decisive in the proceedings of receiving proselytes, which mildness he claims was practically dominant even afterward, during the remainder of the Temple period. He holds, moreover, that Hillel's "mild spirit" was at any rate really actuating Johanan's pupils, Eliezer and Joshua, in that the former declared the initiatory rite as sufficient, and the latter the rite of immersion. However, he concedes provisionally that neither of these doctors may have directly emancipated proselytes from those combined two rites: they may only have sanctioned the conversion as religiously legal, if it had chanced to be consummated with only one of them.

It is difficult to perceive what may have prompted that learned German rabbi to put forth such hazardous, unwarranted conjecture. We have to say that to make out those two pupils of Rabbi Johanan, who were moreover adherents of the two opposite and rival schools, the Shammaite and Hillelite, as animated by the "mild spirit" of Hillel regarding the reception of proselytes, and to attempt it on no other grounds than the notorious scholastic debate recorded in B. Yebamoth, f. 46, is as bold a conjecture as to propose that Hillel

broke away from the norm, dogmatically settled in Judaism before and at his time, that for the perfect admission of proselytes the initiatory rite (or rites) is imperatively requisite, and this upon no other evidence than the Talmudical stories produced in B. Sabbath, f. 31. Yet Dr. Gruenebaum had the courage to make such assertions. In our country some similar views have been ventured and published about Hillel's and Joshua's positions on the admission of proselytes. I refer, e. g., to Felsenthal's "Proselytenfrage," a well-known pamphlet given out in 1878, page 23.

Now let us see if there is any foundation to the assumption that alike Hillel and the late adherent to his school, Rabbi Joshua ben Chananiah, were so "mild" as to hold the initiatory rite dispensable for full proselytes.

HILLEL.

To begin with this renowned scholar and sage. There are three stories reported in B. Sabbath, f. 31, of heathen applicants for admission to Judaism, who were troubling alternately Shammai and Hillel with impertinent requests relating to their intended conversion. There is not the least doubt in our mind that these stories are nothing but popular legends, and not in the least available for direct historical reference. They can, therefore, not supply any dogmatic evidence at all. That there is a small kernel of real history concealed in the chaff of those fabricated narratives, we are ready to admit, yet it would be beside our present purpose to enter into an investigation as to what that may be. We would rather go at once to the refutation of Gruenebaum's construction put upon those accounts.

Hillel, he maintains, was reformer enough to put into practice "the new idea of the admissibility of pagans" by exacting from the one or other applicant neither the initiatory rite nor immersions or sacrifice. He was satisfied in one case that the would-be proselyte should accept as binding only the written but not the oral law, and in another that the convert should merely avow "the obligation of universal human love." And he did not hesitate—so argues our critic—to unite such pagans to Judaism as legitimate communicants, without obligating them to any initiatory ceremony. How any student of Rabbinical lore can seriously put forth such anomalous, hollow conjecture we are at a loss to comprehend.

Moreover, we have to assert that those Talmudical stories can not possibly bear the test of critical scrutiny. Must it not, we ask,

His opinion was without any doubt in compliance of all the other Jewish doctors and authorities.

The Jewish theologians of those days hold, unanimous on the point of the admission. They were all agreed that the initiatory rite those aspiring to be entire converts and full men entitled to marry from its midst. There is no any ancient theologian, whether of the Hillel school, to be made out from accessible account.

From Hillel, who flourished in the Herodian ben Chananiah, whose prominence as teacher of affairs extended from the latter part of the first the third decade of the second century C. E., to unqualifiedly that the initiatory rite is indispensable to their full national religious fellowship with Israel, toward especially these two great doctors, because they have imputed to them a downright deviation. One of those critics, Dr. Gruenebaum (in Geiger presumes quite confidently that Hillel had already followed afterward by Rabbi Joshua of Bebeth-Sabbe, fully converted by the rite of immersion, with a "hard initiatory rite." He lays great stress on pretending it to have been active and decisive in receiving proselytes, which mildness he claims as dominant even afterward, during the remainder of the century. He holds, moreover, that Hillel's "mild spirit" really actuating Johanan's pupils, Eliezer and his former declared the initiatory rite as sufficient for the rite of immersion. However, he concedes that neither of these doctors may have directly derived from those combined two rites: they may on conversion as religiously legal, if it had been commuted with only one of them.

It is difficult to perceive what may have induced a German rabbi to put forth such hazardous views. We have to say that to make out those two pupils who were moreover adherents of the two opposite schools, the Shammarite and Hillelite, as animated by the same spirit regarding the reception of proselytes, is no other grounds than the passage in the Gemara, B. Yebamoth, f. 46, i. 1, where it is said that

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institutions (ib. xvi. 1, 1). And yet he would not dare to scandalize the public Jewish sentiment by allowing the marriage into his family of a non-Jew, unless the latter would first formally accept the Jewish religion! When Sylleus demanded Herod's sister, Salome, in marriage, he was told—evidently by both Herod and Salome—"that it was impossible to do it on any other terms" than the total conversion to Judaism. Herod's family were notoriously Indumeans by birth, descendants of those compelled to adopt the Jewish religion by John Hyrcanus, but who seemed not to have remained faithful to it in subsequent ages (Ant. xvii. 7, 9). It was, we surmise, for this reason that Antigonus could presume to stigmatize Herod a half Jew (ib. xiv. 15, 2). He possibly meant that Herod's Judaism was suspicious alone from the fact of the general anti-Jewish relapse of his countrymen. That his Judaism was practically, in every respect, of a very doubtful nature, is indeed easy enough to prove from extant history. And yet had the principle of forbidden intermarriage with non-Jews, unless a parity was created by formal conversion, prevailed on him and his sister to the degree of inviolability. Are we not to justly infer from this fact that that principle was the unexceptional rule in Hillel's time? And does this fact alone not remove the ground for Gruenebaum's assertion that Hillel, in his "mildness," was satisfied with imposing on Gentile converts a *mere religion of humanity*, or that this "mild" view of his predominated even subsequently to his lifetime. "during the whole period of the Temple."

Before we close this argument we will adduce one more historical incident in illustration of the untenability of Gruenebaum's hypothesis. Berenice, the much-suspected sister of Agrippa II., persuaded Polemo, the King of Cilicia, to undergo the initiatory rite and then marry her (ib. xx. 7, 3). This was in the latter days of the Temple. We ask, does this strict adherence to the traditional mode of conversion of the independent Judaic princess not demonstrate conclusively that Hillel's pretended "mild spirit" as to the reception of proselytes prevailed neither in his life nor afterward in the Jewish community of Jerusalem, and that it is nothing but an unfounded conjecture, existing only in the hypercritical mind of Dr. Gruenebaum or any other of his coinciders?

We will now part with the great Hillel, whose orthodoxy has been impugned so irreverently and unaccountably, and turn to the eminent Hillelite theologian, Joshua ben Chananiah, to investigate his standpoint on the question of the admission of proselytes.

RABBI JOSHUA BEN CHANANIAH.

We have already above stated that Gruenebaum represents this sage, "in whom," as he says, "is even elsewhere apparent the spirit of Hillel in the clearest manner," as advocating immersion to be sufficient for the formal conversion of a proselyte. This view was to this critic prevalent since Hillel, and only disavowed by the generation immediately succeeding Joshua, whose exponent was Akiba. In the latter's time, he says, both the initiatory rite and immersion were laid down as conditions of admitting proselytes. He suggests, further, as possible that Akiba was principally opposed to their reception into Judaism.

For all this assertion there is, however, not the slightest foundation in fact. Neither was Akiba more austere than Joshua as to the title of the admission of proselytes, nor was the latter such a latitudinarian as Gruenebaum makes him out. We contend that the often quoted passage in B. Yebamoth, from which he, as several others like him,* derives Joshua's liberal standpoint on the mode of receiving proselytes, admits by no means of the interpretation he puts upon it. We will prove this by and by.

Let us here premise that it is grievously wrong to take Joshua for a liberal reformer. He was a Hillelite, it is true. As a follower of this school he was not only inclined to relieve hard ceremonial restrictions as much as it was compatible with his theological insight and religious conviction, but was also indulgent to combatants in scholastic disputes. These were the characteristics of the Hillelite school. Of Joshua it is particularly said that he adopted and practically applied the rule, extant already before his time: "A senate must not impose any restraint on the generality of the people that will work an intolerable hardship on them" (B. Baba Bathra, f. 60). His Hillelite bias for moderation in points of ceremonial law seems further deducible from passages such as Jer. Sabb. I. 4; comp. Tosifta Sabb. I. 17. [Significant is also his saying: "We do not heed the 'Bath Kol'" (B. Baba Metsia f. 59).]

But what of all this when contrasted with the standing rule for admitting proselytes to Judaism? What logical connection can there be found between a tendency to relieve Israelites from cumbersome laws and regulations of a religious and social nature, and the aim of making the transition to Judaism easy for pagans? Was it

*So Geiger, *Zeitschrift*, 1870, p. 26; Felsenthal, l. c.; Sonneschein, in his reply to Berkowitz's circular letter of last year, and others.

the life's purpose of our older rabbis to legislate in behalf and for the benefit of Gentiles, or for the Jews, their compatriots?

If those of the school of Hillel were "mild" toward the Jewish people in making the vast range of their written and traditional observances as tolerable as possible, does it in the least follow that any one of them will have been prompted by a similar "mild" sentiment to go to the length of dispensing a pagan convert from a rite which alone secured to him, since the remotest antiquity, national-religious equality with natural Israelites?

"Not in the least," will the critics concurringly say. Yet they will put the counter-question: Does not the Talmud relate of Rabbi Joshua that he proposed immersion as sufficient for initiating a proselyte?

To this we reply the following: The Talmudical account in question must be studied accurately in its entire context. It seems, from the form in which the entire relative discussion in B. Yebamoth is rendered, that once upon a time the theme of incomplete conversion was broached in the academy of Jamnia. Eliezer, Joshua and a number of other doctors participated in the debate upon it. The object in proposing this theme appears, from the connection in which it is placed on that Talmudical page, to have been to arrive at a clear and correct judgment on the problem, whether an incomplete conversion, though undertaken in good faith, should avail in case of such a convert's union with a Jewish female, which would result in a living issue. Is this issue to be regarded as an Israelite or a Mamser (bastard)? For it is to be kept in mind that the rabbis declared children out of mixed marriages of pagans with Jews, Mamserim (bastards), no less than those coming from incestuous relations. That the proposition was made at that meeting in this view only, is evidenced by the fact of its juxtaposition, in that Talmudical record, with the account of a discussion of the same subject, held in the third century C. E., in the time of Rabbi Johanan. In this discussion the question turns merely on the character of the living issue proceeding from the union of incompletely converted pagans with Jewesses, whither, namely, it is to be judged a Mamser or a pure Israelite.

That the compilers of the Talmud placed the debate between Eliezer, Joshua and others by the side of Rabbi Johanan's account, is to us conclusive evidence that they conceived both as having the same sense and bearing. There was, we hold, logical design in the reproduction by them of the debate held in Jamnia between the

before-noted doctors immediately after that account. They considered, namely, both of one piece as to the underlying idea and inherent import, and therefore attached them locally to each other.

The compilers then were immensely far from conveying, by recording the debate in question, any other view of it than that plainly recognizable in the kindred subject-matter mentioned previously in connection with Rabbi Johanan's name. This view is, that Eliezer, Joshua and their fellow-academicians disputed on the legal consequence of an incomplete conversion as regards the rank of the progeny, if such should happen to spring from the union of the deficiently initiated convert with a native Jewess.

But there was then and there no question at all as to the dispensableness of either of the two rites, Milah and Tebhilah, in all cases of proposed, real and thorough transition of Gentile proselytes to Judaism. Neither Joshua nor Eliezer, nor any of the older Rabbis, we presume to vouch, called in question the obligation of a male proselyte, aspiring to total affiliation with the Jewish communion, to undergo the rites made binding by the custom of centuries. To sum up we will say that neither Mosaism nor surely ancient Rabbinism can be held out as supplying the slightest support to the attempt at abolishing the customary initiatory rite for Gentile converts aiming to enter the Jewish fold as full and equal members.

If any changes in the mode of admitting them have to be made, *it must*, we propose, be done on the independent account of that modern American reform Judaism desirous of it. (That the concurrence of some European reform rabbis would not be wanting, we suggest as quite possible.) But it must not be attempted under cover of a relative authority from the so-called Rabbinical age. There is, so far as we are aware, none such to be found by the way of honest and accurate research.

We can presently pursue our subject no further for fear of trespassing on the limit set for this paper. We are, therefore, precluded from entering on various other points of consideration bearing upon it. These would be, e. g., the problem of preserving intact Israel's social purity; of guarding the bulwark by which heretofore the intrusion into our communion of anti-monotheistic elements has been averted, etc.

Meanwhile, let us calmly, wisely and reverently deliberate the question of the mode of admission of proselytes in our day with its

"changed conditions and requirements of life," as Rabbi Berkowitz observed in his circular letter of last year. Let us beware of hasty opinions on such a weighty matter, and surely of hasty decisions. In a question of such vital importance and consequence there is required not only the mature thought of individuals but the collective wisdom of all the competent rabbis of this country, as well as of acknowledged European authorities.

There is positively no pressing need of its authoritative decision just now. Neither is "Hannibal before the gates," nor have cases of intended conversion of non-Jews multiplied among us to the extent of irresistible urging as on to a speedy solution in accordance with modern Judaism. There are, for all we know, only single instances of conversion "leshum isha" (see B. Yebamoth, f. 24) turning up at long intervals from each other. These have not the virtue of calling upon our prompt and zealous attendance.

When the time will have come that numbers of non-Jews will, from evident religious motives, seek refuge "under the wings" of our purely monotheistic creed and ask to be "attached to Jehovah and the house of Jacob-Israel," then diligent and brisk action will necessarily have to be taken, and on as liberal a basis as is compatible with the sublime doctrines of our faith.

Until then let us put forth discreet and fair proselytizing efforts consistent with the dignity of true religion and humanity; and emulate measurably the example of our ancestors, who seem to have devotedly pursued the spread of Judaism from the time of the later Maccabees to that of the dominion of Hadrian.

On this same question Dr. H. Berkowitz, of Kansas City, addressed a circular letter to the rabbis of the country, dated July 23, 1890, to which a number of answers were received. By the courtesy of Dr. Berkowitz and the gentlemen who sent the responses, these are herewith published :

MILATH GUERIM.

AN OPEN LETTER TO THE RABBIS OF THE UNITED STATES OF AMERICA.

The undersigned recognizes the danger to Judaism which is likely to arise from a self-sufficient and unauthorized treatment of important ritual questions. He believes that the usages consecrated by age, but which have become untenable by reason of the changed

conditions and requirements of life, ought accordingly to be revised and transformed. He, therefore, wishes hereby to submit to you, the rabbis of the land, in whom are vested the authority and the duty to decide all such matters, a question which, however often it may have engaged your attention, has never been fully and unqualifiedly answered, but being always evaded or deferred, has made authoritative action of the part of any individual rabbi, as far as the sanction of his colleagues was concerned, an impossibility. I refer to the question of "Milath Guerim."

I am of the opinion that all rabbis who have ceased to act in accordance with the directions of the "Shulchan Aruch" are also unanimous in the belief that "Milath" is not an absolute requisite for qualifying a non-Jew to accept the principles and participate in the work of Judaism. As yet, however, there has been no concerted and public avowal of that belief made.

Being confronted by a case of this kind, I would respectfully ask of you, my colleagues throughout the land, the unequivocal expression of your opinion on this subject, in order to enable me and others who may be called upon in similar cases, to proceed in accordance with acknowledged authority, and thus obviate the just reproach incurred by arbitrary action.

With fraternal greetings, yours,

HENRY BERKOWITZ.

KANSAS CITY, Mo., July 23, 1890.

RESPONSE OF DR. I. M. WISE.

CINCINNATI, March 17, 1890.

DEAR FRIEND AND COLLEAGUE SALE:—In reply to your letter I beg leave to say that you well know I have put myself on record in Philadelphia and Pittsburg Conferences, and in the *American Israelite* opposed to "Milath Guerim," and I do not believe yet that any honest, sound-minded person, desirous to embrace Judaism, ought to be subjected to the Abrahamic rite; nor can I convince myself that the Torah demands, or even sanctions, such a sacrifice. Still I can not, and do not, accept any proselyte, unless circumcised, because I am in the minority on the principle of "Yochid v'rabim halacha k'rabim." It has not been adopted by any legitimate body, conference or synod, and I am not willing, in so important and incisive a question, to be an innovator on my own authority.

Furthermore, because it can do no good to the proselyte, as no Jewish congregation will acknowledge him as a member of the covenant after all, if I even declare him one. This, however, is my private consideration which, of course, could guide myself only in "Halacha l'maasah."

With my best wishes and assurances of respect and friendship,

Yours,

ISAAC M. WISE.

NOTE:—The same case which came before Dr. Berkowitz had been submitted to Dr. Sale, to whom, among others, Dr. Wise addressed the above response.

RESPONSE OF DR. B. FELSENTHAL.

CHICAGO, August 5, 1890.

DEAR SIR:—Your "Open Letter to the Rabbis in the United States" is before me. In complying with the request made therein, I for myself can be brief. I need but refer to a monograph on the subject which I published in 1878, and which is entitled "*Zur Proselytenfrage im Judenthum*," also to an article which I wrote for Graetz's *Monatsschrift* (Vol. XXVII., 1878, pp. 236-240), and further to an opinion which I rendered upon request and which is to be found in the "Report of the Executive Committee of the Constitution Grand Lodge, I. O. B. B., for 1880-81," on pp. 115-119. A glance into these writings will show you that I have to be counted with those who will not raise an objecting voice if proselytes are accepted without requiring of them the ancient initiatory rite previous to their acceptance.

And I am not alone in the opinion I thus repeatedly expressed. Two eminent Jewish teachers, Rabbi Josua, in the beginning of the second century, and Rabbi Yehudah, in the middle of the second century, did not consider Milah as an indispensable requisite for the acceptance of a proselyte (*Yebhamoth* 46, a b). A rabbi in Venice, Leon Modena, who flourished in the seventeenth century, decidedly favored the acceptance of Gerim without Milah (*Kol Sa-khal*, p. 59). Of teachers in modern times, I may mention Abr. Geiger (*Jued. Zeitschr.* VIII. pp. 24-27); Isaac M. Wise (*Protocolle d. Philad. Rabb-Conferenz*, 1869, pp. 39, 40); Osias H. Schorr (*He'halutz*. XI. 67-74), and others.

I might stop here, as in the foregoing the question asked by you is sufficiently answered. But some other points are connected with

the main question, points of great importance, which deserve a careful consideration. And so permit me to touch here a few of these points.

First, have you, Dr. Henry Berkowitz, the rabbi of one of the congregations in Kansas City,—have you, or have I, the writer of this letter, or has any other Reform rabbi, the right and authority of adopting “in the name of Judaism” a proselyte who was not circumcised and of declaring him to be a Jew and a member of the Jewish community at large? When and where did “Judaism” or the “Jewish Church” (בית ישראל) give you or me or any one else authorization so to do and thus to proceed in her name? When so-called Orthodox rabbis admit Gerim as members of the house of Israel, they can justly say that they are authorized to do so, that they act simply in conformity with laws and regulations which have been of an authoritative and binding character until our days for all Israel since times immemorial, and none of the Reformers will, or can, rise and gainsay that these proselytes are really not Jews. True, they had to submit to certain ceremonials and formalities which the Reformer would not have required. But these ceremonials and formalities are only a *plus* to the requirements demanded by a Reformer, and this *plus* can, of course, not invalidate the initiation of the proselyte into Judaism. Otherwise is it with the adoption of a Ger who was not circumcised. Here is a *minus* to the ancient time-honored requirements,—to requirements which, an Orthodox will say, have been divinely ordained in the Written Law and in the Oral Law and which have been sanctioned by the words of an inspired prophet (*Ezek.* xlv. 6, 7, 9) and by the great legal authorities of Talmudical and subsequent times. And, therefore, from their standpoint, the Orthodox rabbis and Orthodox congregations would be correct in refusing to recognize as a Jew your Ger who has remained uncircumcised.

Now, is there a way out of this dilemma?

Yes, there is. You simply say to your candidate for admission into Judaism: My dear sir, you are wrong in your supposing that I have the power to admit you as a member into the Jewish Church and to dispense you at the same time, in the name of Judaism, from submitting to circumcision. I may adopt you as a friend of mine, or receive you as a visitor in my house—this is an undisputed power which I have—and if it pleases you, I for my person, may also call you a Jew, notwithstanding your having remained uncircumcised, and I shall do so, provided you sincerely wish it and

your doctrinal views and the conduct of your life will give me some warrant for my doing so. But here my power ceases, and I can not coerce any one else to do likewise. I'll advise you, however, what to do. Apply for membership into one of our Jewish "congregations" or Jewish "societies," who admit but Jews. Perhaps one or the other will gratify your wish and will adopt you as a member, without being so strict in the prerequisites usually demanded. You must understand, however, that a congregation also has no authority to declare you "a Jew" and force your recognition as such by all other Israelites. But the congregation is at least supreme and sovereign in its own internal affairs. As well as I may admit you in my house, and as I may call you a Jew, and consider you a Jew, so each Jewish congregation or Jewish society has the power to say, "For us and in our eyes the applicant is a Jew and we accept him as a member of our congregation; what others think and say about it, we do not care." The practical consequence will be that a large number of American Israelites and American Jewish congregations will silently acquiesce, and will silently recognize you as a member of our religious community. A *fait accompli* is a wondrous thing. Now, my dear sir—so you might continue in speaking to your applicant—if you apply to my congregation, or to any other congregation, for membership, and the same shall lay sufficient value upon my views and shall ask my opinion in the matter, I shall assuredly advocate your admission, and I shall recommend to the congregation to dispense in your case with the initiatory rite demanded by the old law;—provided always that the honesty and purity of your aims and objects in thus knocking at our gates be beyond any doubt whatsoever. But if you should not find a congregation willing to admit you, what could I do? Nothing! What would *my* willingness to consider you a Jew avail you, if others will not consent with me? Nothing! I repeat it, therefore: Apply to a congregation for membership, not to me. Such a one can act favorably on your petition, or can lay it aside. Such a one can either elect you or reject you

Allow me to make some comments on another point in your Open Letter. You addressed your letter to "the rabbis of this land, *in whom is vested the authority to decide all such matters.*" Is this really so? Have indeed the rabbis of this land been vested with the authority to decide finally and bindingly for the Jewish masses all such matters? Since when? By whom? My dear Doctor, you assert here a dangerous doctrine. I, for my part, disclaim any such

"authority" over others by virtue of any office I have, and I, for my part, hereby decidedly protest against the arrogant assumption of ecclesiastical "authority" by any "rabbi" or by any number of "rabbis," individually or collectively, based upon the fact that he, or they, have been elected in this or that Jewish congregation to fill the rabbinical offices. *Wir Juden haben, Gott sei Dank, keine geweihte "Geistlichen," und wir wollen keine geweihte "Geistlichen" mit geistlichen Gewalten zu binden und zu loesen.* And we are glad we have none. We rejoice over the fact that in the course of historical development the institute of *Semikhah* has ceased to exist and has fallen into oblivion, and we are rejoiced that the attempts of a certain Palestinian rabbi in the sixteenth century—Jacob Berabh was his name—to revive again the *Semikhah* after it had been dead for over a thousand years, and to repair the broken chain, have been frustrated and have come to naught.* Blessed be the memory of Levi ibn 'Habbibh who, by his opposition, caused the endeavors of Jacob Berabh to remain without the desired results! And so we refuse, now as formerly, to be fettered and chained down and be kept in a religious thralldom by "rabbis," "priests," "synods," or what other name the authority-claiming man or men may have. We are free men and we live in a free country and in free times. But there is danger for Judaism, you say, if we acknowledge no ecclesiastical authority over us and if we do not submit to an ecclesiastical authority. Danger? No, sir, there is not. Judaism will continue to exist in autonomous congregations. And I frankly add that a religion which can not exist in freedom deserves not to exist. However, fears are perfectly groundless. Judaism is fortunately so constituted that its rabbis are not like priests

**Semikhah*.—This was the name of a certain ecclesiastical act by which, under prescribed forms, Israelites, considered fit and qualified, were ordained as "rabbis" by others who had to be ordained rabbis themselves. By this act the newly-ordained rabbis were vested with privileges and rights which unordained Israelites had not. It was claimed that the chain of properly ordained rabbis reached uninterruptedly back to Moses. Compare the institute of ordination in the Roman Catholic and in the Protestant Episcopal Church, for which also the claim is raised that it goes back without interruption to the Apostolic Age. What nowadays by some is called "*Semikhah*" is essentially different from the *Semikhah* or *Minnui* in Talmudical and pre-Talmudical times. Comp. *Jerush. Sanhedr.* i. 3, (ed. Krotoschin fol. 19, col. a.) רמין קרין למנוייה סמיכותא. Yonder, in Babylonia, they call the *Minnui* (authorization to be a rabbi) by the word *Semikhah*.

with hierarchical powers who, either directly or indirectly, have received from God himself mandates to act as priests, and whose official actions, or certain parts of whose official actions, possess an inherent sacramental character, and can only be performed by them alone, if they shall be valid and efficacious. The office of the rabbi is nevertheless a sacred one, a sublime one. It is one in which noble and enthusiastically inclined men can find and will find self-satisfaction and true bliss during all their lifetime. For a rich field is open to such noble, enthusiastic, warm-hearted rabbis. They can cultivate truth and morality within their spheres of action. They can educate not merely children, but also adult men and women in religion and in morals, and can implant into their hearts knowledge and appreciation of, and love and attachment to Judaism. They can assist in raising the moral and intellectual status of the whole community in which they live to a higher plane. They can at the same time devote a large part of their time to the cultivation of the science of Judaism, and can thereby widen their own mental horizon and, possibly, the limits of their science, and thus they can enjoy a pure, unalloyed intellectual bliss in their soul-life which others who pursue more material tendencies do not experience. Truly, the rabbi's office is a sublime office. Nevertheless, let us not forget that it is in the main but a teacher's office. The Jewish rabbi is a *teacher*, nothing else.

And such teachers we Jews must continue to have, teachers who are well qualified and fully competent to instruct individuals and congregations in Jewish questions, and whose authority is based upon nothing else except their superiority in learning and sound judgment — an authority which we have to acknowledge by our own free will and in consequence of our inwardly agreeing with their teachings and demands, and of our conviction that they are correct and understand matters better than we do. If it should be the case that a man qualified and competent to be a teacher in Israel should not occupy a rabbinical chair, that he should be a "layman," this man can have, and ought to have, nevertheless, the same authority as any one who is a rabbi in office, and he ought to have certainly more authority than the ignorant man or the worthless man who happens to have been elected by a congregation as their "Doctor."

You know, dear colleague, what was predicted in olden times by a prophet of the wretched descendants of Eli, the priest. "They shall come," so the man of God said, "and bow low for a generation

silver and a loaf of bread and shall say, *ספחני נא אל אחת חכהנות*, *לֹאכַל פֶּת לֶחֶם* ("Oh, attach me, please, to one of the rabbinical offices in this land, in order that I may have a piece of bread to eat.") It is maintained by some that there are a number of such poor and pitiable, and at the same time perfectly ignorant and illiterate, descendants of Eli among the rabbis in this land and in other lands, and that also possibly some base and worthless characters may have entered their ranks. This can hardly be helped. Among the clergy of other denominations they have undoubtedly good reasons to make the same complaints. But shall these *'Am Ha-Aretz* and these disreputable characters for whom their sacred office is nothing more than a bread-winning institution, be our hierarchs, our religious guides whom we must blindly follow? Permit me to make another quotation here, to cite the word of another great prophet, which just occurs to my mind. It is with Jewish theology—or let us rather say, with the Science of Judaism—as it is with *Wissenschaft* in general. And of the *Wissenschaft* Schiller said in a well known distich:

Einem ist sie die hohe, die himmlische Götting, dem Andern
Eine tüchtige Kuh, die ihn mit Butter versorgt.

And of these latter ones, too, of these rabbis to whom their *Bischen Wissenschaft* is nothing more than a milch cow—of them, too, you also say that they are vested with the authority to decide finally and in a manner binding for us in religious matters? Really, Dr. Berkowitz, I am astonished at you!

Now, please, do not come with the plea that there is at present a lamentable chaotic state in American Judaism, out of which we *must* find a way—that we *must* have unity, or conformity—that the rabbis are naturally those to whom the people *must* look for safe guidance—that we *must* place over us a Sanhedrin, or Synod, or Conference, with legislative, administrative and judicial powers—that dissenting minorities *must* submit to its ordinances and decrees—or that we must try to ascertain in some other way what the majority decides—that the majority rules—and all that. We know all this. But most decidedly we take another standpoint. And most decidedly do we say that in matters of religious principles and practices, of doctrines to believe in, of rituals to be guided by, etc., no one must be compelled to go by the opinions and dictates of others, or by the decrees and decisions of an accidental majority in a synod or conference. In such matters the individual conscience is the highest authority—a higher authority than the one of a multitude of thou-

sands. "God and I—we are the majority," said the noble-souled Wendell Phillips, ^{h'n}, in one of his abolition speeches made in *ante-bellum* times, and I repeat these words after him.

And don't you know that "the Majority," in whom so many would trust, is often wrong? that it often is in the service of untruth? that, if you acknowledge its authority, it tyrannizes the minority? There are large fields of human activity where of *necessity* the majority must rule. In such necessary things, as an old saying is, there must be unity. But—so the very same saying adds—in things not necessary let us have liberty, and in all things love. Where we can help it, down with the majority rule! Down with the majority rule especially in religious and denominational matters! And up with the inalienable rights of minorities, of single congregations and of individuals! What? A majority shall rule over us in matters of our religious thinking and doing? It is difficult to understand that American Israelites, otherwise so deeply imbued with Jeffersonian democratic principles, and especially with the principle that each individual has the right to worship God according to the dictates of his own conscience, should advocate the proposition to erect over us a hierarchical institution with law-giving and law-enforcing powers. But no! You and I, we shall not submit to the ordinances of such un-Jewish church councils, and we shall not heed it if it is said that we have to submit because those ordinances have been issued by such "sacred" church-councils. We shall only then assent outwardly after we have assented inwardly. Otherwise we shall be dissenters and non-conformists, and we shall remain dissenters and non-conformists.

"But we do not want any non-conformists. Unity we must have—'Glaubenseinheit, wie im heiligen Land Tyrol' (prior to the year 1848). An all-embracing authority must rule over us. Authority! Authority!"—I am sick of this eternal shrieking after authority. Why, you authority-shriekers—this appellation is not meant for you, my dear Dr. B.; it is meant *pour les autres*—why, there is, or has been, an authority. Have it! There is the Pentateuch with its 613 laws; there is the Mishnah and Gemara; there is the Rambma and the Shul'han 'Arukh; there are the other books containing the numerous traditional laws. Why did ye break loose from this authority, ye rebels? Ye rebels, who prefer to be called by the more euphemistic name of Reformers? Yes, you broke loose long ago from the ancient authorities. But who gave you the right to do so? Was there ever any Sanhedrin, or Synod, or Council, who permitted

you to feast on oysters? Or to omit laying Tephillin? Or to perform marriage ceremonies on the middle days of Passover and of Sukkoth? Or to willfully ignore the Ninth of Abh? Or to raise hogs and deal in pork? And yet you did this and many things more without waiting for the decision of a synod or for temporary indulgences and dispensations from some Rabbinical Executive Committee. Where was your authority then? It seems you are not aware that you are like slaves who have rebelled against their former master, who have run away, who have escaped from their former bondage, and who now, being unable to breathe the air of freedom, cry out vehemently, "Let us choose a master over us." Oh, ye foolish rebels!

If "the Majority" is that master whom you will acknowledge and to whom you will swear allegiance, then beware, ye rebel-reformers, or you with your reform notions will soon be swamped altogether. Be fair-minded and admit that already in our present day the conservative teachers and the orthodox rabbis are in the majority in these United States. And in times rapidly approaching, when the immigration from Russia will swell still more in constantly increasing numbers, and when our unfortunate oppressed brethren-in-race living in the dominions of the Czar will flock by the thousands into our country—which, let us hope, in the future too may remain the land of refuge for the oppressed of all nations—in these rapidly approaching times the party entertaining orthodox or conservative views and tendencies will vastly grow, and their majority will become overwhelming. It will then, indeed, be one of the humorous freaks of history, yea, a true irony of history, if not only the Doctors Morais, and Jacobs, and Mendes, and Drachman, and Schneeberger, but if also the still more orthodox Dr. H. Klein, formerly of Libau, Russia, and now of New York, Rabbi Jacob Joseph, of New York, Rabbi Jacob Gershon Lesser, of Chicago, and the many others, will once agree among themselves to come unitedly to your conferences and to vote there. Be careful! You will be swamped out of existence. You will have to submit in obedience to your own grand principle. If demanded, you will have to bring "the sacrifice of your intellect." And you will not be saved. You would only make yourselves ridiculous were you to attempt to keep these conservative and orthodox teachers and respectable gentlemen away from your meetings by motions and resolutions that *you* are the genuine ones, the only authorized "rabbis" and regularly ordained priests, and that they

(Dr. Klein, Rabbi Lesser, etc.) are but counterfeits and have no right to be in your midst. Be careful! You play with a two-edged sword.

In extracting the quintessence and in drawing the conclusions from the foregoing, I formulate now the following theses:

1. A rabbi has no authority to act in the name of *Kol Yisrael* and to arrogate to himself the power of admitting, *in the name of Judaism*, into the Jewish community a would-be proselyte who has not been circumcised

2. A congregation may accept such a proselyte as one of its members, because a congregation is sovereign in its own internal affairs. It may, under certain precautions and conditions, be wise and in full harmony with the spirit of prophetic Judaism to pursue such a policy and to admit such proselytes. Our religion might thereby gradually be endowed with the potency of divesting itself of its racial character and of finally becoming a universal and world-embracing religion.

3. A Jewish rabbi is but a teacher, and is not vested with the powers of a priest or of an ordained *Geistlicher*. All the legal prerogatives he has, and all the legal authority he possesses, he has received by his contract with his congregation or by the laws of the State in which he lives.

4. A synod of rabbis or conference of rabbis has also no legal authority in matters of belief or of ritualistic practice over congregations or individuals—not even over those of its own participants or members who are in the minority. The majority may express opinions, but can not issue decrees or laws. Still less can it employ coercive means to enforce its decrees among unwilling individuals and parties.

5. Attempts to institute synods, or church councils, or conferences with law-giving and law-enforcing powers in matters doctrinal and ritual are more than un-Jewish—they are anti-Jewish; are more than un-American—they are anti-American. They are anachronisms, born in the spirit of mediævalism, and totally out of time in the present age.

6. Free conferences of rabbis, untainted by any hierarchical desires whatsoever, and granting dissenting minorities the right of retaining their own religious convictions and of following their own views in purely religious matters, are, for many reasons, highly commendable. Despite their limitation of legislative power and executive authority, such conferences will be mighty agencies for

promoting healthy progress in science and in life. For there is a great moral force, slowly but surely working, in the agreement of many expert men and scholars in theoretical and practical questions.

7. Coercion in religious matters or church discipline — the word and the thing — must be assigned to the grave. Inter it, or cremate it, or put it out of the world in some other effective way, together with some other beautiful inheritances which we have received from the Dark Ages. Instruction only, and nothing but instruction, can be acknowledged as a proper means to create in others convictions similar to ours and to win others over to our own ways of thinking.

8. Reforms in religious rites and changes in dogmatics are matters of natural growth. This process of growing and developing from within is often very slow. But under no consideration ought it to be accelerated forcibly and by commands from without. This does not exclude the application of proper means by which the necessary preconditions for healthy changes and reforms can be produced.

9. Visible reforms which, as indicated, must rest upon inner convictions, are gradually effectuated by the silent doings and practices of single individuals, or, respectively, single congregations, which doings and practices are in the course of time imitated by other individuals and other congregations. In this way the reforms become, by degrees, firmly established facts and develop into deep-rooted habits and usages. In the beginning usually unnoticed little germs, they will grow and, if healthy, will become like mighty oak trees, able to withstand storms and tempests; if not healthy, the germs will wither and die.

10. "In necessary things, unity; in non-necessary ones, liberty; in all, love!"

11. "Let there be no vulgar strife between us, for we are brothers."

Hoping that, etc., I remain, yours, respectfully,

B. FELSENTHAL.

RESPONSE OF DR. M. MIELZINER,

Talmud Professor at Hebrew Union College.

I have noticed your open letter to the rabbis, published in the Jewish papers and have read it with great interest. I was especially pleased to see that you do recognize the danger to Judaism which is likely to arise from a self-sufficient, unauthorized treatment of

important ritual questions and consequently are not inclined to decide the case by which you are confronted, on your own authority, but invite the opinions of your colleagues throughout the country.

I fear, however, that this, your mode of proceeding, will not lead to the desired result. The answers you will receive from your colleagues will of course differ from each other. Some will argue with you that מילה is not an absolute requisite for qualifying a non-Jew to accept the principles and participate in the work of Judaism. Others will insist that מילת נרים is an absolute requisite. To decide between these opposite views, would, I think, be as arbitrary as to decide it from the beginning, on your own authority. The most proper way would have been to bring this question before a conference of competent rabbis, when, after a full and thorough discussion, it might be finally decided.

My personal opinion on the question at issue is laid down in an article which I published about twelve years ago in *The Jewish Messenger* in reference to my friend Dr. Felsenthal's pamphlet, "*Zur Proselytenfrage im Judenthum*." I do still adhere to the view expressed in that article and I have yet to add that I apprehend that a dispensing with מילת נרים will lead more and more to the entire neglect of מילה among Israelites also.

Yours fraternally,

DR. M. MIELZINER.

Appended is an abstract of the debate in the *Jewish Messenger* between Drs. Mielziner and Felsenthal.

[APPENDIX.]

DR. MIELZINER'S VIEWS ON מילת נרים

Dr. Mielziner takes Dr. Felsenthal to task for citing Hillel as favorable to accept proselytes without Milah, whereas the record is absolutely silent on that point and on the contrary in Pesachim viii. last Mishnah הפורש מן הערלה כפורש מן הקבר בזה אמרים: we see clearly enough how scrupulous the Hillelites were in regard to Milah.

To this Dr. F. makes no reply but argues that his opinion in favor of abolition of Milah is not after all, dependent on "Authorities" but on desirability and necessity, though against Halacha, as many other reforms that have been instituted.

F. cites Josephus Antiq. xx. 2, when Ananias, a Jewish merchant, urges King Izates of Adiabene, in adopting Judaism to omit circumcision. But F. fails to complete the quotation that Ananias adds, "God would forgive him though he did not perform the operation inasmuch as necessity, the fear of his subjects" deterred him. Which fear was well founded, as shown in the next chapter. To this F. makes no reply either.

F. cites Jebamoth 46a, when the Tanai R. Joshua b. Chananjah declares that the ritual bath without circumcision was sufficient to initiate a proselyte, while his contemporary, R. Eeliezer b. Hyrkanos, regarded Milah as indispensable, but not so *Tebilah*. Considering the great significance Milah had in Israel, Mielz. doubts that R. Joshua could have meant this, and suspects it through the lack of precision in the words used, *נר שמבל ולא מל הרי זה נר* to which ought to have been added: *ואינו צריך מילה* and from the Gemara's interpretation it means that *Tebilah* according to R. Elizer already makes one a proselyte with all his rights and duties, *provided of course*, that he is willing to submit to Milah.

Against this Dr. F. quotes Jerus. Kidd. iii. 14 and the Apocryphal tract Gerim i. 6: *נר שמל ולא מבל מבל ולא מל הכל הולך אחר המילה דברי ר'א* Consequently R. Elizer insists on Milah while he did *not* insist on *Tebilah*, see Jebamoth 71a *נר שמל ולא מבל נר מעליא הוא* that is, a proselyte who has submitted to Milah but who has not taken the prescribed bath is a perfect proselyte and needs no bath. This is contrary to that in Jeb. 46b: *נר שמל ולא מל ר'א ור'י לא פליגי דמהני* R. Joshua's words as contained in Babli Jeb. 46a are exactly contrary to his words in Jerus. Kidd iii. 14. This, then, throws the whole argument out of court. Thereupon Dr. F. quotes Jehudah bar Ilai instead, who demanded only one rite from the proselyte, *either* bath or circumcision and explicitly said *בחדא סגיא* "One is enough."

Dr. M. believes that marriage as a motive for conversion should cause us to suspect that the request did not come from a conviction of the truth and preferableness of our Jewish religion but merely from the wish to please the conjugal mate.

To which Dr. F. makes a forcible and convincing reply on the easy acceptability of Judaism as something simple and reasonable, and quotes Rab, Jerush. Kiddushin iv. 1: *המתנייר לשם אהבה איש מפני: אשה ואשה מפני איש וגר רב אמר חלכה גרים הם ואין דוחין אותן בדרך שדוחין את הנרים תחלה אבל מקבלין אותן וצריכין קירוב פנים שמא נניח לשם:*

Dr M. writes Aug. 10, 1890—"I do still adhere to the views expressed in that article (Jewish Messenger) and have yet to add that I apprehend that a dispensation of מילת נרים will lead to the result that מילת will be more and more neglected also among Israelites."

DR. SONNESCHEIN'S RESPONSE TO DR. BERKOWITZ'S QUERY.

I have read your open letter to the Reform rabbis of the United States, in which you ask for their outspoken opinion on the question whether the Gentile who wants to affiliate with the congregation of Israel *must* be subjected to the so-called Abrahamitic rite, or whether, by reason of authenticated authority, this "Milath Guerim" can be abrogated.

I do not think that you will receive such a concerted and public avowal on this proposition which you seem to expect. The reasons for such an utter lack of unanimity and scientific candor are so obvious that to touch upon them were folly indeed. Questions of such a radical import will always be confronted by the firmest and closest lines of congregational bias and demarkation. I, for my part, consider the Declaration of Principles, as laid down by the Pittsburg Conference, an unquestionable authoritative guide for my rabbinical actions and decisions, as the organic law for my right steps in the right direction.

In this declaration of Principles I read the fourth: "We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity and dress, originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our day is apt rather to obstruct than to further modern spiritual elevation."

Now, in this plank, clear cut and of the soundest timber, I find the safest basis for my standpoint in dispensing with "Milath Guerim" whenever I am called upon to receive a non-Jew into the fold of Judaism, provided his character is of good repute, his love for Judaism the result of pure motives, and his conversion a matter of intelligence and ethical training.

It is an open secret that the "Milah" is in the main a Levitical ceremony. The Passover ritual, as elucidated in its original statute (Exodus xii. 43-49), is absolute proof for that. The very fact that

only upon their crossing the Jordan and entrance into the Holy Land under Joshua's leadership, *and not before*, a general "Brith Milah" was ordered and executed for the entire nation, is to me further unequivocal test that the Levitical principle is the predominating feature of the "Milah," and consequently to be practiced only בארץ, and not בחוצה לארץ. For us, of course, Levitical rites and the differences between *intra* and *extra Palaestinam* are practically no longer of any consequence, and it would be the most inconsistent resolve, the very height of self-delusion, to insist, for mere traditional custom's sake, upon a semi-barbaric relic of the past, when its utter worthlessness is demonstrated in thousands of cases every day, and where the pristine *ethical* character of Judaism has to be pronounced in its matchless beauty and irresistible spirituality at the very initial step.

But all this may, in the eye of the critic, appear arbitrary and unwarranted, you will say, while, naturally enough, you pause and reflect. To satisfy you on this point I shall simply call your attention to *two* very ancient and unimpeachable Masters: Rabbi Joshua Ben 'Hananyah, living at the very threshold of that pregnant era which decided the spiritual ascendancy of Jerusalem in ruins over Rome in her imperial majesty; the man whose nobility as a patriot and whose sagacity and loyalty as the presiding officer of the highest ecclesiastic court stand unchallenged, unhesitatingly decided מכל ולא מל הרי זה נר (Yebamoth 46). And the sainted Mahril, of Prague, the most dauntless of all apologetic writers in the gloomiest epoch of the Middle Ages (1399), plainly admits in his "Nizzachon," in expounding the original statute of Milah, (Genesis xvii. 10):

אין האמונה תלויה במילה אלא בלב הלא מי שאינו מאמין כשורה אין מילתו משה אותו ליהודי נם המאמין כשורה הרי הוא יהודי אפילו אינו נמול:—

Now, if a shining light like this immortal author, even five hundred years ago, long before the beginning of a new era in history and the discovery of a new continent on earth, did not for one moment pause to lay it down as an unequivocal truth that the Abrahamitic rite *is not a conditio sine qua non* in the establishment of Judaism, and that, consequently, "Milah" *is not* an absolute requisite for qualifying a non-Jew to become "one of ours"—an Israelite in the best and truest *religious* meaning of the word—why should we hesitate to do the same?

I, for my part, then, in the name of all that is the most precious inheritance of the past, and in following the progressive and em-

phatic Pittsburg Declaration, have, since the last four years, never hesitated to act upon the principle that "Milath Guerim" is not an indispensable rite of initiation, and have always since maintained that the beautifully symbolic act of the *מילה* is all-sufficient as the outward sign of conversion.

It is of the utmost importance, and will be certainly conducive to the best interests of American Judaism, that this question of "*How to accept proselytes?*" and similar questions, be finally and absolutely settled by the concerted deliberation of the next "Central Rabbinical Conference" in Baltimore. American Judaism is in the van of the Reform movement. Let it also take the authoritative lead and display that combination of valor and discretion which is destined to command and to triumph all along the line.

With grateful greetings, yours,

S. SONNESCHEIN.

St. Louis, August 6, 1889.

RESPONSE OF DR. G. GOTTHEIL.

The Rev. H. M. Bien, Vicksburg, Miss.:

DEAR BROTHER:—Under the circumstances as detailed in your letter of July 30th I would not hesitate to admit the postulate. The time has come for removing needless barriers against proselytes, and circumcision of adults especially, is not only needless but greatly objectionable, if on no other ground than on that of danger to the health, even the life of the proselyte.

I am faithfully yours,

G. GOTTHEIL.

NOTE. Simultaneously with Dr. Berkowitz's open letter, Dr. Bien, of Vicksburg, had privately submitted the same question to a number of rabbis, eliciting among others the above response.

RESPONSE OF DR. A. MOSES,

Of Louisville, Ky.

LOUISVILLE KY., August 10, 1890.

The Rev. Dr. H. M. Bien, Vicksburg, Miss.:

DEAR SIR AND COLLEAGUE:—Your letter has come to hand. I will answer your very important question in accordance with my long-cherished and unshakable conviction. Adult Gentiles who

wish to embrace Judaism should be admitted without circumcision. Should they even desire to be circumcised, we ought to dissuade them from doing so. Infant circumcision is all right. It is a very ancient rite, and is consecrated by time and its strong force of historical sentiment. It is considered by medical authorities an hygienic measure, when performed by a skillful Mohel, the operation gives but slight pain, and the wound heals up in two or three days. It is quite otherwise with adult circumcision. The pain is excruciating, the wound takes between four or five weeks to heal up. It is recommended by no hygienic consideration. To Gentiles, as well as to modern Israelites, it has the look and the nature of primitive barbarism. It degrades both the proselyte and the religious community which he joins. Yours sincerely,

A. MOSES,

Rabbi Congregation Adas Israel.

RESPONSE OF DR. EMANUEL SCHREIBER.

LITTLE ROCK, ARK., January 11, 1891.

The Rev. Dr. Berkowitz, Rabbi, Kansas City, Mo.:

DEAR COLLEAGUE:—Your question, while certainly belonging to the class of modern *שאלות ותשובות*, is nevertheless not so new as the majority of people are apt to think. Since the middle of the nineteenth century the question of *מילה* in general, and of *מילת גרים* in particular, has been a matter of controversy.

The drift of your query, it seems to me, is this: Is circumcision considered by Judaism in the same light as is baptism by Christianity, namely, a *sacrament*? An affirmative answer to this *שאלה* means that a man or child who has not been circumcised is under no circumstances whatever to be looked upon as a Jew. If circumcision is a sacrament, then it is of no consequence whatsoever whether its omission was caused by sickness of the child, by the difficulty to find a mohel, or by the death of former brothers of the child in consequence of the performance of the rite. The neglect of this act, from whatever reasons, would make it impossible for a man to be a Jew.

Now is circumcision to be considered a *sacrament*? This is the question.

Before proceeding to answer it let me tell you that I do not share the widespread opinion as to the vast difference between the omission of circumcision on a Jewish child and on the Gentile or Christian proselyte who intends to embrace Judaism. In the first place, it is not yet proven whether the performance of the rite on a grown person is more barbaric than if performed on a child of eight days. As soon as the argument of barbarism is brought into play, the serious question arises whether it is not more barbarous to inflict a wound on an irresponsible, innocent child than upon a responsible man, who knows beforehand what he is about to do, who can, if needs be, make all necessary preparations (taking chloroform, ether, etc., if he is afraid), and who is at liberty to back out in the last moment. "Und ist nicht Alles, was man Kindern thut, Gewalt?" exclaimed the Patriarch in Lessing's "Nathan." Why, if the argument of "barbarism" is brought into play, then I should think that the parents feel the wound just as much, if not more, than the tender infant, while in the case of a proselyte, he is the only one who suffers the bodily pain, which is, however, or ought to be, greatly alleviated by the consciousness of offering a sacrifice for the sake of conviction.

Again, if the sources of Jewish theology should justify the conclusion that a child born of a Jewish mother is *ipso facto* a member of the Jewish religious community, then the neglect of the performance of Milah on a child of Jewish parents might prove to be the minor offense, when compared to the omission of the ceremony in the case of a proselyte, who is born of non-Jewish parents. Thus, take it from whatever point of view, it all depends on the answer to the question whether the circumcision among the Jews is a sacrament or merely a ceremony like Talith, Zizzith, Thefillin, Shechitah, Succah, the dietary laws, etc.

The question is by no means a new one, and, with all due regard for the omniscient American Associated Press reporter, who claimed that your case was unprecedented in the annals of Jewish history, I must say that he was egregiously mistaken. Holdheim, Samuel Hirsch, Wechsler and many more rabbis in Europe and this country acted in the case of male proselytes just as you did.

Let us, then, look the circumcision question squarely in the face as it represented itself to us in different phases in the course of our modern Jewish history, and we may arrive more easily at a satisfactory result, history being always the most reliable teacher.

To my knowledge, the first time that this question had created a great stir was in 1842, when the "Reform Society" at Frankfort-on-the-Main had come out with a declaration of principles, protesting against the authority of the Talmud, against the belief in a personal Messiah, while believing in the possibility of an unlimited development of the Mosaic religion. Acting upon the principles of the "Reform Verein," one of its members neglected the performance of the circumcision on his son. In consequence of this, Rabbi Treier, of Frankfort, invoked the Senate of the city to enforce the circumcision, and, failing in this, sent circular letters to the rabbis of Germany, Austria and other countries, asking their "opinions" on the subject. Forty-one rabbis replied that circumcision could not be dispensed with in the case of a Jewish boy, but differed greatly as to the measures to be applied against renitents. Some regarded them as "atheists," others as "Jews." It is interesting to know that the leader of the conservatives, Dr. Zacharias Frankel, while condemning the renitent in strong terms, can not help conceding that *a child born of a Jewish mother is a Jew by birth*. But he claims that the child can not belong to a Jewish congregation until he is circumcised. Land Rabbi Dr. Hess, of Eisenach-Weimar, championed in his paper* the cause of the "Reform Society." Dr. Leopold Zunz recognized an Israelite who is not circumcised as a Jew, and would not debar him from the use of the synagogue. He warned also against "church discipline" and so-called "penalties against heretics." Circumcision and Sabbath are, according to Zunz, of the same import as witnesses of Judaism. He quotes Mechilta Jethro, chapter ii., as his authority for this statement. *Non-Jews* regarded the circumcision and Sabbath as *sacraments*.† Maimonides places circumcision, prayer, Tefillin, etc., in the category of laws, which he classified as אהבה "love").‡ The result of Zunz's "opinion" is that, Sabbath and circumcision being of the same significance, "institutions" rather than ceremonies, the Jew who neglects circumcision is *not a circumcised Jew*, but a Jew all the same. §

*See his "Israelit des 19ten Jahrhunderts 1843." The "opinions" of twenty-eight rabbis on the circumcision were published in pamphlet form as MS. in 1844 (Frankfort).

†Lactantius divin. inst. 4-17. In modern times also Prof. Franz Delitzsch.

‡More Nebuchim iii. 9.

§Zunz: Gutachten ueber die Beschneidung (Frankfurt a. M., 1844). Also Ges. Schriften ii. pp. 191-204.

Gabriel Riesser advocated the idea that no father should be compelled to have his son circumcised. A neglect on his part in this respect should not be accompanied by evil consequences. Freedom of conscience must be respected under all circumstances.

Samuel Holdheim* tries to prove from Gen. xvii. 14, that whosoever wants to find in this passage that circumcision is a sacrament in Judaism is in error. For, argues he, if circumcision makes or unmakes the Jew, how can a Jew who had neglected this ceremony be called a "destroyer of the Covenant" before he had been circumcised? He only can destroy a covenant with God who had belonged to it before. This passage proves the contrary of what the orthodox rabbis find in it, namely, that the Jewish birth, and not the circumcision, make a person a Jew to all legal purposes.

It is strange, Holdheim continues, that Moses speaks once only of the Abrahamic rite, not even mentioning it in the Ten Commandments, and fixes no civil penalty in the penal code for its neglect, while the Sabbath is mentioned numerous times as "sign of the covenant." But even the Talmud † considers the uncircumcised Jew still a Jew. Hence circumcision is a ceremony, like so many others. The great age of the rite proves nothing, inasmuch as it was practiced among other oriental nations long before its institution in Israel. Holdheim arraigns Mannheimer, of Vienna, for having said that he would not register in his matriculation book a boy who, though born of Jewish parents, had not been circumcised. Holdheim claims that such proceeding would be fanaticism, as even the Talmud excludes *him only* from the fold of Judaism who worships idols and denies the existence of God.‡ Why is it, Holdheim asks, that only the question of circumcision animates the rabbis of to-day to show their hierarchical and inquisitorial propensities? Was not rabbinical jurisdiction in former times empowered to enforce the practice of *every* Jewish ceremony? In the Boraitho Kethubot 85 it is ordered that he who would neglect the observance of Succah or Lulab should be punished by thirty-nine lashes afflicted on his body for the first offense, and should be whipped *until he dies* after the second offense. Who, then, even of

* See his pamphlet: "On Circumcision, in its Religious-Dogmatical Relation (Schwerin and Berlin, 1844).

† Chulin 4b 5a, Abodah Sara 27a. See Samuel Holdheim in "My Biographical History of Reform Judaism."

‡ Megilla 13a, Chulin 5a, Maimonides, Idolatry ii. 4, כל הכופר בעצם ה' יקרא ידור: "He who denies the belief in idolatry is called a Jew."

our conservative Jews, would escape death? The "*Sepher Hammizvoth*" wants this penalty applied to transgressors of every Jewish observance. Holdheim claims that the intolerance of the modern rabbis in the question of circumcision means a step backward, far behind Moses Mendelssohn, who had proven beyond the shadow of a doubt that *force is out of question in matters of religion*. He concludes that *not the circumcision, but the birth, is the element of allegiance to Judaism*. Hence an *uncircumcised Jew is a Jew all the same*.

In a letter to Zunz, dated March, 1849, Geiger said as follows :

"Circumcision remains a bloody, barbarous act which fills the mother with sickly strain and the father with anxiety, and the consciousness of sacrifice which at one time gave sanction to the act *has vanished in our days*, and does not deserve to be perpetuated on account of its barbarous character. While it may be true that at one time, prompted by sincere religious feeling, people clung to it with every fibre of their being, *in our day it has for its support only custom and fear, and we surely do not want to erect temples to fear and custom*."* In a letter to Wechsler of 1849, Geiger proposes to bless the mother in presence of the child, which ceremony might in time supplant the circumcision — which will go by and by — just as the introduction of confirmation has done away with the "*Alfanzerei*" of the Barmizvah.†

The same question created a stir in Germany in 1847. The scene of the action was Teterow, a village in Mecklenburg-Schwerin, and the leading actor was the famous Dr. David Einhorn, then successor to Holdheim in the influential position of Land-rabbi of Mecklenburg-Schwerin. A Jew of Teterow neglected the circumcision of his son, but declared his intention to have him reared in the religion of Judaism, and demanded the matriculation of the boy in the register of Jewish births. He also insisted upon naming the child in the synagogue. The teacher of the congregation inquired of the "*ober-rath*"‡ how to act in the matter. The answer, signed by Dr. Einhorn, dated November 25, 1847, is of such great interest that I deem it advisable to translate from the German the most striking passages and salient points of the same. The whole material is

* Geiger: Posthumous Works, vol. v., pp. 181-182.

† Ibidem, pp. 202-208. See my book: Biographical History of Reform Judaism. Abr. Geiger.

‡ This is a title and means "counsellor."

contained in Einhorn's valuable magazine, "Sinai," vol. ii., pp. 699, 731, 763, and vol. iii., pp. 796, 827, 859, 926, 955.

"Even from the Talmudical point of view, it is a generally accepted, undisputed principle that, while circumcision is for the Jew one of the most sacred and important religious obligations, it does, nevertheless, *not condition* the admission into the Jewish religious community. Every one born of Jewish parents is to be regarded as a Jew in all matters pertaining to rights as well as to obligations.

* * * A Jew who worships idols, or who embraces another religion, or who denies the existence of God, has surely stripped off the characteristic marks of the Jew in a greater measure than the uncircumcised Jew.* And yet, even such faithlessness against Judaism can not tear him from the chain of our religious community. According to the rabbis, a public desecration of the Sabbath involves the denial of the Jewish creed, which is not the case with the neglect of circumcision.† In other words, Sabbath is of greater import than circumcision, because the public desecration of Sabbath means the intention not to belong any more to the Jewish religious community. He who does not practice circumcision commits, therefore, the same sin as the one who neglects a precept, the transgression of which is to be punished by *kareth* (excision), as, for instance, he who would partake of unleavened bread on Passover. This decision was rendered by the Bethden (collegium of rabbis) of Fuerth in a note to Behr's Catechism.‡ And yet even the public desecrator of the Sabbath has never been considered as no longer belonging to the Jewish fold. How much less, then, can he be excluded who does not practice the ceremony of circumcision, especially in a case where the father, far from intending to break with our religion, promises to rear his child in the Jewish religion and wishes to have him named in the synagogue? Much less can the innocent boy be punished for a sin which he had never committed.

*I dare say, without fear of contradiction, that there are very few Jewish congregations in America which can claim to have not one atheist or agnostic among their members.

+ מומר לעריות רינו כמומר לעברה אחת "He who does not observe the ceremony of circumcision neglects one observance only." In this connection I call attention to the response of Rabbi Salomo ben Adereth (ר' שלמה אדרת), where he permits a Jew to eat from the Shechitah of an uncircumcised Jew. The passage reads thus: ומשומר אינדין משחיטתו וכלא :בריקת סכין ומשומר לדבר אחר אינו משומר לכל התורה

‡ This decision is also referred to in Dr. Aub's "opinion" on circumcision, in Referate Zur Leipziger Synode, 1870.

Einhorn then instructed the teacher of Teterow to name the uncircumcised child in the synagogue, and concluded with a hearty blessing of the child.*

No wonder that such a decision, rendered by a Jewish religious body in Germany forty-four years ago, did not fail to produce a great sensation and storm. A few years later the orthodox preacher, Dr. Saalschuetz, of Koenigsberg, Ost-Pruessen, confirmed an uncircumcised Jewish boy† in the synagogue.

The well known Professor Delitsch, of Leipzig, at that time in Rostock, came out in a strong letter against Einhorn, entitled "The Isr. Oberrath on the Circumcision," which was published in the Rostocker Zeitung of December 6, 1847. Delitsch claims among other things that, from a Talmudical point of view, and in accord with the practice of the synagogue, the desecrator of the Sabbath deserves death, and that it is mainly due to the decline of congregational discipline when desecrators of the Sabbath and transgressors of other ceremonies are counted to Minyan and called to the Thorah. Delitsch concedes that it makes no difference whether a Jew neglects the law of circumcision or any other Mosaic law.‡ He is looked upon, not only by the Talmud, but even by the enlightened Joseph Albo as one who denies the belief in revelation, and as such he is no more considered as a Jew.

It is needless to say that Delitzsch, as a *Christian missionary*, must have been shocked by an official declaration of a Jewish body that circumcision is not regarded by the Jews in the light of a *sacrament*. He was apparently afraid that such a declaration might induce Christians not to regard baptism as a sacrament. Hence his un-called-for meddling in Jewish affairs. *Hinc illæ lacrimæ*. It is a fact that orthodox Christianity had always proven an uncompromising enemy of the Jewish reform movement, because it felt, and feels instinctively, that this movement is to bring about the unification of the civilized world under the banner of ethical monotheism, which is identical with the Judaism of the prophets.

Einhorn replied to Professor Delitsch and proved, among other things, from the Schulchan-Aruch, that an uncircumcised Jew is

* See Einhorn's Sinai, ii. 736-9.

† Dr. Leopold Hein, of Frankfort, and Dr. Wechsler, Land Rabbi of Oldenburg, have done the same thing.

‡ This decision of Delitsch, who claims to speak in the name and in the interest of orthodox Judaism is significant.

entitled to officiate as shochet.* He also proved — and this is, for our subject, of special importance — that the proselyte who intends to embrace Judaism can do so, in the opinion of one of the greatest rabbinical authorities, without undergoing the operation of circumcision.†

An uncircumcised Jew has, according to the Talmud, the privilege of performing Jewish ceremonies (Jebamot 71a). Einhorn further said that Delitsch was mistaken in his argument that "*Kareth*" includes also exclusion from the Jewish community. On the contrary, our sages decide that a person who commits a transgression which is punished by excision — death — is exempt from every other civil penalty, even from the payment of a fine. That an uncircumcised person can not partake of the "pessach lamb" is simply due to the fact that to be "uncircumcised" and to be "unclean" are identical terms from the biblical point of view, and the "paschal lamb" is considered holy food. Hence if the exclusion from partaking of the paschal lamb would mean, as Delitsch puts it, an exclusion from the Jewish community, the Israelite who is unfortunately unclean through contact with a dead body would have to be excluded from the pale of Judaism.

Aside from this, the carelessness with which Moses treated the circumcision of his son (Exod. iv. 25), and the fact that all the Israelites who were born in the wilderness were not circumcised at all (Joshua v. 5), proves conclusively that during the biblical period a neglect of circumcision could not have been accompanied with exclusion from the fold of Israel.

In conclusion Dr. Einhorn politely declines to accept Delitzsch's suggestion that the only way for the Jews to free themselves from the yoke of the ceremonial law would be their conversion to Christianity.

Professor Delitsch replied again, and Dr. Einhorn followed with an answer, in which he emphatically protested against the sacramental significance of the circumcision. The fact that a circumcised non-Jew was entitled to partake of the paschal lamb is proof of its *non-sacramental* character. The Jewish birth confers the same privilege upon a male child that it bestows upon a female child, which is another proof that allegiance to Judaism and circumcision are two distinct subjects, and independent of each other. (In a

* Shulchan Aruch, Yore Deah ii., p. 768; also §1, *ibidim*.

† Jebamot, 46a. Sinai, iv. 769. Rabbi Joshua is alluded to.

resolution passed at the Rabbinical Conference of Philadelphia the very same words are used.)

According to Yoreh Deah, 266, 12,* the male child of a baptised Jewess must be circumcised, which proves that being born of Jewish parentage constitutes allegiance to Judaism, even when these parents have embraced another religion. If rank apostacy does not exclude a person from the pale of Judaism, how much less will the neglect of one ceremony—and be it such an important one as Sabbath † or circumcision—accomplish this? Delitsch's great mistake was that the penalty of kareth was for him equivalent to exclusion from the Jewish fold, while, in fact, it means "excision," "extermination," a punishment inflicted by God. According to this theory, which is shared by the orthodox Jews, a person who transgresses one of the thirty-five ‡ other laws, aside from circumcision, which are punished with כרת, would have to be excluded from the pale of Judaism.

Delitsch, driven from his positions, intrenched himself in a "last forced word against the statements of the land rabbi" behind the "opinions" of orthodox rabbis on the circumcision, as published in the "Rabbinische Gutachten Ueber die Beschneidung." §

The controversy came to a close by a declaration of Dr. Einhorn, in which he proved that Delitsch was a dilettent so far as a discussion on Talmudical questions is concerned. Among other things he said:

"Should thousands of rabbis in our day declare that circumcision is a condition of admittance into the Jewish congregation, it would nevertheless remain true that according to Talmudical doctrine the Jewish parentage conditions membership in a Jewish congregation." * * * Rabbinical or historical Judaism recognizes even the children of baptised parents as Jews. These are facts. Therefore, he who claims that rabbinical Judaism considers an uncircumcised Jew as *ipso* excluded from the pale of Judaism has stated an untruth, and has willingly or unwittingly committed *treachery against the cause of Judaism*.

*See שבת כהן and שבת זכור

† Delitsch, more consistent than the leaders of orthodoxy of the present, excluded also Sabbath-breakers from the Jewish fold.

‡ Such as eating lard, blood, chomez on Passover, etc.

§ Collected and edited by Rabbi Trier, of Frankfort 1844. See also ch. vii. My Biographical History of Reformed Judaism.

A similar case to the one in Teterow-Mecklenburg happened in Horic, Bohemia, in 1857, when a physician, Dr. Levit, refused to have his son circumcised. Einhorn took the same stand as in 1847. (See "Sinai," vol. ii. pp. 699 and 731 FF.)

Dr. Elias Gruenebaum, in his "Ethics of Judaism," in a chapter on "Proselytism," says: "That while circumcision of heathens who were converted to Judaism was considered desirable, *it was not made obligatory.*" (pp. 344 and Josephus' Antiq. xx. 2-4.)

In the Leipsic Synod, in 1869, Dr. Engel and Professor Fuerst submitted the question whether a child who had not been circumcised was for all purposes to be considered a Jew. The question was referred to a special committee consisting of Drs. Aub, Wechsler and the conservative Landau, who *all three* answered in the *affirmative*.*

The Philadelphia Conference in 1869 declared that a male born of a Jewish mother *is considered a Jew, although uncircumcised*, and a member of the Jewish congregation by *mere birth* alone, just as well as the female is. The Synod of Augsburg in 1871 reported favorably upon a resolution that *a Jew is considered a Jew even without circumcision.*

In a meeting of the Chicago Sinai Congregation of March 25 and April 9, 1885, the following resolution was unanimously passed:

Resolved, That the Abrahamitic rite is not an essential condition, the compliance with which must precede or follow admittance to membership in Sinai Congregation.†

* Dr. Wechsler, the life-long friend of Geiger, called attention in his report to the fact that in Exodus, Leviticus and Deuteronomy greater stress is laid on the observance of the Sabbath, which is called *נֶרְיַח עֵלָם* and *שַׁבָּת* (Exod. xxxi. 13) than upon circumcision, and that the Sabbath-breaker was stoned to death, while Kareth was the only penalty for the neglect of circumcision. He also mentions that Moses had entered into a covenant with the whole uncircumcised generation of the wilderness (Deut. xxix. 9ff *לְעַבְרֵךְ בְּנֵי יִשְׂרָאֵל*). In the Decalogue of Exodus as well as of Deuteronomy, Sabbath is mentioned, circumcision, however, ignored. See also Ezek. xliv. 79, and Talm. Sebachim 22b, Tossafot *רִיב עֵרֶל* (Referate ueber die d. ersten Isr. Synode zu Leipzig ueberreichten Anfrage, pp. 218-220 (Berlin 1870.))

† See Julius Rosenthal's pamphlet *חֻק וְאִמְצָא*, extracts from proceedings of Chicago Sinai Congregation, March 25 and April 9, 1885. A similar resolution has been passed a few months ago (1890) by the conservative congregation in Vicksburg, Miss.

Rabbi Dr. K. Kohler spoke in the Pittsburg Rabbinical Conference, November, 1886, of the circumcision of an adult proselyte as of a "barbaric rite."

I have endeavored to give *in nuce* a history of the circumcision question in the last fifty years.

The unbiased reader must feel convinced after a careful perusal of this material that circumcision was never considered in the light of a *sacrament*, not even by the teachers of the Talmud, and surely not in the biblical literature. This being the case, the neglect of this rite on the side of an *adult proselyte* means simply the setting aside of one of the 613 Mosaic laws (תרי"ג מצוות), and can, from a logical point of view, not be looked upon as a greater offense than, for instance, the transaction of a business on the Sabbath day, the wearing of *Shatnez*,* the neglect of *Zizith*, a partaking of oysters, ham, etc. And inasmuch as the closing of a store on the Sabbath, the abstinence from forbidden food and from wearing prohibited apparel are not connected with painful physical sufferings, those who set aside the practice of these Mosaic precepts — and thousands of so-called conservative Jews belong to this class — we are, to say the least, not better than a Gentile, who embraces Judaism without subjecting himself to a very painful operation.

The words of the Rev. Dr. Wise, spoken at the Philadelphia Conference of 1869, have, it seems to me, lost nothing of their force in our days. In support of his resolution to admit proselytes into the Jewish fold without the Abrahamitic rite, he said among other things: "There are at present innumerable men who agree with us in principle, who are enthused for our religious idea, who share with us the deep conviction of the unity of God, who would therefore be most willing to proclaim with full sincerity and conviction the *Shma Israel*. Only this ceremony is the great obstacle. Not because these men lack the courage to offer a sacrifice for the sake of their conviction, but because this ceremony is in contradiction with the *spirit* of our religion. It is our task to win these people for our cause."

I can not conclude in a more appropriate way than by adding the following passage of Geiger with respect to Wise's resolution:

"The question is postponed, but it will return there in accord with its entire weight. It is not a question of low proselytism, of mean bartering after souls; we are not after 'the poor in spirit.'"

* * * But it is a question of opening wide the halls of Judaism

*A suit of clothes made of woolen and linen.

to enlightened professors of the pure belief in God, and it must be demonstrated whether the progress of Judaism in our days, which is not checked by outward circumstances, can rise to the height of *Deuteronomy*, which (chap. x. 16) admonishes only to circumcise the foreskin of the heart, and nowhere makes mention of the real circumcision. It must be shown whether modern Judaism is capable of grasping the spiritual height of a *Jeremiah* (ix. 25) and of an *Ezekiel* xliv. 7-9), who mention reproachingly only the foreskin of the flesh if it is not accompanied by the foreskin of the heart. It must be seen whether the present teachers do not sink down below the teacher of the Mishna, Rabbi Joshua, who deemed the *bath* sufficient for the admittance of a proselyte into the fold of Judaism, and who did not demand the circumcision. It remains to be seen whether the rabbis of the present generation will be mindful of the admonitions which Leon de Modena * has given on the subject of proselytes two hundred and fifty years ago, in his קל סכל (voice of the "fool," or better of the lion). Leon de Modena complained in his clear-sightedness that people did not understand the true import of proselytism, and that here as everywhere else the observances cause obstruction and ruin. The following *modus operandi* ought to have been followed: At first admonition and investigation have to proceed, so that it might be known whether the proselyte is prompted by a religious impulse or an outside influence. Then he ought to be made acquainted with the great significance of the circumcision. If he is willing to undergo the operation, then well and good. If not, *he may take the ritual bath, and he has been made a Jew by means of this.* * * * We do not find in the Bible that Jethro or any other proselyte had undergone the rite of circumcision. This institution would have made it easy for the nations to accept the Torah, but only according to the precepts of Moses, not, however, in accord with the *arbitrary later additions*. In this way the *Messianic* goal would have been accomplished. * * * The nations would have accepted, instead of Christianity, Judaism, provided that the *unnecessary burdens would have been avoided*. We all would have been one people — Jews. Judaism would have become the *universal religion*. As it is, however, we have become an object of ridicule and a laughing stock, and we have always sunk deeper.

* He was rabbi in Venice. See Geiger's Monography on the subject (Breslau, 1856). Also Einhorn's treatment of the subject in "Sinai" vols. i. and ii., 39ff, 69ff, 107ff, 560, 579, 609, 642, 672.

Oh, that we may not go on blindly in this way! Yes, the need of the Talmud wisdom are the "pillars of the exile," for they preserve us in the *exile* and in *servitude*.*

Geiger concludes his article: Thus we look forward with *great expectations* to the further development in *America*. May a fresh breeze come to us from there and vivify us.

This was written December 19, 1870, in Berlin. Geiger no longer walks the earth among the living. May his spirit, however, enliven the next Baltimore conference of rabbis in America. This is the hope of his admiring disciple,

DR. EMANUEL SCHREIBER,
Rabbi Little Rock, Ark.

RESPONSE OF DR. MAX LANDSBERG,

Of Rochester, N. Y.

ROCHESTER, N. Y., August 25, 1890.

Rabbi H. Berkowitz, Kansas City, Mo.:

DEAR SIR:—In reply to your letter of August 20th I would say that the question raised by you is of great practical importance. It is one which ought to be settled in some authoritative manner.

The rite of circumcision has never been regarded as a sacrament without which one could not be considered a Jew. In Biblical times an uncircumcised inhabitant of Palestine enjoyed all religious and political privileges with the single exception of being debarred from participation in the Passover sacrifice.

There is even no doubt that full proselytes were received without this rite. Proof of this is the example of the two princes, Izates and Monobazes and the decision of Rabbi Joshua ben Chanaja נר שמשכל ולא סל הרי זה נר

Through the force of circumstances the spirit of exclusiveness grew among the Jews, they became afraid of proselytes and placed insurmountable obstacles in their way. This was right and proper at its time, but we are differently situated. We should at least practice as we preach.

We constantly assert that our religion is destined to win all mankind for the belief in the fatherhood of God and the brotherhood of

* Geiger's *Zeitschrift fuer Wissenschaft und Leben*, vol. viii., pp. 26-27, and *Bechinath Hatkalah* Ed. Reggio Goerz, 1852, pp. 33 and 59.

man. But instead of opening our doors wide for those who, in full harmony with our views, wish to join us, we still place in their way a barrier of the most effective character, a barrier which it is time to break down. I declare without hesitation that I favor the acceptance of proselytes who, after sufficient instruction, make a solemn declaration that they will participate in our mission and adopt the Jewish religion. With kind regards, yours sincerely,

MAX LANDSBERG.

RESPONSE OF DR. S. HECHT,

Of Milwaukee, Wis.

To the Rev. Dr. H. Berkowitz, Kansas City, Mo.:

MY DEAR COLLEAGUE:—The question you submit to me, among others, whether the modern Rabbi is justified in receiving into Judaism a male convert without Milah, is one of great delicacy and not easily disposed of. It is a question which should be answered, if at all, only after the most careful reflection and with due regard to the possible consequences. Radical changes and startling innovations appear to me risky, if not dangerous, and convenience and expediency ought not, in my humble opinion, decide where a principle is involved. But neither should the mere argument, "This has been custom and usage since time immemorial," be regarded of sufficient weight to stand in the way of rational reform.

The inviolability of Biblical injunctions must be denied on the face of the many precepts and practices laid down in and prescribed by the Torah, which in modern life are observed neither by the so-called orthodoxy nor by the Reform. On the other hand it is not only the privilege but the duty of every man to allow reason a voice in the disposition of religious matters. Now this reason leads us to the conclusion that the essence of Judaism does not find its expression in external signs so much as in the conviction, the profession and the practice or life. Were the Abrahamic rite all sufficient in making the true Jew, Judaism would bloom and flourish. But it is only too well known that men, although Jews by the accident of their birth, are not Jews in the best sense of the word. Besides the most orthodox opinion in defending Milah and championing its uses as one of the most weighty arguments it can adduce the opinion of physicians recommending the Milah as a sanitary

measure. But surely the adult Gentile can not be affected by the omission of the rite, while his reception without the sign of the Abrahamic covenant does not exclude the male children born into Jewish families from the operation of that law, or rite. Reason therefore strongly recommends the adoption of a more humane treatment of those who sincerely wish to join our ranks. And my humble opinion, based exclusively upon common sense and reason, therefore is that where probation, profession and character show the man to be qualified and willing for the performance of the duties devolving upon an Israelite, to be admitted without necessarily exacting the Abrahamic rite as one of the conditions *sine qua non*.

Respectfully,

S. HECHT.

PUBLISHED OPINION OF DR. K. KOHLER,

Of New York.

THE ABRAHAMIC RITE AND THE MISTAKES OF MODERN ORTHODOXY.

TO THE AMERICAN HEBREW :—In your last editorial, the third devoted to the discussion of an interview I had with a reporter of the *New York Herald* regarding the admission of a proselyte into Judaism without circumcision, you challenge me with the "candor of which I am capable," to revise my opinion of the Abrahamitic covenant "in the light of special medical knowledge," as offered by Dr. Romondino, a San Diego physician.

To this I would reply, *first of all*, suppose that Dr. Romondino's authority is great enough to outweigh the opinions of prominent physicians who deny the salutary character of circumcision, if not as a prophylact in exceptional cases, you fail to prove that when performed on *adults*, the surgical operation, unless made to avert greater dangers, is, in the opinion of Dr. R., conducive to health, and not, as I hold, fraught with greater risks and in itself cruel and barbarous.

2. You construe my words as to imply a general condemnation of the rite of circumcision as barbarous, whereas both in the *Herald* interview and at the Pittsburg conference I spoke *only of adults*.

3. You must blame the late Dr. Geiger for first having, in a letter to Dr. Zunz in 1845, termed the Abrahamic rite "a barbarous bloody act, which has only custom and fear as its supports."

4. You ought to censure the prophet Jeremiah and the author of the fifth book of Moses, not my humble self, for having attempted to abolish the pagan and, as regards origin, certainly "barbaric" rite of circumcision. Nor, indeed, would I undertake the herculean task for which even Moses had striven in vain; for the Mosaic books plainly tell us that no sooner had he set the African custom aside than his wife, Zipporah, reintroduced it, prompted by fear of an avenging God.*

5. You claim to speak from an orthodox point of view when endeavoring to show that the Abrahamic rite is a hygienic measure, but you lose sight of the fact that the performance of the rite is, in the estimate of Rabbinical tradition and Talmudical law so far remote from being a hygienic measure that in case (a) of a child born with the Abrahamic seal on his body the rite consists in the ejection of a drop of blood, as the blood alone constitutes the covenant; and that (b) a Gentile surgeon is not considered qualified to perform the operation, because only a Jew can perform the *sacramental act* (הסמל יסוד).

6. Your own arguments put you into a dilemma which renders your standpoint altogether *illogical*, if not untenable. Either the law is a hygienic measure, and then it concerns man as man; or it is a religious ceremony, in which case it concerns the Jew as one in need of this sacramental sign.

While declaring it to be a *sacramental* sign of the Abrahamic covenant, the Mosaic law is certainly consistent in putting the penalty of death (excision) on its neglect on the part of any of Abraham's descendants. Yet the very moment the law is understood to be one concerning the health of man in general, it is hard to find a reason why it should be confined to the Jewish race and not like any other *moral* law be considered and declared as binding

*I would especially refer to the instructive article on Circumcision by T. K. Cheyne, in the *Encyclopædia Britannica*. A careful study of the subject, from an ethnological point of view, must convince any impartial observer that circumcision was, and among the many savage tribes of Africa, Australia and America still is, a rite of initiation into manhood, frequently under very painful forms, in order to test the fortitude of the youth and at certain seasons of the year, when a whole group of the boys of the clan are thus consecrated by their blood in a semi-religious manner to the tribal service. The main stress being laid upon the act and not upon the fact of circumcision, it is evident that all hygienic reasons given are of secondary origin and importance.

for all men alike, unless the Mosaic law is made liable to the charge of consigning all nations but the Jewish to physical ruin and perdition.

In other words, either the rite of circumcision is solely religious in its nature, a mark of distinction for the Jewish race, or it is a sanitary measure pertaining to man as such. In the former case you must leave medicine alone. In the other case it ought to be sanctioned by a Congress of Physicians,* and recommended to the proper civil authorities for general adoption everywhere and among all classes.

It is a similar piece of folly to claim the Dietary Laws to be laws of hygiene and yet confine their observance only to Jews, as though the rest of mankind was not worth preserving.

As long as religious ceremonies are to serve either as symbolic acts, or as marks of distinction, it is quite proper and legitimate to have their observance limited to the sect or race for whom they have the desired significance of sacredness. But as soon as they are presented as laws of hygiene they lose their distinctively sectarian or racial character, and become moral laws whose observation should be incumbent upon all men. To limit such laws to the Jewish race is in itself an exclusion which can only be termed cruel and "barbarous."

NEW YORK, Sept. 22, 1890.

DR. K. KOHLER.

PUBLISHED OPINION OF THE REV. DR. M. SAMFIELD,
Of Memphis, Tenn.

The above open letter to the Rabbis of the United States has been published in the Jewish press, but not one of the editors has given a direct answer in response to the Rev. Dr. Berkowitz's inquiry. Most of them refer the inquirer to the pamphlet published by the Rev. Dr. B. Felsenthal. Very considerate and accommodating indeed! As if Rabbi Berkowitz were not aware of that monograph or had not read it. The Rev. Dr. Felsenthal does not furnish an emphatic and decisive answer to our worthy colleague's interrogatory. It is simply

*Dr. Rosenzweig, a Jewish member of the medical staff of the Prussian army, has actually, in a pamphlet published 1873, proposed the general introduction of circumcision for hygienic purposes, but the moment this would be approved of the rite would cease to form "a sign of the Covenant."

a treatise which theoretically discusses the question and furnishes the various opinions of the rabbis of the Talmud and later ritual codexes. The Rev. Dr. Felsenthal even takes pains to advise his colleagues to follow ancient authority, until a decision may be had by the united consensus of many rabbis. But how can any rabbi act upon ancient authority if that is conflicting? If one says: *Kosha gerim le'yisrael ke'sapachas*, we infer that we ought not to accept any proselytes at all. And how can we apply to our modern times the declaration of R. Meir, that if a person makes merely the negative assertion "that he would not worship idols," he is to be considered a Ger Tashav. And how can a decision be had now by the united consensus of many rabbis if the rabbis are afraid to discuss the question in conference, and even if a venerable rabbi, the Nestor of the Jewish ministry, publishes an evasive reply to his pupil instead of giving a positive answer?

It is remarkable how ready and eager our modern rabbis in America are to call in question, to discuss, to abrogate and to lay low the "covenant of ethical import and sublime moral value" *the Sabbath*; how courageous and bold they are in setting aside ancient authority and landmarks, biblical and talmudical rule, when the question of Sunday services arises, when mines are laid in the congregation eventually to overthrow the sacred pillars of worship on the Sabbath. And how timid, how cautious and how considerate the same rabbis are when "the Blood Covenant" is to be called up for discussion, and when the present phase of historical development of Judaism demands a definite answer to the inquiry: Shall we admit proselytes at all? and if we admit them, shall we exact the same rite as was demanded in ancient times when bloody sacrifices were prevalent everywhere as a religious discipline and requirement? Ah, it makes all the difference whether or not the applause and popularity from among the multitude are in the front of a question or not!—*Jewish Spectator*, Memphis, August 8, 1890.

The utterances of the Rev. Dr. Felsenthal regarding the admission of proselytes, as recently published, have been a surprise to us. Comparing them with the dignified, scholarly exposition he gave of the question several years ago, the latest "thesis" of the Doctor is mere twaddle. It is full of loop-holes and makeshifts, the writer playing fast and loose with "we might" and "we may," evading a direct answer to a plain question and merely saying in a negative way: "I would not object to the admission of such proselytes." It was a superfluous effort on the part of Dr. Felsenthal to prove

that no reform measure on the part of rabbi, congregation and conference can be made obligatory and compulsory upon those who do not give their assent of opinion and decline to recognize the authority of the majority. Ever since the first rabbinical conference met this principle has been promulgated and emphasized at every occasion. The question in its simple form and without being draped in sophistry presents itself in this manner: Is it compatible with the sublime and humane ethics of Judaism and our lofty conception of God to require the "blood covenant" of an adult proselyte? Why should rabbis and congregations insist upon the most rigid conformity to the requirements of one covenant and then permit and tolerate the open violation of another (Sabbath) on the part of the proselyte? There must be no evasion or mental reservation in dealing with such questions—an honest and logical opinion is needed in the premises.—*Jewish Spectator*, October 17, 1890.

The editor of the *Hebrew Journal* attempts to controvert our statement that the late Dr. Einhorn did make declaration against the Abrahamic rite as a *sine qua non* for admission of child or man to Judaism. Our worthy contemporary must not have read anything of the great controversy between Dr. Einhorn and Prof. Delitzsch, when the former was *Landrabbiner* in Mecklenburg Schwerin (1847), nor seems he to have had at hand the proceedings of the Braunschweig Rabbinical Conference and of the first Philadelphia convention. During the discussions had at these various occasions upon that question, and in articles published in the first volume of the *Jewish Times*, Dr. Einhorn emphatically asserted that as, according to the Talmud, a man who was not subjected to the Abrahamic rite could perform the function as *Shochet*, and as a proselyte could be admitted by merely taking the ritual bath—circumcision is not absolutely a requirement for admission into the fold of Judaism.

Strange inconsistency! The *quasi* orthodox papers published in New York raise a hue and cry about the admission of the proselyte Gelat at Kansas City, and in their silly syllabus thunder forth that such a man, without the credentials of the sacrificial rite, shall not and will not be admitted in any orthodox congregation. They claim that a new line of separation has been drawn by reform rabbis between reform Jews and their orthodox brethren. Now, if any covenant decreed in the Bible is greater and higher than any other, it is the observance of the Sabbath; it is commanded in the Decalogue, it has an ethical *raison d'être*, it has a claim and an authority *a fortiori*. Why such inconsistency, and admit the man as a member

of an orthodox congregation who violates the higher and sublimer covenant, and exclude the other who omits an obligation of a lesser ethical value and of subordinate relative position in Bible and Talmud? As to the dividing of the ways between Reform and Orthodoxy the *Hebrew Journal* is correct, only that our contemporary is very tardy in finding it out. Concerning ceremonialism and external rites, Reform and Orthodoxy will always be at variance with each other, at least as long as those terms retain their significance and meaning. Reform believes in historical development, whilst orthodoxy clings to the imaginary authority of tradition; the former maintains that Oriental customs are no part of religion, the latter endeavor to keep them up in the synagogue; Reform emphasizes and extols the spirit and ethical principles of Judaism and favors rational inquiry. Orthodoxy, whilst also recognizing the intrinsic value of Jewish ethics, covers Judaism with the crystalized formations of dead issues. Here are enumerated some of the differences which divide the ways of Israelites who otherwise in the essentials of Judaism, are in accord with each other.—*Jewish Spectator*, September 12, 1890.

The high esteem and reverence in which we hold the venerable editor of the *Israelite* almost tempted us to remain silent after reading the extremely feeble and evasive criticism directed against Mr. Loeb's dissertation on "Circumcision," which recently appeared in pamphlet form* after having been published in the columns of the *Spectator*. We consider it a point of honor, however, to speak a few words in behalf of the *right* of any educated and cultured mind in young Israel to express an honest opinion concerning any custom, law or doctrine of Judaism. Mr. Loeb could not submit the question to a rabbinical conference for reasons too obvious to mention. He could not propose the question to the convocation of the Union of American Hebrew Congregations; it would be returned to him with the remark that it is a subject foreign to the deliberations of the Union. Even the editor of the *Israelite* refers Mr. Loeb and the readers of the *Israelite* to Webster's Dictionary for an explanation; this is the first time we learn that we must look upon that etymological authority as a commentary of the concepts of Judaism, and as a text-book of the primitive history of certain rites and ceremonies. But Dr. Wise authoritatively maintains that Mr. Loeb

*The assertion, made in the *Israelite*, that the pamphlet was printed in our office is incorrect, but we let that pass as an irrelevant, unimportant fact.

is "a dilettant, a sophomore, who must not set up his opinion against the decisions of authorities," but if this be so what becomes of the opinions of a Dr S. Holdheim, Dr. A. Geiger, Dr. E. Lehman, Dr. Fuerst and of Dr. K. Kohler, the latter having declared most emphatically that "circumcision is a remnant of barbarism?" Are these men also counted among the dilettants and sophomores in the ranks of modern Israel? How is it then that during the synod held at Leipzig in 1869, a resolution was submitted as follows: "The omission of circumcision on the part of the father is simply looked upon as the omission of any other law which is punished by Kareth, but must not be followed by any evil consequences brought about by human laws. A Jew, who from any reason has not been circumcised, is entitled to be called to the Sefer Torah, and his oath is just as good as that of any other righteous Jew."

Exceedingly strange it is also that the editor of the *Israelite*, who, as the author of the "History of Israel," constructed so many hypothetical observations can think of no hypothesis which connects the Abrahamic covenant with the sacrifices of children offered by the tribes and races of antiquity, though he confesses that the rite is much older than Judaism. Moreover, to call the rite in question *humane* is a reckless statement, the truth of which does certainly not evolve from the feelings and emotions of fathers and mothers. In one thing we agree with Dr. I. M. Wise. We, too, are opposed to the abolition of circumcision, but not because it is a *humane* act, not because we find it in accord with the *sublime* ethics of Judaism, or an essential attribute of a truly *religious* Jew, but simply because abolition of the rite would involve a fatal schism in the camp of Israel, a division that would sever in twain the unity and solidarity of our people. Of two evils let us always choose the lesser one. The late Dr. Einhorn expressed in our hearing the same view with but slight modifications. In the meanwhile let no man be deprived of the right to speak or write what he holds as an opinion, honestly and truthfully; let every Jewish journal be free from fear in serving as the repository of such opinions, and permit no polemical sophistry and disparaging criticism to silence the voice of reason and truth among men.

The Rev. Dr. S. H. Sonneschein has placed himself on record that he would admit a male proselyte without requiring the Abrahamic rite. He has given a decisive answer to a direct question propounded by the Rev. Dr. Berkowitz, of Kansas City, and by the Rev. Dr. H. M. Bien, of Vicksburg. He has had the courage and

manhood to publish his answer in a recent issue of the *Israelite*. The same decision has been rendered by the late Dr. David Einhorn and Dr. Samuel Hirsch. The Rev. Dr. S. Holdheim, Dr. A. Geiger and a few more of the Reform rabbis in Germany have also reiterated the statement of R. Joshua, one of the Mishnaic authorities, that if a non-Israelite desires to be admitted into Judaism only *Tevilah* should be required of him. With such depositions to guide us, and with other materials for reasoning before us, the question may be settled at once and forever if only the Reform rabbis in the United States are agreed in practice to abide by a rule laid down by their common consent. Never mind about the Reform rabbis in Europe who seem to have lapsed into silence and inactivity. A day will come, as Leon de Modena predicted, when the method of admitting proselytes will in every land be governed by the loftier and sublimer concepts of Judaism. It also matters little at the present time that only such non-Israelites who wish to marry Jewish maidens will avail themselves of this privilege. It has been the glory of Judaism to promote and diffuse peace and harmony in the domestic relations, and if here and there a marriage is the sequel to a proselyte's admission into the congregation of Israel, no degradation or dishonor to Judaism emanates from it.—*Jewish Spectator*, August 22, 1890.

PUBLISHED OPINION OF DR. M. SPITZ,

Of St. Louis, in *Jewish Voice*, Aug. 5, 1890.

PROSELYTISM.

The circular letter sent out to the rabbis in America by the Rev. Dr. H. Berkowitz, of Kansas City, and published in all the Jewish papers in the country, has revived this subject in all its perplexing importance. We say, advisedly, "Perplexing," because considering the question in the light of actual, existing conditions in American Israel, we doubt whether any answer at all can be given that might lead to as satisfactory a solution as the best interests of Judaism might demand. For, leaving aside the entire ponderous apparatus of Talmudic and casuistic deductions on the matter, the question might reasonably be asked: To what extent do conversions to our faith from those of other denominations occur in this country? And, are those conversions such as to justify any discussion at all

on the forms to be employed, or on the necessity to change the old ritual in this direction?

Nearly, if not *all* the cases which come up to the attention of the modern rabbi, more especially in this country, we claim, have not in them the elements to render them desirable for the *honesty, truth and satisfaction* of our religious consciousness. We are outspoken when we declare that in every case of modern proselytism that innermost, deep-seated, firm conviction of the *truth* of the faith of Israel is of no consideration, and the *motive* for joining our ranks is invariably of a *selfish*, personal import.

We have, for years past, declined to lend a helping hand in each and every case of proselytism. The Jewish girl whose heart goes out in sweet love to him born and bred in another faith, and the Israelite in whose manly breast the mighty passion is weaving the cord invisibly around the soul of the Gentile daughter—both must content themselves with paving their own path of happiness, which we would not disturb for all the treasures in the world. In every case we know the *cause* that brings the proselyte to our doors knocking for admission, and because we cherish and regard too highly the sacred heritage of our fathers, we always loathe beforehand a form which may please those directly concerned, but does not raise the standard of our religion.

PROSELYTISM—SOME REMARKS ON DR. WISE'S ARTICLE.

Dr. M. Spats in Jewish Voice, Oct. 17, 1890.

In the year 1878, while yet the rabbi of Temple Emanuel at Milwaukee, a case similar to the one in Kansas City, had caused us to address in a like manner as did our Brother Berkowitz, the most prominent and learned rabbis in the United States; the only difference being that while Dr. Berkowitz sought an authority for admitting the proselyte without Milah, we in our desire to stand justified before the old parents of the Jewish girl wished by an expression of opinion from our colleagues to fortify our position in not admitting the Gentile without the required rite. The result was equally as different, for we refused to admit the gentleman and whether or not the young couple have married each other, we can not tell. This in answer to a paragraph in Dr. Wise's article which we published last week :

"The question whether the Abrahamic rite might be dispensed with in the case of accepting adult proselytes in the covenant of

Israel was raised officially some years ago by the Rev. Dr. Spitz, of St. Louis, Mo., then rabbi of the Emanuel Congregation, of Milwaukee, Wis. The gentleman then took precisely the same course as Dr. Berkowitz did now; consequently Dr. Spitz, to say the least, must have had his doubts in regard to this weighty subject. What he did, we can not tell."

The only thing we can add to the above is that "to say the least" we did "have our doubts" and more, too, with regard to the admissibility of proselytes without Milah; and *the fact that we finally refused to accommodate the young lover of the Jewish girl proves conclusively* our consistent position in the matter.

PUBLISHED OPINION OF THE REV. HENRY ILIOWIZI,

Of Philadelphia, Pa. From The Jewish Voice.

DRIFTING FROM BAD TO WORSE.

EDITOR JEWISH VOICE:—Some weeks ago Rabbi Berkowitz, of Kansas City, published an open letter addressed to the rabbis of this land, in which he asked their opinion: Whether a non-Israelite could be turned into an Israelite without submitting to what is well known as the "Abrahamic Rite"? The question was answered by an unanimous silence, save Dr. Sonneschein, of St. Louis, who expressed the conviction that *Milah* was not an indispensable requisite to Jewish proselytism. His answer is perfectly compatible with his often expressed views, and nobody was surprised. Israel's firmer lights continued silent, because they deemed it a desecration of sacred principle to enter into the discussion of a matter the word of God and the light of ages have consecrated as a perpetual distinction of the Jewish people, an eternal covenant between God and Israel. One might as well ask: Whether it be necessary for a convert to Judaism to comply with the Decalogue, as question the necessity of entering Judaism through God's covenant with Abraham. Such, however, is not the view of the rabbi of Kansas City, for the American public is informed by this time that on August 26th a Hebrew maiden was united in wedlock to a Christian newspaper man, who was transformed into a Jew by the sole will-power and fiat of that enterprising young minister, who told him: "Be a Jew!" and "he was a Jew." This is evidently considered a triumph of the

so-called "new school of rabbis," who by such reckless irreverence expect to go down "thundering through the ages."

Silence admits of several interpretations; it may imply contempt, indifference or tacit agreement. In his past endeavors Rabbi Berkowitz has proved so prudent and moderate, a scholarly gentleman, so entirely devoid of all sensationalism and braggadocio that he formed a pleasant contrast to such of his schoolmates as are possessed of a morbid taste for notoriety. It has therefore been reasonably expected that the ominous silence of so large a number of his colleagues would discourage an attempt such as this, which strikes at the heart of the oldest Jewish principle. Now that the evil has been done, silence were treason when it appears to imply an agreement with a measure unprecedented in Jewish history, and carried out in defiance of sacred Scripture and tradition. The substitution of baptism for circumcision virtually turned out a substitution of the new covenant, New Testament, new faith, for the old one; the substitution of nothing for the sign of the first covenant is a tacit rejection of Israel's old faith, sealed with the blood of hoary Patriarchs. *Milath Guerim* should, moreover, be upheld as a precious test of sincerity in converts, who embrace Judaism from motives too familiar to be seriously discussed.

The Bible teems with stringent injunctions relating to the question of *Milah*: "This shall be a token between me and thee," says the Lord to Abraham. "We can not do this to give our daughter to one who is not circumcised," says Jacob's cunning sons to Schechem and Chamar. The Passover could not be celebrated by one who had not submitted to this rite. When Joshua had all the desert-born Israelites circumcised he said: "This day have I rolled the reproach of Egypt from off you," etc. In *בריתות*—page 9—it is plainly stated: "No proselytes can enter Israel's fold or covenant, without circumcision." *הנרים לא יכנסו לברית אלא במילה*

The *Sabbath* and *Milah* are destined to be two eternal signs between Israel and his God. Discard those and what remains of Judaism? We have enough of the *קרב רב* in our own ranks, and the Jewish cause is only hurt by converts of that nature. The zealous young rabbi of Kansas City will, we sincerely hope, live long enough to rue the rashness of an innovation calculated to remove the last barrier that separates Judaism from Christianity and heathenism, and he will have to toil many a year to restore the confidence of the Jewish public in his Jewish loyalty.

PHILADELPHIA, Sept. 4, 1890.

PUBLISHED OPINION OF DR. E. G. HIRSCH,

Of Chicago, Ill.

We have no quarrel with those who honestly believe that whatever institution the Pentateuch chronicles as having been practiced by the ancient Jews and prescribed by the law, has its origin in a divine command, communicated somehow or other to the Jews. How they will reconcile their faith with certain facts brought to the light of the day by the indefatigable researches in the domain of ethnology and what is called folk-lore, is their business, not ours. We, however, object when these men, who apparently shut their eyes to the facts abundantly collected, desire us to follow their example, and upon our refusal so to do, break out in immoderate tirades, spiced with more or less elegant pet names, and hurl their anathema against us. Whether it be to our taste or not, science has shown that the origin of circumcision is other than that commonly accepted by the uninformed childlike trust of former generations. The words written by Letourneau, by way of preface to his book, "The Evolution of Marriage, etc.," apply to the Abrahamitic rite, so called, as well. "The most splendid blossoms have had very mean germs as their starting-point. Remembering this, one will not be disconcerted or troubled by the sociological history of the human race; and however shocking, however extravagant certain customs may appear, one will be careful not to become indignant, and certainly not to deny them off-handedly solely because they run counter to our customs and our morality."

The shallow rationalism of a former age of thought tried to save the letter of this and other institutions by attempting to show that they were intended to preserve the health of the devotees. The remedy proposed was worse than the disease. Following their train of thought one was forced to admit that the God of the Jews had no concern for the health of his other creatures save that of the Jews. He left the whole world in ignorance of the beneficial effects of certain practices; cautioned the Jews against partaking of certain food, and in the same breath commanded and countenanced its use for, and sale to the non-Jew. There is no doubt that all these institutions fondly spoken of by our orthodox rationalists of modern date as laws of health, spring from religious ideas, and had no bearing upon hygiene. The old sturdy orthodoxy now passing away never presumed to rationalize about them. They were God's law. And therefore and for no other reason they had to be obeyed. Our

modern Goliaths of faith have the harder task to prove that the dietary laws and the rite commanded for the sons of Abraham, have the effect upon the health of men presumed. Much of course is made of the statistically shown longevity of the Jews. But is this due to the dietary laws now more honored in the breach than otherwise? While the figures may be correct, their construction is open to serious objections. It will appear, upon closer inspection, that the advantage of the Jews, which affects the resulting figures, consists in a by far smaller mortality in the years of infancy when the dietary laws can scarcely be said to have an appreciable influence. As a rule Jewish parents take better care of their children than do the corresponding social classes of non-Jews. The poorest among us are in consequence of the better organization of our charities, able to command the services of a physician whom those among others who have not the machinery of similar relief societies at their command, will hesitate to employ, and often wait to employ till it is too late. Were the figures taken as they should be, not by totals, but by corresponding periods of life, and in the corresponding class of social position, the result would show that the immunity is imaginary and is not attributable to the effect of the dietary laws. To clothe the *Milah* with the halo of beneficial effects upon the health, displays extremely good taste and morality. **די להכימא ברייט**

The Jews are not the only ones to practice the latter rite. Are the negro races who observe the same sign of the covenant also exempt from the physical ailments which the rite is said to prevent? We recommend to the defenders of this rationalism the careful reading of the descriptions of the explorers of the regions where even the non-Jews are not *'Arelim*. But it is a poor rule that does not work both ways. Statistics prove also that, comparatively speaking, the Jews are more frequently attacked by cancerous affections than other men; that nervous diseases show a greater percentage among the Jews than among other elements of society. Well, are these also the results of the dietary and other hygienic prophylactic arrangements? The Russian Jews, poor, hapless lot they are, show a tendency to pulmonary affections clearly marked. And they, as a rule, are strict observers of the hygienic rules. What now of their vaunted preventive effects? The fact is, these customs have nothing to do with health; they spring from religious ideas and were adopted and adapted by the later priestly Judaism. The dietary laws are a survival of a species of Totemism. Robertson Smith's researches have made this plain and the objection urged against his theory

by Jacobs and other archæological scholars have not succeeded in shaking the basis of his inductions. Circumcision is, perhaps, not one of the mutilations with which Spencer and other English writers classify it. Ploss, to our mind, conclusively connects it with the ceremonies of initiation as full grown men into the community of the tribe or clan which the boys will undergo among many races when reaching maturity. It is connected as such initiatory rite with marriage. The student of the Bible must, unless he can not wean himself from the prejudice that the Bible is a book to be read by canons of criticism not applicable elsewhere, remember at once certain expressions connected with this rite, showing conclusively that among the Hebrews the rite had no other meaning than the one Ploss discovers it to have among other tribes.

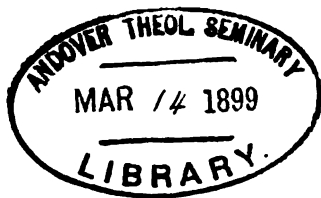
Now, whatever the origin of such customs, their value and character is not affected as long as they really stand for a modern, a living idea, a religious hope or confidence symbolized by the act. Is the Abrahamitic rite of this kind? We doubt it. Certain it is, it does not correspond to the sacrament of Baptism. The position of the Talmud is clear, the Jew need not submit to the rite, and still must be considered a Jew. The punishment of excision will befall the renitent only after death. As long as he lives he is one of Israel. This position has often enough been emphasized by synods of even pronounced conservative leanings. Rabbis have not the right to presume to-day to set their authority as rabbis, if there be such a thing in Judaism, against the discussion of this or any other question by whomsoever. There is no distinction in Judaism between layman and clergyman; there is one between the scholar and the non-scholar *Ex cathedra* this or any other question can not be decided. There are only two ways to decide it. Accept the word of the law as having come from God, but then cease rationalizing about health and hygiene; or adopt the strictly scientific method of criticism, and after having discovered the origin of the custom, and traced the later character of the rite in Judaism, ask seriously and reverently whether the idea for which the rite stands, is still a religious one for us, and if it is, whether the rite itself is the chastest and most adequate symbol of the idea. This investigation can not but lead up to a candid and for all that, reverential decision.—*Reform Advocate*, June 12, 1891.

YEAR BOOK
OF THE
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OF
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TABLE OF CONTENTS.

	Page.
PROCEEDINGS, - - - - -	1—52
PRESIDENT'S ANNUAL MESSAGE, - - - - -	1—10
ARGUMENTS ON ADMISSION OF PROSELYTES, AMENDMENT TO RESOLUTION ON ADMISSION OF PROSELYTES, - - - - -	15—19
SUBSTITUTE FOR PARAGRAPH I. OF REPORT OF RITUAL COMMITTEE, -	21
SUBSTITUTE FOR PARAGRAPH IV. OF REPORT OF RITUAL COMMITTEE, -	30
REPORT OF COMMITTEE ON COLUMBIAN RELIGIONS' CONGRESS, -	31
AMENDMENT OF REPORT OF COMMITTEE ON COLUMBIAN RELIGIONS' CONGRESS, - - - - -	39
ADOPTION OF RESOLUTION ON ADMISSION OF PROSELYTES, - - -	33—35
WITH RECORDED VOTES AND REASONS FOR VOTING, - - - -	36—39
ADOPTION OF REPORT OF COMMITTEE ON CREMATION, - - -	41
CODE OF ETHICS, - - - - -	45
REPORT OF COMMITTEE ON PUBLICATION OF PRAYER BOOK; AND ADOPT- TION OF REPORT OF RITUAL COMMITTEE, - - - - -	46—47
OFFICERS OF THE CONFERENCE FOR 1892-93, - - - - -	48
REPORT OF COMMITTEE ON "CREMATION," - - - - -	53
REPORT OF COMMITTEE ON PROSELYTES, - - - - -	69
REPORT OF RITUAL COMMITTEE, - - - - -	96
"IS REFORM JUDAISM DESTRUCTIVE OR CONSTRUCTIVE?"	
BY DR. K. KOHLER, - - - - -	101
CONFERENCE SERMON—"THE OPPORTUNITY OF THE AMERICAN JEWISH MINISTRY," BY DR. HENRY BERKOWITZ, - - - - -	115
"JUDAISM AND THE PUBLIC SCHOOL SYSTEM OF AMERICA,"	
BY RABBI E. N. CALISCH, - - - - -	124
MEMORIAL ADDRESS UPON THE LIFE OF THE REV. DR. LIEBMAN ADLER, BY DR. I. S. MOSES, - - - - -	131

PROCEEDINGS

OF THE

THIRD ANNUAL CONVENTION

CENTRAL CONFERENCE OF AMERICAN RABBIS.

The third annual convention of the Central Conference of American Rabbis opened its sessions at New York, in the spacious vestry-rooms of Temple Beth-El on Wednesday, July 6, 1892, at 8:30 o'clock P. M. The convention was called to order by President Dr. I. M. Wise and the Recording Secretary, Rabbi Charles Levi, entered at once upon his duties of office. In the absence of the Vice-President, Dr. K. Kohler was unanimously elected to that honorary office and was escorted to the platform by a committee of three, expressing his obligation to the Conference for the honor conferred. Dr. M. Harris, of New York, was then elected Assistant Secretary. The organization being completed, the chairman called upon Rabbi R. Grossman to open the proceedings with prayer. The Rev. Dr. Joseph Silverman followed with an address of welcome and extended greetings and the hospitality of the resident Rabbis to the convention. To the welcome thus given, Dr. I. M. Wise, President of the Conference, responded and delivered the following annual message:

GENTLEMEN, COLLEAGUES AND BRETHREN, MEMBERS OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS:—Permit me to express my profound reverence of this “assembly in the name of heaven” כנסיה לשם שמים this body of unselfish laborers in an ideal cause, this beacon light of Israel's Torah in the land of the free.

It always appeared to me that the saying of that ancient sage

יפה שתיקה לחכמים

signifies, “In presence of wise men silence is well becoming.” So

in this august assembly I ought to say as little as possible, and I will say no more than is absolutely necessary in obedience to general custom.

This association to maintain and to convene annually, the Central Conference of American Rabbis, is but three years old. Three years ago it was constituted in the city of Detroit. It consists now of one hundred and five regular members and one honorary member, all officiating Rabbis in the various congregations all over the land and in Canada. It lost last year by death one member, the Rev. Mr. Solomon, of Appleton, Wis., and one honorary member, Rabbi Liebman Adler, of Chicago, Ill. Two annual conferences preceded this; one 1890, in the city of Cleveland, O., and another in 1891, in the city of Baltimore. Two numbers of the corresponding "Year Book," edited by the Secretary, the Rev. Dr. David Philipson, containing the proceedings of these conferences, together with many valuable papers of historical interest have been published and distributed; and yet the finances of the association are in a healthy condition, showing a surplus of nearly four hundred dollars in the hands of your Treasurer. The entire literary work in the two numbers of the Year Book was done by your members ואין לזרים אתך. So far, under the protection of God, the work was very prosperous. There never was in this country any Rabbinical Union of this numerical strength or financial prosperity.

THE WORK DONE.

The main work hitherto done by this association is to prove to our co-religionists the truth of the old saying:

תלמידי חכמים מרבים שלום בעולם

"The disciples of the wise augment peace in the world"; like the disciples of Aaron, the high priest, who love peace and pursue peace, love the people and draw them nearer to the Torah. A hundred and more Rabbis united in peace and fraternal sentiments—certainly a new and hopeful phenomenon in our modern history—is undoubtedly an eminent start to that covenant of peace, which shall comprise the whole house of Israel in this and every other country. This is most emphatically a covenant of peace, for it stands by and with the Union of American Hebrew Congregations, as did Ruth with Naomi, an admonition to all that we must be a solid union to be the Israel of this continent, the representative of

the immortal and indestructible people that gave and gives to the world the sublime lessons of one God, one truth, one justice and love for all—one covenant of peace.

With this body, it is not that peace which springs from mutual toleration and indulgence, the affinity of selfish interests, or the prudent silence of ambition. Such a peace, like the love of Amnon and Tamar, is liable to sudden ruptures; when prudence, policy and hypocrisy, shrewdness and diplomacy, in an unguarded moment forgot the stage actor's role. This is not peace; it is what the Germans call *ein fauler Frieden*. Peace with us rises naturally and harmoniously from the sameness of cognition and conviction, the uniformity of cardinal principles, the oneness of underlying motive, the disinterested and impersonal impetus to serve God and Israel to the best of our knowledge and abilities. This is the covenant of peace of which the prophet, in the name of God, speaks *וברית שלומי לא תסוּם*. "And my covenant of peace shall never vacillate." It is the right peace, the union of hearts and minds, peace in union and union in peace, which this association of American rabbis symbolizes and realizes in itself, to stand as a beacon light of peace and union before our brethren everywhere, to be realized and made constant in the entire house of Israel. This is the main work done and to be done by the Central Conference of American Rabbis. As teachers in Israel it is our solemn duty to stand before our brethren as symbols and banner bearers of peace.

HOW ACHIEVED AND TO BE SUSTAINED.

"Not by a host (of warriors), not by force, but by spirit," says the Lord of Hosts, victories are achieved. In order to achieve this victory over prevailing strife and dissension, only the men who are filled with the spirit of God could be called upon to co-operate in the name of God and Israel. The "Spirit of God" is truth and intelligence and zeal to promulgate both, as the prophet defines it in the case of King Hezekiah. (Isaiah xi. 2.) "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." Wherever these qualities predominate, there is the spirit of the Lord, and with this spirit, and in obedience to its dictation and prompting, the covenant of peace could be established and sustained.

Truth is the first condition. Therefore this Central Conference at once, without apology and artificial diplomacy, unfurled the banner of historical Judaism as its standard and insignia, to wave over

the hosts of Israel. Historical Judaism is a departure from Kabbalistic mysticism and rabbinical legalism. It is the spirit of the Lord manifested in the history and literature of Israel, not in one country, one age, one set of believers and teachers, but in all generations and countries, in all minds in which there is a spirit of knowledge (or rather cognition) and the fear of the Lord—in all and everywhere, from Abraham and Moses down to Malachi, from Ezra to Rabbi Jehudah Hannassi, from Abba Arekha and Rabbi Jochanan down to the last of the Gaonim, from Saadia to Abarbanel, from Moses Mendelssohn to Abraham Geiger, from the first Rabbinical Conference to the last, of the year 1891, including the whole literature from Zunz, Jost and Rappaport to the last productions of authors in the spirit of knowledge and the fear of the Lord—concerning all of them we exclaim with the teachers of old **אלו ואין דברי** "All phases of Israel's history and all revelations in Israel's literature contain the words of the Living God of Israel;" and only that which appears in all and everywhere is the manifestation of absolute truth; and this alone is the immovable foundation and center of historical Judaism, the banner of which we hold up high as the standard and insignia of peace and union in Israel. Whatever is dead is no life-giving element. Whatever is mutable, perishable **הוא נפסד** is not absolute, it is not truth *per se*; hence it follows what the prophet said **יה' אלהים אמת** "God (perhaps God alone) is absolute truth"; it follows also, that the manifestations of the spirit of the Lord could be only those verities which remain forever unchanged and uncontradicted, and these are the foundation and center of historical Judaism, upon which the covenant of peace can be reared and maintained.

The Kabbalah, with its mysticism and its ramifications into modern Hassidism, and the semi-Kabbalistic Rabbinism, reaching into the very heart of our so-called conservatives, was never acknowledged as Judaism, and was no less placed under the ban than Caraimism by the Rabbinites. It is not the spirit of wisdom and understanding; it is not of the spirit of the Lord. Science overcame it. It is not truth. We can do nothing with it.

Legalism is not historical Judaism. Any so-called law is no more than the momentary incarnation of a doctrine or precept to regulate and govern social relations or emergencies, The relations and emergencies passing away, as do all relations and emergencies, the so-called law is no longer applicable or obligatory (**בטל מעם**) although the doctrine or precept it did represent may be (**בטל דבר**)

eternal. This is most sweepingly admitted by Moses Maimonides in his epistle to a pious man in Alexandria, on the question of the value of the *Mitzvot* in obtaining eternal life. He says:

כוף סוף אין לך דבר שעומד לעולם ולעולמי עולמים אלא השית' בלבד.

"Nothing besides God is of eternal duration"; so no law and no commandment ever could have been intended to be eternally obligatory. The Rabbis of the Mishnah and the Talmud acknowledge very frequently

כל המצות בטילות לעתיד לבא

"All Biblical commandments will come to an end in some future day," and they were originally only given *לצורך בהן את הבריות* to educate, train, purify, refine, and elevate the nature and character of man. It is maintained that כללים principles and general doctrines only and no specific laws and commandments were revealed to Moses, and נצחת התורה the eternity of the Torah refers to those principles and general doctrines only, not to any specific laws or commandments. The whole Pharisean system of expounding the law is based upon this conception of specific laws; the Rabbis of the Mishnah tell this clearly enough when they speak of the former Mishnah, and the later Mishnah replacing it; or this Mishnah was taught in the time of Nehemiah; of Rabbi Akiba, or even of Rabbi Jehudah Hannassi, and was law only in their time and not after it. (*Sepher Kerithoth in Leshon Lemudim*, 39.)

When it is maintained on the one hand מנהג ישראל תורה "Custom of Israel is law" and מנהג עוקר הלכה "Custom is of a superior authority to the law," it is corrected elsewhere that no law was established, if it was not ancient custom already, and all customs which are not based upon the Torah are mere errors. (*Ibid.* Yemoth Olam, 19.)

Laws grow out of customs, and customs must be based upon the Torah; hence laws and customs not rooted in the Torah have no authority. Therefore after Abaya and Raba כבשראי the decision of the most recent authority is canon. (*Tosephoth in Kid-dushin* 45b.) Our time is too limited; we can not go into details to establish the rule that legalism is not historical Judaism, as all laws are subject to amendment and repeal. We can only point yet to the case of Rabbi Jehudah Hannassi when he declared certain cities free of the tithe laws (*Yerushalmi in Demai* 2; *Perek* and in *Babli Chulin*), he was accosted by the critics thus: "The place

which thy fathers and forefathers looked upon as prohibited, doest thou declare permitted?" He, referring to the work of Hezekiah in destroying the idolized copper serpent, replied, "God has left this crown to us to be crowned with." Abrogating a law and ancient custom, in the sense of this, most honored Rabbi Jehudah was a God-sent diadem to glorify the teachers that so ordained it.

Laws and customs belong to the class of the mutable and changeable, the *הורה ונפטר* hence none is eternal *per se*, none represents absolute truth except by its underlying principle, doctrine or precept. Well, then, it is not the law and custom, it is the underlying principle, doctrine or precept, which rise from the *כללים* of the Torah, which is the eternal and imperishable Judaism of history, to which we cling, to which Israel did forever cling. This the prophet symbolizes as the mountain of the house of the Lord, to which the nations will flock and ascend it, to learn therefrom God's way in order to walk in His path; for from Zion will go forth the Torah and the word of God from Jerusalem.

THE CONSERVATIVES.

Here the so-called conservative or semi-orthodox brethren, or others for them, chime in, in the language of the prophet, "Peace, peace, and there is no peace;" you proclaim a covenant of peace, of union to embrace the entire house of Israel, and place yourself upon the very pinnacle of progressive and reformatory doctrine, against which we all the time raise our protesting voice. You represent but a faction in Israel, we can not go with you, nor sanction your resolves or proceedings. Our reply to this objection is to the so-called conservatives, that this Central Conference at its very start excluded the so-called conservatives, because they merely call themselves so, either by self-delusion or for the sake of effect. A covenant of peace and union can be maintained only among men of decisive principles and outspoken sincerity, who combine with the fear of the Lord, the spirit of wisdom, understanding, clear cognition and solid conviction; because peace and union, as we understand it, can prevail among such men only. Not we represent a faction who cling tenaciously to the spirit of Judaism, to the Judaism of all ages and countries, with due consideration to the prevailing spirit of our country, and the vast majority of the sons and daughters of this land, both Jews and Gentiles; those who maintain to conserve outlandish anachronisms, which

long ago disappeared from the souls and consciences of our brethren, deceive themselves and misjudge others, know better and hesitate to confess it—those are the representatives of a faction, and a very small one at that. They may protest against us—outside of our association—we do not protest against them. “They that go by do not say, ‘the blessing of the Lord be upon you’—” yet, “we bless you in the name of the Lord.” This Conference says to them: “I am for peace; but when I speak, they are for war;” we can not construct with them the covenant of peace—so the history of the last quarter of a century teaches us—and so we must do it without them, and wait till they come to us.

THE GENUINE ORTHODOXY.

We can not count those recently from foreign countries, identified with the orthodoxy of Russia, Poland, Galicia, Roumania, Hungary, or any other country, when we speak of a covenant of peace in the American Israel, for they are not yet identified with us. Our country owes them and secures to them protection and the rights of man. We, as Israelites, owe them assistance, kind advice, support, sustenance, a brotherly hand and a brotherly heart, and we do joyfully accord them that, without taking any notice of the impudence and imprudence of their public organs in berating and denouncing us American Israelites as reformers, which means downright heretics, infidels or something worse. The generosity, we are proud to say, is all on the side of our men and women. But, for all that, we can not count them as factors in the cause of American Judaism. It is, and must be, perfectly indifferent to us how large or small their number is, what they say of us, about us or against us, their voice and opinion can have no weight with us.

We can but say to them what Rabbi Pinchas ben Yair said of his marvelously pious ass:

מה ניעבד להדא עלובתא דהיא מחמרא על גרמא סנין (Yer. Demai 1 chap.)

“What shall we do with that bashful being who is so very severe upon herself?” He meant not the she-ass; he meant the rigorous hyper-orthodox masses, that forced him also to rigorous measures, contrary to Rabbi Jehudah Hannassi’s will. We can but look with sympathy and pity upon those who have grown up under the yoke of despotism, ostracised by haughty barbarians and prostrated under the burden of self-imposed observances which they consider matters of religion. We can pity them, help them, console them;

but we can give them no voice in our council, nor bestow any consideration upon what they may say for or against us. Our standpoint is not theirs; their civilization is not ours. They could be of no assistance to us in constructing this covenant of peace and union, although we do construct it for them as well as for ourselves.

THE LEGALITY OF THE CONFERENCE.

Within its long course of existence, historical Judaism has changed its forms and formulas numerous times. Like every other natural being, it changed its forms by its own inherent force, by the spirit within it and the environs about it. It changed policy and ritual quite frequently. Laws were enacted and repealed; customs, observances and ceremonies were evolved and disappeared in due time, all by the immutable spirit within and corresponding to the environs without. When Moses Mendelssohn maintained that only the Law-giver himself could amend or repeal the Pentateuchal laws, he proved his deficiency of historical conception, and closed his eyes to the stubborn fact that the Judaism of his time had hardly any similarity in its outward appearance of Pentateuchal Judaism. He overlooked that Moses himself provided for amendment of the law (Deuteronomy xvii. 8-13), and did amend the older laws in Deuteronomy. The third Moses did not consider, how, within the prophetic period, the forms and conceptions changed; from and after Ezra, entirely new forms came into existence and in numerous cases superceded the old.

How did these new laws, forms, formulas, customs, ceremonies, observances come into existence? The Talmud answers: by the lawfully instituted body of the seventy elders, Great Synod and Sanhedrin; by the customs growing out of the popular practice (*Minhag*); and by the expounders of the law, priests, Levites, scribes, Tanaim, etc. How were old laws amended, customs, observances, etc., repealed? Answer by the same authority. Whatever was established by man can also be set aside by man. Thus historical Judaism knows of three different ways to make or undo laws, forms, formulas, customs, observances, etc., viz:

1. The lawfully established authority.
2. The customs growing out of the people.
3. The expounders of the law.

As long as these three authorities were in action, Judaism lawfully developed and progressed; it was a constant state of reform, reno-

vation and rejuvenation. When with Rabbi Asher ben Jechiel the two last authorities also were deposed, and the dead letters took the place of the living spirit, Judaism became a mummy; a stereotyped compilation of unchangeable and unimprovable observances. When, with and after Mendelssohn the popular will reasserted itself and produced again new forms and formulas, new observances and customs, and the expounders of the law assisted the popular spirit in shaping and polishing the new productions, a new luster spread over the house of Israel. But all this remained uncertain, unstable and in an anarchical condition till the Conferences and Synods of the half century now closing, turned the new spirit into its legitimate channel, the very channel which is pointed out in Deuteronomy, by Ezra and the scribes, by the ancient Rabbis, down to the transmission of Rabbinical seats of learning and authority from Persia into Spain. History points distinctly to the legitimate body, the *Beth Din*, conference, synod, the representatives of the people and its expounders of the law collectively, and the Talmud again and again sanctions it as the legitimate organ of progressive Judaism, not as a legislative but as an advisory body; not to enact laws, but to expound them in harmony with the spirit and demands of the age; also, not to make new customs and observances, but to examine, form, shape and polish them, if the time has evolved them from the spirit of our people; not to sow discord and produce distrust in the religion of the fathers, but to unite, appease, elevate and command respect for the cause of Israel. This is also the legality and duty of this Central Conference of American Rabbis. It has the power and duty of the *Beth Din* under the laws of Moses and the Rabbis, and the laws of history and common sense well known to every one of you. If at any time it should be deemed necessary for the advance of Judaism to call a synod, the Conference has the right to convoke it, and co-operate with it in the name of Israel and its sacred cause.

THE WORK DONE AND TO BE DONE.

Hitherto this Conference has done its work slowly, deliberately and conscientiously. It resolved nothing hurriedly. It concluded no important subject in one year's Conference. Everything was discussed and published at least one year in advance, so that every conscientious member had sufficient time to study the subject. So you will have to discuss and resolve this time upon three questions:

1. The manual of public worship for all American congrega-

tions, which was twice, in two successive years, before the Conference.

2. The Cremation of the dead from a Jewish standpoint, on which Dr. Schlesinger, of Albany, read a scholarly paper last year, and on which there is here before you another very able paper by Dr. Felsenthal.

3. The question of initiation of proselytes without the Abrahamic rite which has been before every Conference held since 1869, and upon which quite a number of opinions were handed last year to a special committee, whose report is now before you.

All this marks slow, deliberate and conscientious work, as is the duty of so eminent a body as this Central Conference, which excludes from its ranks all personal ambition, all selfish purposes and all dissonance of principle.

And now, colleagues and brethren, I call on your colleague, Rabbi Louis Grossman, D. D., of Detroit, to give expression to our sad feelings over the loss of our honorary member, Rabbi Liebman Adler, of Chicago, the truly learned divine and author, the truly pious, humane and faithful Pastor of the congregations in which he officiated, the eminent spouse, parent, friend and patriotic citizen, whose memory be forever blessed.

On motion, the President's Annual Message was submitted to a committee of three, the Rev. Drs. M. Mielziner, I. S. Moses, M. H. Harris, for considering the various suggestions enumerated and reporting plans for carrying out the same.

The following committees on resolutions were then appointed to formulate the sentiments of the Conference on the deceased honorary member, Dr. Liebman Adler, of Chicago, and the deceased member, the Rev. M. Solomon, of Appleton, Wis.

Adler Committee: Rabbi R. Grossman, Dr. I. S. Moses, Rabbi M. Hecht. Solomon Committee: Rabbis I. L. Rypins, A. Gutmacher and I. Levinthal.

The following order of business for the sessions of the Conference formulated by the Executive Committee was then presented, and on motion, was unanimously adopted:

The morning sessions of the Conference shall be opened at 10 o'clock; the afternoon sessions at 3 o'clock. Thursday morning:

Opening prayer, Rabbi Samuel Hirschberg; Treasurer's report; report of Committee on "Cremation From a Jewish Standpoint;" report of Committee on Initiatory Rites of Proselytes; report of Committee on "President's Annual Message." Thursday afternoon, paper by Dr. K. Kohler, subject, "Is Reform Judaism Destructive or Constructive?"

Friday morning: Opening prayer, Rabbi Oscar Cohen; discussion of proceedings of the previous reports; report of the Ritual Committee. Friday afternoon: Discussion on "Report of Ritual Committee;" new business.

Friday evening, at 8 o'clock, Conference service in Temple Beth-El, corner Fifth Avenue and Seventy-sixth Street. Conference sermon, the Rev. Dr. H. Berkowitz; prayer and benediction, Rabbi Charles Levi.

Sunday morning: Opening prayer, the Rev. M. Benjamin; unfinished business; resolutions; election of officers; announcement of standing committees for the ensuing year. Sunday night, at the Harlem Temple, Fifth Avenue and 125th Street, opening prayer, Rabbi A. H. Geismar; reading of Resolutions of Thanks; reading of Memorial Resolutions; address, "Judaism and the Public Schools of America," by Rabbi E. N. Calisch; "Memorial Oration" on our late honorary member, the Rev. Dr. Liebman Adler, of Chicago, by Dr. I. S. Moses; closing remarks by Vice-President Dr. K. Kohler and President I. M. Wise; prayer and benediction, Dr. M. H. Harris. A suggestion that the prayer-book prepared by the Committee on Ritual be used at the Conference service to be held on Friday evening at Temple Beth-El was not favorably received; thereupon the Conference adjourned.

THURSDAY—MORNING SESSION.

TEMPLE BETH-EL, }
NEW YORK, July 7, 1892. }

The session was opened with prayer by Rabbi Samuel Hirschberg. The minutes of the previous session were read and approved. The regular order of business was taken up. The Treasurer, Dr. I.

L. Leucht, sent a letter expressing his regret at his inability to be present, and submitted the following report, which was received, and on motion, given over to a committee of one, Rabbi Tobias Shanfarber, to be audited :

To the Executive Board of the Conference:

GENTLEMEN :—I have the honor of submitting to your consideration the following report of moneys received and expended during the years 1891-'92 by your Treasurer :

C. C. A. R., in account with I. L. Leucht, Treasurer.

Dr.—

Paid Messrs. Bloch & Co	\$185 85
For collections.....	3 10
“ postage.....	72
“ loan bearing 5% interest, due Jan. 4, 1893	400 00
July 1, cash on hand	109 68
	<hr/>
	\$698 35

Cr., 1891, received from—

Oct. 8, Dr. Philipson.....	\$135 00
Nov. 6, Dr. A. Hahn	318 35

Dues collected—

Oscar F. Cohn.....	5 00
I. L. Leucht	5 00
M. Elkin.....	5 00
S. Wolfenstein.....	5 00
I. Greenfeld	5 00
Samuel Hirschberg.....	5 00
I. M. Wise	5 00
H. Berkowitz.....	5 00
H. J. Elkin.	5 00
L. Freudenthal.....	5 00
Max Heller.....	5 00
Louis Grossman, 2 years.	10 00
W. Willner.....	5 00
Leon Strauss.....	5 00
L. Schreiber, Alexandria	5 00
J. B. Gussman	5 00
H. Zirndorf	5 00
A. Guttmacher	5 00
S. Frey ...	5 00
Chas. A. Levy	5 00
E. L. Hess	5 00
J. H. M. Chumaceiro.....	5 00
M. Messing, Indianapolis	5 00
D. Philipson.....	5 00
M. Mielziner.	5 00

Jos. Herz, Columbus.....	\$' 5 00
A. Guttman.....	5 00
M. Spitz.....	5 00
J. Heinberg.....	5 00
D. Feuerlicht.....	5 00
A. J. Messing.....	5 00
A. Shapiro.....	5 00
Jos. Stolz.....	5 00
S. Hecht.....	5 00
W. S. Friedman.....	10 00
I. Weis.....	5 00
M. J. Gries.....	5 00
Birkenthal.....	5 00
N. Rosenau.....	5 00
E. Epstein.....	5 00
Leo Reich, 2 years.....	10 00
F. W. Jesselson.....	10 00
A. Hahn.....	5 00
Henry Cohen.....	10 00

\$698 35

July 1, balance cash in hands of Treasurer 109 68

Respectfully submitted,

I. L. LEUCHT,

Treasurer C. C. A. R.

NEW ORLEANS, July 1, 1892.

Vice-President Dr. K. Kohler then took the chair, while President Dr. I. M. Wise, Chairman of the Committee on "Initiatory Rites of Proselytes," presented the printed report and complete digest of papers, with syllabus and resolutions. (See full report at the end of the proceedings.)

A motion that the report submitted be received, which was amended to, received and discussed *seriatim*, unanimously prevailed. The Chairman then began reading the report *seriatim*, but before discussion was begun, a privileged motion, to temporarily postpone the consideration of the report and give way to the Committee on the President's Annual Message, who were now ready for report, was carried.

Dr. Moses then submitted the report, which, on motion, was received and taken up for *seriatim* reading and adoption.

Paragraph I. was accepted as read.

Paragraph II. was amended so as to strike out Committee of Five and insert, "The Executive Committee of the Conference." The report as a whole was then unanimously adopted in the following amended form :

GENTLEMEN :—Your Committee, to whom was referred the President's Annual Message, beg leave to submit the following report :

The committee recommends the indorsement of the standpoint set forth in the message, that the Conference, though not an authoritative religious body, still claims for itself the right to formulate such principles as represent the convictions of progressive congregations, and to suggest such constructive measures as will be helpful to those who share their views.

We further recommend, in reference to the Religions' Congress of the Columbian Exposition, that after the matter has been given mature deliberation at the present session of the Conference, the Executive Committee of this Central Conference be given full power to act in conjunction with the committee already appointed by the Columbian Commissioners.

DR. I. S. MOSES,
DR. M. MIELZINER,
DR. M. H. HARRIS,
Committee.

Letters of regret at their inability to attend, and expressing at the same time their best wishes and sincere prayers for the welfare of the Conference, were received from Rabbi H. Elkin, of San Antonio, and Dr. A. Hahn, of Cleveland.

Congratulatory telegrams received from Dr. L. Mayer, of Pittsburg, and Dr. L. Grossman, of Detroit, were likewise read amid much applause.

Adjournment was then had until 3 o'clock.

AFTERNOON SESSION.

TEMPLE BETH-EL, }
NEW YORK, July. 7, 1892. }

On reassembling, the Conference proceeded with the regular order of business outlined for the afternoon session, and Dr. K. Kohler read a paper on "Is Reform Judaism Destructive or Constructive?" (See Appendix A.)

After long and appreciative applause, it was, on motion of Dr. M. Schlessinger, of Albany, resolved by a rising vote that the thanks of the Conference were due to Dr. Kohler for his able lecture, and that the essay be printed in the forthcoming issue of the Year Book. President Dr. Wise voiced the sentiments of the Conference.

On motion of Dr. H. Berkowitz, of Kansas City, it was decided to appoint a stenographer, to be paid a stipulated sum, to take down *verbatim et literatim* the discussions, which were to be handed over to an Editorial Committee before going into the Year Book. Dr. Silverman was appointed a committee to secure an official stenographer.

The next thing in order was the discussion of the Syllabus, Preamble and Resolution of the Committee on Milath Gerim. The first clause, concerning the three initiatory rites, was first submitted, and was accepted as a matter of fact. The second clause: "Neither of these initiatory rites for the proselyte is ordained or otherwise suggested in the Torah, Prophets and Hagiographa," was debated.

Dr. Kohler in his speech took ground against that clause. He had, however, expressed his views, which were well known long ago: that the Abrahamatic covenant was a barrier against those Gentiles who were knocking at the gates of Judaism, to which as *יראי שמים*, truly religious persons, he thought they ought to be admitted. "I favor," said Dr. Kohler, "the admission of proselytes upon their acceptance of our tenets, because Judaism is not legalism. We do not want the Jewish religion to consist in outward forms, but in a spiritual religion, whose truth does not depend on form nor consonant with the spirit of a world-embracing faith."

In regard to the preamble, Dr. Kohler saw fully founded on the Pentateuch the three conditions of acceptance into national unity of Israel. "I find," said he, "Milah, Tebhilah and Zebach Tsedek."

In the name Ger Tsedek he finds the history of the latter. The word as found in "Thy stranger which is in thy gates," did not mean *proselyte*, but client, or to present an analogy from Arabian life, the hospes who sat under the clientele of him in whose tent he sought shelter. The *Ger* was thus a dependent. The step from this

signification to the meaning found in the Talmud is a great one, brought about by legislative and other causes.

Where did our rabbis find a word and term like *Gere Tsedek* (Proselytes of righteousness)? This the rabbi found in the Biblical expression, *Shom Yisbechu Zibche Tsedek*, "Sacrifices of Righteousness" (*Zoth Habberakhah*).

Where the Canaanite and Israelite met in the boundary of Asher, there was need of a faith and hospitality that would encourage the Jewish farmer to trade with Canaanite merchants. The Canaanite then put himself under the protecting wing of religious righteousness by offering or participating in a sacrifice to the God of the Hebrews.

When the Hebrew nation became a religious community, the Ger Zedek, by virtue of his being a member of the religion, had to bring a Zebach Tsedek.

The Pesach sacrifice was such a one, uniting those belonging to the same family; and one who would seek protection under the same roof would have to undergo Milah, for without Milah he could not partake thereof, according to the Biblical Law. The custom of Zibche Tsedek must have been a fixed matter, as Rabbi Jochanan ben Zakkai considers the question, and is in favor of substituting the payment of its money value.

The *Tebhilah* finds its origin in the initiation of the people into the covenant, as the *Dam B'rith*, blood of the covenant was sprinkled half toward the altar and half toward the people. The command, *Hithkaddoshu*, be ye cleansed, given before the approach of Israel unto Sinai, certainly included sprinkling.

As far back at least as John Hyrcanus we find the need emphasized of *Tebhilah*. In the Sibylline books also the command is found, "Wash yourself in streaming water and worship the one God." Thus we have seen how the Zebach Tsedek and the *Tebhilah* were instituted. The Milah is ordained in the Bible. The question is: "Have we the right to use Talmudic statutes to knock down foundations on which legalism, Talmudism stands?" To this Dr. Kohler could not consent, though Holdheim and other Talmudists

had advocated reforms on that basis. For this reason he could not accept the second clause.

Dr. Wintner, of Brooklyn (not a member of the Conference), said that if we wish to treat the subject from a Biblical standpoint, from the command, "And on the eighth day shall he be circumcised," we might infer that the Law applies only to children, but from the phrase, *Mikneh Kaspo*: those brought with his money, we must consider the *Ger* also subject to the rite. Moreover, the ministers can not vote on the question. The congregations would not be willing to give their name to the consecration of marriage of Gentiles minus the Abrahamic covenant. This merely jeopardizes the position of the minister. To say *Milath Gerim* is abrogated, we are not prepared.

After a motion to limit each debater's speech to five minutes had been tabled, Dr. Silverman considered that the phrase "not ordained" was acceptable, but "not suggested." However, he moved that the resolution be discussed and the debate on the preamble deferred. He also maintained that the subject be discussed not from the standpoint of Biblical or Talmudical law, but simply for the purpose of expression of modern sentiment on the subject. By a vote it was decided to discuss the resolution.

Rabbi Gries, of Chattanooga, offered an amendment, substituting "considers it lawful for any officiating rabbi, assisted by two officers of the congregation in the presence of ten adults, to accept in the sacred covenant" for "considers it lawful for any officiating rabbi assisted by two associates," etc.

In the discussion many views were expressed concerning the general spirit of the resolution. Rabbi Weiss, of Columbus, Ga., addressed the assembly, and opposed the abrogation of any of the *Hilchoth Mosheh*, the laws of Moses. "We may have modified them, but we can not abolish an essential law."

Dr. I. S. Moses, of Chicago, voted against the amendment from his own experience, and spoke of a lady converted, who received instruction from him, was examined by Dr. Felsenthal, and in an essay proved to their satisfaction and that of a third rabbi that she

understood the religion which she adopted. The presence of three learned men, he thought, would lend more dignity to the occasion than the presence of ten laymen.

Dr. Hecht, of Milwaukee, commented on the fact that the President and Vice-President differed on the matter of three initiatory rites, and on the difficulty of the people in understanding the meaning of "historical Judaism" when such men differed. The Pittsburgh Conference had aroused a storm of opposition. From a point of common sense and the inmost thought of Judaism, he did not think the resolution objectionable, but the people were not prepared for it.

Dr. Geismar, of Brooklyn, opposed the amendment on the ground of the unfitness of members of a congregation to give an opinion. The Rabbi should be the ultimate tribunal. The original resolution should be carried; truth should prevail, though the heavens fall. The Conference was in the majority as to influence, though not as to numbers. "We are here," said he, "to put a wedge into those isms that are making inroads upon Judaism."

Dr. Mielziner, of Cincinnati, said that by abolishing the *Milah*, a concession was simply granted to those who from love of a Jewish girl wished to join the faith; these will not benefit the sacred cause. Judaism does not proselytize, nor say that conversion to our faith is requisite for salvation. If the Gentile wishes simply to show his sympathy with our faith, he may become a seat-holder; but to share in our mission, he must submit to ceremonial law.

The Rev. Clifton H. Levy, of Lancaster, Pa., said: "We are a proselytizing people. If we pray for the great day on which all nations are to worship the one God, it is our duty to open the gates. We should not bar the Gentiles by any rites, but if they have the heart of a Jew and the hand of a Jew, they should be accepted."

Dr. Eisenberg said: "We dare not do it. The time is not ripe for it. The people are not educated to indorse our sentiments. Nothing in these times (one hundred thousand Gentiles are not pressing forward to be converted) urges us to this step. For pru-

dential reasons, I am therefore opposed to the abolition of the rite."

Dr. Wise was the last speaker on the amendment. He contended that it was proper to discuss from historical and rabbinical standpoint whether the matter was decided by canon law.

Not only did he wish to demonstrate that our religion is liberal and in consonance with the spirit of the age so as to accept any honorable man or woman into the faith, but to prevent intermarriages, in which oft times there might be disputes and quarrels resulting from differences of religion. Under the new regulations, nine times out of ten the Gentile wishing to marry a Jewish girl would come to Judaism; thus religious quarrels would be avoided. He also agreed with Rav that "Ger misshum ahabath issa" ought to be treated leniently, as it was the greatest Mitzvah to get married. Hence love of a woman ought not to be an obstacle.

As the majority of our people do not understand the critical standpoint (presented by Dr. Kohler) they must know that even from the Talmudical standpoint, "Dabhar Shebeminyan," a law enacted by a quorum can be abrogated only by such authority. The initiatory rite in case of proselytes is not canon law, as it is not found in the Torah.

What is not canon law is Minhag [custom], and in the case of Minhagim not founded in the Torah, it is called "Minhag Stuth," and abolishes itself as soon as it is known as such. And the Talmud maintains אין הלכה כשומה

If the Minhag is due to any other cause than Biblical Law, no Halachah can be based on it. The passage of Rabbi in Talmud, where he speaks of three initiatory rites, contains no Halachah, or else the author of the Mishnah must have said so, which he did not.

The question was then called for, and the amendment offered by Rabbi Gries was lost. After several announcements had been made the meeting adjourned, and it was the sense of the Conference to continue discussion on the original resolution on Friday, at 10 A. M.

CENTRAL CONFERENCE OF
FRIDAY MORNING SESSION.

TEMPLE BETH EL, }
NEW YORK, July 8, 1892. }

On Friday morning the session was opened with prayer by the Rev. Oscar Cohen, of Mobile, Ala. The minutes were read, and, after slight corrections, ordered approved.

Dr. Calisch moved the vote on the proselyte question be polled, and suggested that those members so desiring might hand in their opinion in writing, all to be recorded in the Year Book.

Dr. Berkowitz made an eloquent appeal to the Assembly to act seriously and earnestly, as became men, and freely give their convictions. The motion was carried.

A motion that unanimous consent be given to Dr. Kohler to submit a substitute resolution on the initiatory rite of proselytes was declared out of order, the judgment of the Chair being that nothing but the previous question demanding a vote on the resolution as offered by the Committee on Milath Gerim was in order. An appeal from the decision of the President, based on the minutes of the previous session, was made by the Rev. Oscar Cohen. Pending the appeal, Dr. M. Mielziner took the chair. The motion being put, resulted in the appeal being sustained and the decision of the Chair overruled.

President Wise then announced that the regular order of business for the morning session takes precedence of all unfinished business. Discussion on the proselyte resolution was therefore postponed, and the Report of the Ritual Committee (see Index), the order of the session, was taken up. Dr. M. Mielziner, Chairman of the Ritual Committee, then substituted the report. After reading, a motion, by Rabbi Rypins was made that the report be received and the resolutions and recommendations be read *seriatim* and acted upon.

Dr. Kohler here stated officially that while heartily indorsing the endeavor to have a uniform prayer-book on the basis that comes nearest to and is a continuance of Dr. Einhorn's work, yet he must refrain from taking part in the action of the Conference on the adoption of the Manual Prayer Book for Public Worship.

The proceedings of the Conference were interrupted, while the President asked permission to read a letter from a non-member and layman. No objection being offered, the Secretary read the letter referred to, dated July 6, 1892, and signed Lazarus Silverman. On motion of Dr. Berkowitz, the letter was ordered filed. Chairman Dr. M. Mielziner then presented paragraph I. of the Ritual Report for adoption, as follows :

"The Ritual Committee begs leave to recommend that the Ritual as arranged in the printed pamphlet hereby submitted be adopted by the Central Conference of American Rabbis as the first part of the Union Prayer Book for Jewish Congregations of the country."

After long and serious discussion, participated in by Drs. Mielziner, Moses, Berkowitz, Geismar and Schlesinger, Rabbi Lewinthal offered the following substitute for the first recommendation of the Ritual Report :

"The Committee on Ritual having completed their labors and presented to us not only a plan and a suggestion, but a complete book of service for Sabbath and holidays; be it therefore

Resolved, First, that the thanks of the Conference are due to the Ritual Committee for their arduous task as far as presented in this book, and the confidence of the Conference in their ability be herewith expressed

Second, that the committee be herewith empowered to complete the entire work by publishing the second part, comprising the Rosh Hashonah and Yom Kippur services.

Third, that it is the sense of this Conference that the work presented by this committee meets the requirements of modern Jewish congregations, both as to the standard Hebrew prayers retained, the English version and original compositions added thereto.

Resolved, Fourth, That this Conference accepts this book as the standard Union Prayer Book of American Israel and recommends the same to Jewish congregations for public and private worship.

An amendment to the substitute of Rabbi Lewinthal, offered by the Rev. Oscar Cohen, providing for the revision of the Union Prayer Book, was subsequently withdrawn.

The Rev. Dr. Schlesinger moved, and it was seconded by Rabbi Gries, to lay the whole matter of the Ritual Report on the table until the next Conference, and that every member of the Central Rabbinical Conference shall be privileged to send suggestions to the revising

committee. The motion failed of adoption. In the discussion which now followed on the adoption of the substitute, Rabbi Gries expressed himself as heartily in favor of adopting the uniform Prayer Book, provided it be properly revised. Rabbi Hecht, in concluding his remarks on the acceptance of the prayer-book, said: "I think I can say it justifiably, that the prayer-book in its present arrangement, will meet the demands of the present time and present congregations."

At this stage of the proceedings a motion to adjourn was entertained, but was lost.

The Rev. Dr. Silverman then, on behalf of the Committee of Arrangements, announced that a banquet would be tendered to the members of the Conference at Jaeger's Hall, corner Fifty-ninth Street and Madison Avenue, at 7 o'clock, Saturday night, the banquet being given by the New York and Brooklyn Ministers represented in the Conference.

Resuming discussion on the Ritual Report, Rabbi Eisenberg pledged himself to the introduction of the book, and Dr. Berkowitz made an eloquent appeal for the substitute resolution.

A vote on the resolution offered by Rabbi Lewinthal was then taken, which resulted in its adoption. Ayes 23; nays 3. Rabbis Geismar, Schlesinger and Gries requested to be recorded as voting in the negative.

The Secretary then announced the order of business for the afternoon session to be all new business and all unfinished business for which committees have been appointed.

On motion of Dr. Mielziner, the Conference then adjourned.

AFTERNOON SESSION.

The Conference re-convened at 3 P. M.

The first order of business was the continuation of the action of the Conference on the report of the Ritual Committee, Paragraph II., was then read:

"That a committee of five be appointed to lay before this convention suggestions in regard to the way of publishing the Union Prayer Book."

On motion of Dr. Hecht, the recommendation was adopted as read. Dr. Hecht suggested that Dr. I. S. Moses be appointed chairman of the committee. Dr. Harris added that the committee be selected from the Ritual Committee, who are ten in number: Rabbis Lewinthal, Gries, Shanfarber, Feuerlicht and Moses, chairman, were appointed as the committee to report within the present session of the Conference.

The Rev. Dr. Mielziner then read the next recommendation. Paragraph III.:

"That a Ritual Committee be appointed to arrange the second part of the Union Prayer Book containing services for Rosh Hashona and Yom Kippur, according to the same principle as the first part and to submit this work to the next convention of the Central Conference.

This was amended by the Rev. Cohen, that the committee distribute copies of their drafts to all members for criticism, which suggestions shall be considered before the work be finally presented. The amendment was lost. Before final action on the recommendation was taken, the Conference, through President Dr. Wise, announced that it is understood the Ritual Committee shall be continued and its work be submitted to the next Conference. Paragraph III., was then adopted as read.

The Rev. Dr. Mielziner read the next recommendation. Paragraph IV.:

"That the hymn-book published by the Rev. Dr. Wise be adopted as the Union Hymn Book and that in the new revised edition of the same a choice selection of other hymns be added,"

The Rev. Rypins moved the adoption of the recommendation.

Rabbi Gutman offered the following substitute, which being seconded by the Rev. Cohen, was subsequently incorporated in a substitute amendment offered by Dr. K. Kohler:

WHEREAS, The Jewish Synagogue in America is sadly in need of a hymn-book that shall at once be Jewish in word and music; be it therefore

Resolved, That the hymn-book by the Rev. Dr. I. M. Wise be adopted as the hymn-book of American Jewish Reform Congregations and a committee of five be appointed to revise and add such selections of other hymns to it as they may see fit.

Resolved, That the Cantors' Association of America be requested to furnish appropriate music for the same.

The following discussion on Paragraph IV. and its substitute amendment then took place.

Rabbi Gutman :

You will agree with me that the Jewish Synagogue is indeed sadly in need of Jewish music. We can indeed say we sing, but our music is not the outgrowth of Jewish production. We sing Methodist music and Presbyterian and Catholic. I may say that my congregation may not be a praying congregation, but my congregation is a singing congregation. And I see the time come when hymnology, when singing in the Jewish Synagogue, will bring life and new spirit into our congregations. There are about 330,000 members of the Christian Endeavor Society at present here in New York City, and I see by this morning's paper that they opened their services with a song service. And I have often attended these Methodist and other denominational services, and it is the song in the Christian church which is the power and is really the secret force that gives them this power, and I think we ought to do likewise in the Jewish church. We ought to have congregational singing. In Jewish Reform Congregations they do not pray, and they ought to sing. And this Cantors' Association could do a great deal for us. For instance, I have a hymn-book of Dr. Landsberg. I have nothing to say against the text, but the music is entirely taken from Methodist and other Christian hymn-books. Mr. Kartschmaroff told me that if we call upon the Cantors' Association the members of that Association are perfectly capable and willing to furnish us Jewish music. And, therefore, I would ask the members here present to vote favorably upon this resolution.

The Rev. Dr. Kohler was then called to the chair, while Dr. Wise made the following remarks :

That which the preceding speaker said is a truth which ought not be overlooked. We have built up an American Synagogue, an American Congregational Organization, which is unique in itself, in correspondence with the American spirit, with the American liberty and with the American present and future. I believe that as we now worship we ought be as American as possible, namely, as American Israelites. And that which has grown out of the American Jewish spirit, that ought to be preserved. While we can not preserve all the original prayers that have been written, if I had been on the Committee, I certainly would have voted that all those prayers in German or in Hebrew or in English, which were produced originally by American minds shall be preserved, and ought to be preserved in the Union Prayer Book. Then it would have been a Union Prayer Book and an American. But this appears hardly possible to-day because the prayers which have been produced are too numerous. But not so in hymnology. That hymnology is the soul of all live worship and always was, we have the best evidence in Scripture itself. The Scriptures have been preserved through various centuries, those preserved contain very little prayer, but contain a very large collection of psalms. Hence we say that it is not the prayer coming from the spirit of Judaism which is the element, but the indestructible element is the psalmody of the people. We can find up to the middle ages when the Hebrew mind became bewildered by persecution, then they commenced to pray, and we have very few prayers at that. But we have very fine hymns from the Spanish poets, and, according to Zunz, we have a great many fine Hebrew poems and hymns from the middle ages, from the Ashkenas and Polish Jews. And of late in this last century we had again one of the sweet minstrels in Israel—Nigara—whose songs are some of them classical. He is not so much known in the West as in the East. It is evident that song is the main thing and therefore I would be in favor, even if it cost a few dollars more, to print it, to have all that the Hebrew mind has produced in the way of song united in one volume, with the understanding that whenever, next year, or two years, or in three years, or in ten years, new productions

are made in that line, that every Conference, year after year, will add to them. Thus it will be a hymn-book for the American Israelite, and it will not only be a hymn-book for the American Israelite, but will also go into a great many American churches, as I have the evidence in my hand here that a great many Jewish hymns have made their way into the various churches. So much for the text. Now in regard to the music our Brother Gutman has said well, the music is the language of the heart in notes, as poetry is the language of the heart in words. And language is the expression of ideal sentiment and feeling, and in the Jewish Synagogue we ought by all means to have the Jewish expression of feeling and sentiment and thought. Secondly, we ought to have Jewish music. The music has grown out of the Jewish sentiment, although they have borrowed a great deal, they have borrowed as far as the song of Die Rauber in Rinaldo and Rinaldina. But there ought to be original Jewish music and Jewish hymns. And as the brother has said, that the Cantors' Association is capable and willing and desirous of undertaking that task, we certainly ought to give them an opportunity. But I would insist that all American productions shall be compiled, even if the hymn-book cost a few dollars more, with the understanding that in future when anything new is produced, and it is important that there should be new productions, they should be added to this book, or they should replace other productions not any longer fit for the time. I therefore support the amendment of Brother Gutman with the addition of one clause, which I believe one of the members will suggest, should be added.

President Wise then took the chair and the Rev. Dr. Kohler was granted the privilege of the floor, speaking as follows :

I want to express my sincere thanks to our President for having here to-day, for the first time, touched my soul, my heart, in regard to praying and devotion which was the subject to-day. In this former discussion of yours I purposely refrain from taking part. Here I shall and I also wish to refer to Dr. Talmage. I heard him once state, I believe, to one of our members who is not here, that he owed the success of his attendance of his church to the singing.

And I say we might learn indeed from our fellow-citizens and our brethren in other churches that we should cultivate that more, because here we can all join. When it comes to Hebrew, when it comes to a question of Reform or Conservatism or any part of the old or the new prayer-book, there we are always born critics, more or less occupying ourselves with roots or the far-fetched meaning of the words we meet or the interpretation or translation of the words we recite. But with the prayer the soul is seldom touched unless the song unites. Music is the language of all languages, is the language of humanity, and we have as yet been in the formation, in the composition, in the making up of our prayer-books too intellectual and too little emotional. We need not become Methodists or Moody and Sankey men, but we should touch the soul, make people what they seldom do in our synagogues, cry. And the music, the song, can wrest fears even from those who come without any desire to pray, without any devotion. I heartily indorse the idea of giving greater care and attention to a hymn-book, and such a hymn-book as is offered to us whenever we enter any church where over the text the notes are given to make the people sing. Whether our Brother President is exactly right when he says the American productions of music should stand uppermost is still questionable and I must leave this to our friend the Rev. Mr. Sparger. I simply wanted to say that the Cantors' Association is probably a thing to be. It is hardly yet a vital, certainly not a comprehensive institution. The proof of it is that one who is certainly the best or those who are the best composers of Jewish songs in America, that is Kaiser, and I believe your Cantor in Cincinnati, Goldstein, and Welsch.

Welsch does not live here any more. And others—the Vice-President was on the point, I may say, of leaving because he felt there was not the right sphere as yet for common productive work, for this reason I leave the word Association out or leave it to them to form a body that would comprise the musical composers that would give us the right songs. I want to call your attention to one thing more before I close. I have felt the need of music and song and have

even felt like changing and have been prompted to change my own Friday evening service in view of the fact often overlooked by Reform prayer-book composers or writers that the text must be written with a view to make it singable, so to say, to make it resonant, rhythmical and apt to be sung. The Psalms were written by the Levites, who knew how to sing, and the English version has also always kept in view that rhythmical part which in a great many prayer-books has been overlooked. I want to make one remark regarding the origin of our music before I close, and I want simply to suggest to our friend who will follow me one thing on which he can speak better than I. Our Jewish songs have been chiefly produced under the influence of suffering. The only melodies we have we owe to the Crusades, as Naumberg and others have shown. And the question is can we maintain this prayer-book to be written with a view to preserve the old songs? The Kol-Nidre has been retained in the form Dr. Stein gave it. He re-translated not the Kol-Nidre but the Kol-Nidre song. He thus preserved for us that sweet, touching melody of Kol-Nidre. And a great many other of our melodies ought to be kept. The historical and national part of our music, not only American, but Jewish, Jewish-German music or German-Jewish music ought to be kept. And those that are to take part in this composition of music for you or for us all should be told and guided by that spirit of reviving and preserving national genuine Jewish music.

The Rev. Dr. Harris then spoke as follows: I feel with the previous speakers that the hymn-book is perhaps more important for our work than the prayer-book, partly because the prayer-book is written and we have only to revise the old prayer-book, and the hymn-book is not. I believe I voice the sentiment of every minister, whether progressive or not, that the need of congregational singing is the need of the hour. We have had a great many hymns and we have had some very fine music. We have not so far been able to get those simple airs that could be taken up by the congregation, and we have been even compelled sometimes to mistrust our cantors, anxious to give us rather elaborate music, music that a choir is able to sing, but music that can not be taken up by the people. Dr.

Kohler has referred to the great strength of Christianity, their hymns. And here is the importance of uniformity. Whether you go to the country, in the farm house where you are stopping among a large number of Christians, or whether you are on board a ship or over in England, you will find they have the same hymns and the same music. And it does not matter what strangers they are; they may have never met before. Some may be Congregationalists, and some Methodists, and some Episcopalians, but they have the same airs, and without any preparation all can join. Therefore, the most important point, the vital point for a hymn-book, is first, that it must be uniform. It must be adopted by all or by none. We must in the first place find out what hymns there are (I am talking of the music of the old service) that could still be appropriated for our use to-day—some of the old Hebrew melodies that we all know, the old Yigdal and the old Adonolom. And while we are all ministers and can all write prayers, we can not write hymns. Hymns are poems, and only poets can write them. If we prepare a hymn-book at all it must be classical. Rather compile real poems, even if they be not written by Jews, provided the spirit is Jewish, if they be written by the standard poets of England and America. Rather take the best poetic thought suitable for hymnology than rhymy verse. Let us be modest enough to know that we are not poets—that we can not write hymns. And in the preparation of the music let us consider not the choir. We have been considering the choir too long. The choir has driven the congregation out as far as the worship of praise is concerned. It is time that the congregation be given a hearing before God; it is time that we give them a service of praise so simple that after it has been sung once or twice they can all join in it—simple melodies, simple airs. And I hope that the committee appointed on this question give due consideration to these two facts: the simplicity of the music and the poetry of the hymns. In my own congregation, to speak of a personal experience, wishing to introduce congregational singing, which we all wish to introduce, I was compelled even to go to the Christian hymn-books to select therefrom some of the old hymns that you all know and that have

been introduced in some cases into the Jewish congregations. Therefore, let me beg of you to go slow in this work and not produce something of which we may be afterward ashamed. Let it be classic. Let it be simple, something that will last, and let us use all of the old that we possibly can.

By special motion of Dr. Kohler the privilege of the floor was given the Rev. Mr. Sparger, Vice-President of the Cantors' Association of America :

The Rev. Sparger was then called upon by special request to address the Conference on Jewish Hymnology. The address was received amid much applause and evident appreciation.

The Rev. Dr. Kohler then presented the following substitute amendment :

Resolved, That a committee should be selected, consisting of the Committee on Prayer Book, besides a special committee of five out of this committee and five other members of this body, to prepare a hymn-book, and as this Union Prayer Book has been prepared on the basis of all the best prayer-books that are existing or within reach, to compile it on the basis of all the hymn-books existing in the English language, to give us the best that has been written in Hebrew poetry and to add to their committee such men as have also musical knowledge and skill enough to prepare the notes to such and give us a hymn-book with the musical notes attached.

After further debate the previous question was called for. Action on Dr. Kohler's substitute amendment resulted in its adoption. A reconsideration was then moved, but the motion was lost. The entire matters of the compilation of a Union Hymn Book then resulted in the adoption of the following resolution :

Resolved, That five members of the original Ritual Committee cooperate with five others, members of this Conference, in the compilation of hymns from all hymn-books existing in the English language, with a special view to the collection of the best written in Hebrew poetry, and, together with such Cantors of America as they shall designate, adapt the music for the hymn-book.

The Rev. Dr. Mielziner then continued to read the next resolution, Paragraph V., of the Ritual Report, explaining that this resolution was passed by the Ritual Committee in New Orleans :

Resolved, That the approval and thanks of the Conference are due to the Rev. Dr. I. S. Moses for the work he has so faithfully and unselfishly done; and

Resolved, That the Rev. I. M. Moses be reimbursed from the funds of the Conference for all expenses he has incurred in the work.

A division of the resolution was called for by Dr. Schlesinger, who then moved the adoption of the first part of the resolution. The first part of the resolution was then adopted.

Owing to the absence of Dr. I. S. Moses the Conference could take no action on the second part of the resolution, which involved the question of the expenses incurred by him in the preparation of the Ritual Committee's Prayer Book, laid before the Conference, and action on this matter, as well as the adoption of the Ritual Report as a whole, was deferred until the Sunday morning session.

Rabbi Hecht then presented the following resolution as the sense of the Conference, which, seconded by Rabbi Gries, was adopted :

Resolved, That it is the sense of the Conference that the Prayer Book reported by our Ritual Committee and adopted by the vote of this Conference is subject to such revision as may be suggested by the members of this Conference individually within the next sixty days, and shall receive the approval of the Ritual Committee.

The committee appointed on publication of the Prayer Book was instructed to report to the Conference at the Sunday morning session. Dr. Schlessinger moved that, owing to the vast amount of business to be transacted at the Sunday morning session, the Conference shall meet at 9 o'clock. Motion was carried.

The Rev. Dr. K. Kohler, in the absence of the Chairman of the Committee on Columbian Religions' Congress, Dr. I. S. Moses, moved that the following report of the committee be received, but that discussion thereon be postponed until the Sunday session :

Your committee would recommend that the Conference should present for discussion at the Columbian Exposition well prepared papers for the following questions or departments of Jewish life and thought :

I. Historical. A concise digest of the history of the Jewish people as such as far as their share in the culture of the various nations

and ages is concerned, to be subdivided into Biblical, medieval and modern. (b) The history of Jewish beliefs and customs in the various lands and times. (d) The history of the domestic and inner social life of the Jews in various periods. (e) A history of the education of the Jewish people public and private.

II. Ethical. Biblical ethics from a historical standpoint. (b) Talmudical ethics based upon and to begin with the Hellenistic literature. (c) Ethics of the medieval rabbis down to our own time.

III. Polemics and Apologetics—That is the relation of the Jews to Heathenism, Christianity and Islamism.

IV. Statistical—An estimate of the present statistics. (b) European statistics. (c) American-Jewish statistics. (d) Eastern Jewish statistics.

V. Archæological. Religious and national, both as to results and desiderata.

Those various topics to be assigned to the various scholars who have made these branches their special study.

Resolved, That the Rabbinical Conference should solicit the participation of scholars in Europe, as well as in this country, to participate in person, or, if that is impossible, by writing. Furthermore, recommend that the Conference should tender a special formal invitation to representative men and women to take part and represent the Jewish body.

On motion, the report was received and action thereon deferred.

The Conference then adjourned, to reconvene Sunday, July 10, 1892, at 9 A. M.

FRIDAY EVENING SERVICES.

On Friday evening the members assembled for Sabbath services in Temple Beth-El.

After chanting of the regular prayers by Cantor Helfer, the Rev. Dr. Kohler introduced the Rev. Dr. Henry Berkowitz, who delivered the Conference sermon. (See Appendix B.) The closing prayer and benediction were offered by Rabbi Charles Levi. The services were impressive and inspiring.

SUNDAY—MORNING SESSION.

TEMPLE BETH-EL, }
NEW YORK, July 10, 1892. }

The Conference assembled at 9:30 A. M.

President Wise called upon the Rev. R. Benjamin to open the proceedings with prayer.

Rabbi Shanfarber then moved that the regular order of business be suspended in order to receive an amendment of Dr. Kohler to open discussion on the report of the Committee on "Milath Gerim." This was amended by Rabbi Gries to the effect that the question on "Initiatory Rites of Proselytes" be re-opened by taking from the table the report thereon. The motion as amended was carried.

Dr. Kohler then presented the following amendment: (a) To insert in the resolution proposed by the committee on the "Admission of Proselytes," after the words "two associates," the words, "in the name and with the consent of his congregation," (b) to strike out the word, "Canon," and substitute it by the words "Religious Usages." The amendment was seconded, whereupon Dr. Kohler advanced the following arguments for the adoption of the resolution in general as amended.

Argument I. for Amendment (a):

"There can be no doubt as to the frequency of cases in which the persons desirous for admission into Judaism, being prompted by the highest and noblest of motives, ought to be aided and encouraged in their intention and not refused or held back by the reason of the inadvisability of their undergoing an act which involves danger for their life and health, and can in no way add to the solemn sacredness of the truths which they are eager to espouse.

"And in cases where love for a Jewess induces the applicant to join the Jewish faith, the consummation of their marriage under Jewish forms is often eagerly to be wished for in the interest of domestic peace and harmony, and for the sake of the maintenance of a high standard of the purity of Jewish family life, and the earnest desire on the part of both to build up a pure and sacred

Jewish home upon Jewish principles of faith, and ought to receive recognition.

"While I, in view of the passages of Kerithoth 9a and the Mechilta Jithro, can not concur with the committee that the three initiatory rites for the proselyte: The Sacrifice, the Ritual Bath, and Abrahamitic rite are not even suggested in the Bible and are of later origin—believing, as I do, that they are based upon ancient pre-exilic national Hebrew custom and evidently anterior to John Hyrcanus' time—I find nowhere a direct Biblical ordinance.

"Though it is an occurrence previous to the Revelation on Sinai, the mode of admission of Jithro as the first God-worshiper **יִרְאָה אֱלֹהִים** or **נָרַ** into the Jewish community as described in the Book of Law is sufficient proof to me that the law of Moses lays all possible stress on the acceptance of the doctrines of the Jewish faith, and none whatsoever on the Abrahamitic rite, which is in no word alluded to in that connection. Likewise does the ritual bath, instituted with reference to the purity necessitated by the sacrifice and afterward, according to Rabbinical explanation, for the sake of removing the impurity and idolatry, and having the heathen come forth born anew out of the water, reflect somewhat unfavorably upon the Christian faith, which we do not regard as a polytheistic faith in the old sense, seeing in them according to the Pittsburg Platform **גִּירֵי תַרְשֵׁב**, proselytes of the gates.

"It is furthermore our duty to pronounce to the world that Judaism as we understand, preach and practice it, is no tribal faith, but eager to open its gates wide to admit such as come with the earnest desire to walk in the light of the pure Jewish monotheistic truth, and aid in its dissemination. And if in consequence of the great rivalry of the Church propaganda with its dangerous semi-pagan tendencies, Talmudical Judaism endeavored to obstruct and antagonize Proselytism, we, living in an age of religious freedom, of mutual recognition and intellectual persuasion, in times and countries where Judaism enjoys all the privileges of a recognized people, have no reason any longer to be guided and constrained by Talmudical rules that were even at the time they were expressed con-

tradicted; but ought to place ourselves upon the high standpoint of pre-Talmudical prophetic Judaism, which invites all heathens to embrace the faith of Abraham and worship the Lord, the One God, in truth and in purity.

Argument II. for Amendment (a):

Dr. Felsenthal, in his opinion given us in the Year Book of the Conference, 1891-92, would dissuade us from giving the power to admit the Gentiles into the fold of Judaism into the hands of the Rabbi. The Rabbi is but the agent and minister of his Jewish community, not the priest or legislator. Only in the quality as representative of the congregation can he act, and receive the Gentile into Judaism. Dr. Felsenthal denies that the Rabbi, as such, has a right to admit any one into the Jewish community, unless he act in the name of the Jewish community. For this reason he can act only as the *מקבל*, and must have a recognized Jewish congregation into which he receives the applicant. Therefore, and for the sake of greater caution against abuse, the Rabbi should act only with the consent of the congregation whose minister he is.

Argument for Amendment (b):

As to the expression, canon, it is too vague, and it does certainly not cover the idea of *חוקות ומצוות* statutes, precepts and ordinances with which the proselyte should be familiar before being admitted into the fold of Judaism.

There being no objection to the amendment offered by Dr. Kohler, the committee, through its chairman, Dr. I. M. Wise, accepted it.

A motion to take up the regular order of business for the session was then put and adopted.

The Secretary then read the minutes of Friday, July 8th, which were approved and adopted.

On motion, a committee was appointed to draft resolutions of thanks to all those to whom the thanks of the Conference were to be expressed.

Dr. Schlesinger, Rabbis Clifton Levy and I. Joseph were authorized as the committee.

It was then moved that the Chair appoint a committee of five to nominate officers for the ensuing year 1892-93. Motion was seconded and carried. Rabbis R. Benjamin, Charles Levi, A. Geismar, M. Gries and C. Rubenstein were appointed the Nominating Committee.

The chair then announced the following Editorial Committee to edit the official stenographer's report of the proceedings of the Conference: Drs. K. Kohler, M. H. Harris, J. Silverman, Rabbis R. Grossman and R. Benjamin.

Final action on the resolution relating to the "Initiatory Rites of Proselytes," together with its amendment, was now called for.

The Secretary then read the resolution as amended:

Resolved, That the Central Conference of American Rabbis, assembled this day in this city of New York, considers it lawful and proper for any officiating Rabbi, assisted by no less than two associates, and in the name and with the consent of his congregation, to accept into the sacred covenant of Israel and declare fully affiliated to the congregation לכל דבר שבקדושה any honorable and intelligent person, who desires such affiliation, without any initiatory rite, ceremony or observance whatever; provided, such person be sufficiently acquainted with the faith, doctrine and religious usages of Israel; that nothing derogatory to such person's moral and mental character is suspected; that it is his or her free will and choice to embrace the cause of Judaism, and that he or she declare verbally and in a document signed and sealed before such officiating Rabbi and his associates his or her intention and firm resolve:

1. To worship the One, Sole and Eternal God, and none besides Him.

2. To be conscientiously governed in his or her doings and omissions in life by God's laws ordained for the child and image of the Maker and Father of all, the sanctified son or daughter of the divine covenant.

3. To adhere in life and death, actively and faithfully, to the sacred cause and mission of Israel, as marked out in Holy Writ. Be it furthermore

Resolved, That a committee of three be appointed to report to this Conference formulas of the two documents, viz., one to be signed by the proselyte and witnesses, to remain in the hands of the officiating Rabbi, and another to be signed by the officiating Rabbi and his associates, to be delivered to the proselyte.

All of which is respectfully submitted to this honorable body by your committee.

ISAAC M. WISE, *Chairman*.

In response to the question: What is meant by "assisted by no less than two associates and in the name and with the consent of his congregation"? the Chairman made the following explanation:

"The acceptance of the proselyte is dependent upon the Rabbi. The execution of the ceremonial is with two associates. The Rabbi declares whether he will be accepted or not, and the two associates are only the assistants of the Rabbi in the performance of the ceremonial part of the conversion. And it is on account of the Din which wants three, and we do not want to depart from the ancient usage."

In response to the question, what particular ceremony, if any, shall attend the reception of a proselyte, the Chairman of the committee stated that it depended altogether upon the Rabbi as to what shall be the nature of the ceremony, and as to any ceremony at all. Yet must the two associates be present when the proselyte is received.

The words, "two associates," were interpreted as not necessarily meaning two clerical associates, as it was not always possible to get two rabbinical associates; and, besides, according to the rabbinical law, three rabbis were not needed.

The previous question was then moved and ordered by the Conference. Before voting on the resolution the Chairman announced it as the sense of the Conference that the vote of each member be recorded and made part of the proceedings; also, that the privilege of explaining his vote in writing shall be accorded each member, and that all such explanations shall appear in the Secretary's minutes and be printed in the Year Book of the Conference.

The resolution was now voted upon and action thereon resulted in its adoption by 25 ayes and 5 nays. The following are the recorded votes as handed into the Secretary:

Nays—Dr. M. Mielziner, Dr. M. H. Harris, Rabbi L. Weiss, the Rev. I. Stemple, the Rev. I. Joseph.

Yeas—Rabbis I. M. Wise, K. Kohler, Jos. Silverman, M. Schlesinger, I. S. Moses, Henry Berkowitz, A. Guttman, I. Saenger, I. Lewenthal, Raphael Benjamin, A. Radin, T. Schanfarber, A. Gutt-

macher, Wm. Rosenau, M. J. Gries, I. L. Rypins, R. Grossman, E. N. Calisch, Charles Levi, Clifton H. Levy, A. H. Geismar, M. Eisenberg, Sam Hirschberg, L. M. Franklin, Chas. A. Rubenstein.

The following are the recorded opinions of those voting nay :

I vote nay, because I do not think the Jewish community is yet ripe for this step. Furthermore, I fear that the admission of proselytes without melah is the entering wedge for the abolition of this rite altogether.

MAURICE H. HARRIS.

I am voting *against the resolution* of receiving proselytes without circumcision ; First, for the sake of the *purity of our race* ; second, because I coincide with the Talmud by saying *ישיים נרים לישראל* proselytes are generally a bothersome burden to Israel ; their conversion is mostly superficial and *insincere*, *מאחזבת נשים* and the resolution would open door and gates for *wholesale* intermarriage between Jew and Gentile.

REV. ISAAC STAMPLE.

To admit a proselyte without the Abrahamitic rite is not advancing the cause of Judaism, but is derogatory to our sacred religion, hence I vote against it.

L. WEISS.

I wish to have my vote registered against the resolution for this reason : I believe that the abolition of this rite for proselytes will easily—I do not say necessarily—lead to the abolition of circumcision altogether, which, as Spinoza says, “is the secret of the persistence of the Jews as a people.” It has been intimated that we are prepared to meet such a result. I, for one, am not so prepared. Eminent authorities have maintained that we are not a race or a people, that Judaism has an existence and significance apart from the Jews. But I maintain that any ideal which has been brought into existence and effected anything has been of value only because it incarnated itself into an institution. There is no standard without a standard-bearer, and Judaism is impossible without the Jews.

I. JOSEPH.

The Chair now appointed the following Committee on Documents for Proselytes : Rabbis A. Guttman, A. Radin, I. L. Rypins, T. Schanfarber and H. Berkowitz.

On the subject of statistics of Jewish proselytes, Dr. Silverman presented a motion that the Executive Committee make provision to receive reports from every Rabbi who receives converts during

the year, which reports shall be tabulated and presented at each annual meeting of the Conference. The motion was seconded and carried.

The Rev. Dr. M. Mielziner, Rabbis Taubenhauß and Feuerlicht were appointed the committee on reception of proselytes.

Dr. I. S. Moses then called for action on the report of the Committee of the Columbian Congress of Religions, which report was received at Friday's session. Before taking action on the original report presented by the committee, Drs. Moses, Kohler and Silverman, the following amendment was offered by Dr. Kohler, relative to the anti-Semitic movements of Europe.

WHEREAS, The anti-Semitic agitation, undeterred by the verdict of the enlightened, still continues its own cruel work and forces its way through every land,

Resolved, That besides the discussion of topics recommended, the Rabbinical Conference should solicit the co-operation of all American Jews in sympathy with the cause, both private men, societies and congregations to render the participation of the Jews in the Religious Congress of the Columbian World's Exposition, a matter of great international importance, in having the great aim and objects of Judaism clearly and emphatically stated before the entire world and all the slanderous charges made against it through the successive ages by its declared foes substantially refuted.

Resolved, That three men of renowned world-wide scholarship and impartiality of the Christian denomination, such as Profs. Strack, Noeldecke and Cheyne, and three Jewish scholars of note be requested and authorized at the expense of the American Jews to write and publish an exhaustive treatise on the anti-Semitic charges, in particular in regard to the blood accusations which fill so dark a chapter in Jewish and Christian history, stating the causes and facts and giving the result of their examination in decisive and clear terms.

Resolved. That these men should be invited to come and publicly review these charges before the enlightened representatives of the great religions of the world in order to elicit the approval and assent of the world and silence slander in the name of humanity forever, at least within the pale of civilization.

After considerable discussion on the original report, and the Kohler amendment, a vote on the previous question was ordered and the following motion, made by Dr. Silverman and seconded by Rabbi Gutman, was unanimously adopted.

The motion is, that all matters concerning the World's Fair, both the resolution of Dr. Kohler, and the report of the Columbian Com-

mittee be referred to the Executive Committee, that all recommendations that the Executive Committee will have to make and all the reports of their transactions regarding the World's Fair, be brought to the notice of a special session of the Conference to be held in Washington next December, in order to act in conjunction with the Council of the Union of American Hebrew Congregations.

Rabbi Clifton Levy offered a resolution, signed by himself and Dr. Berkowitz, in respect to the status of woman in Jewish congregations.

On motion of Rabbi Eisenberg, the resolution was adopted.

The following is the resolution as adopted.

WHEREAS, We have progressed beyond the idea of the secondary position of women in Jewish congregations, we recognize the importance of their hearty co-operation and active participation in congregational affairs; therefore be it

Resolved, That the Executive Committee have prepared for the next Annual Conference a paper tracing the development of the recognition of women in Jewish congregations, and expounding a conclusion that women be eligible to full membership, with all privileges of voting and holding office in our congregations.

The following report of the Committee on Cremation was now read :

GENTLEMEN :—Your committee, to whom was referred Dr. Schlesinger's paper on Cremation from a Jewish Standpoint, beg leave to report that one of their number, Dr. B. Felsenthal, of Chicago, has written an exhaustive treatise, covering the entire field, on "Cremation from a Jewish Standpoint," which your committee presents as their report and which is now in the hands of the members of the Conference. (For Report of Committee on Cremation see page after the proceedings.)

Your committee fully concurs in the conclusion arrived at by so eminent a scholar as Dr. Felsenthal. We further report that we indorse the resolution with which the paper concludes.

DR. I. S. MOSES.

DR. B. FELSENTHAL.

RABBI HECHT.

RABBI STOLZ.

It was moved that the report be received and laid on the table until the next Conference. The motion was subsequently withdrawn, and the report taken up for action and discussion. Before action

was called, President Wise made the following explanation to the members :

The adoption of this report involves a question as between Dr. Schlesinger and Dr. Felsenthal, and Dr. Schlesinger has not had time enough to review the paper of Dr. Felsenthal, as he stated here, and it would be unjust, in my opinion, to say that we indorse the views of Dr. Felsenthal contrary to Dr. Schlesinger, and therefore a middle course ought to be adopted, in my estimation.

To this Dr. Schlesinger replied as follows :

When I stated that this reply had been printed, without letting me have a chance to hand in a rejoinder, I was under an erroneous impression. I have read it through since, and I find that Brother Felsenthal may be of a different opinion so far as the scientific point is concerned, but so far as the practical part is concerned, we fully agree. I think it would not be very difficult to show that Brother Felsenthal is not quite right. I will admit that I stretched a great many points in my first paper which could be refuted, but generally I fully agree with Dr. Felsenthal and I second the adoption of this resolution.

The Secretary then read the resolution.

Resolved, That in case we should be invited to officiate as Ministers of religion at the cremation of a departed co-religionist, we ought not to refuse on the plea that cremation is anti-Jewish or irreligious.

On motion, the resolution was adopted, and the views of the report in general indorsed.

Dr. Joseph Silverman was then given the privilege of the floor and said :

I have a resolution to offer on an important subject. We have abolished Milath Gerim and some of our co-religionists will think that we are ready to surrender the entire Judaism to the Christian cant. I, therefore, offer this resolution :

Resolved, That the Executive Committee be instructed to have at least two papers prepared, to be read at the next Conference in Washington, giving plans for the better observance of the Sabbath.

On motion of Rabbi Geismar, which was seconded and adopted, the resolution was referred to the Executive Committee, with full power to act.

Rabbi Calisch then introduced the following resolution :

WHEREAS, There is a growing tendency toward the introduction of religious legislation in many States of the Union, and even at the National Capital ; and,

WHEREAS, Such legislation is antagonistic to the fundamental principles of our country's Constitution and therefore endangering the stability of all American institutions ; be it

Resolved, That it is the sense of this Conference, that we, as a body of American Ministers, while thoroughly recognizing the value of religious sentiment, do most emphatically protest against all religious legislation as subversive of religious liberty. Be it further

Resolved, That we, therefore, protest against the movement to close the World's Fair on Sunday as restricting the sacred liberties and opportunities of a great mass of the American people, whose claim to recognition dare not be denied.

Rabbi Geismar moved the adoption of the resolution as read.

The motion was seconded. A spirited discussion followed, participated in by Rabbis Geismar, Schlesinger, Gutmacher, Silverman, Joseph and Calisch. Rabbi Geismar concluded his remarks thusly :

If the World's Fair is to be closed on Sunday, it should be closed for only one reason. Not for any religious reason, but simply for a politico-economic reason, namely, that the employes of the World's Fair shall have this one day's rest in seven. If this is the reason for the closing of the World's Fair, or if any other reason be given that the country will be injured in some of its prospects, or interests, by the opening of the World's Fair on Sunday, set me down as voting for the closing of the World's Fair. But, if there passes through this land a hue and cry that this is a Christian country, that our Constitution is a Christian document, that we must vote for the closing of the World's Fair, because it trespasses upon the Lord's Day, then I am opposed to the closing of the World's Fair ; and as a Rabbi in this Conference, I most heartily enter my protest against any such step and I shall vote for the resolution.

The Rev. Dr. Silverman said :

We are here now, not as American citizens, contradistinguished from citizens of the world, we are here gathered merely as Jewish

men to discuss what pertains to the Jewish religion ; not to the Jewish interests so much as to the Jewish religion. We have just adopted a recommendation to the Executive Committee to prepare plans looking to stimulating a better observance of the Sabbath. And after we set ourselves down to try to improve the observance of the Sabbath, in the next breath we try to upset the observance of Sunday. Let us be consistent as Rabbis. We will work for the Sabbath, and if you want to introduce a resolution asking the World's Fair commission to close the World's Fair on the Sabbath Day, I am with you. We have a right to do that as Jews. But we would not do that because they would think that is Chutzpa on our part. Isn't it more Chutzpa on our part to ask the World's Commission to open the Fair on Sunday, when there are 60,000,000 people, perhaps, here in this country, who want the Fair closed? I don't care whether the Fair is closed on Sunday or whether it is open, as a Jewish Rabbi, but I say we have no right to stand here or sit here, and take action in favor of the opening of the World's Fair on Sunday. In the spirit of these remarks, I move you that we table the resolution that has been offered, or I will move to strike out that part of the resolutions referring to the opening of the World's Fair on Sunday.

Rabbi Ed. N. Calisch championed the adoption of the resolution with the following remarks :

I am indeed happy that this resolution, innocent as I thought it on its face, has caused so much commotion. I am happy that it has brought out the sentiments and feelings that it has. But in spite of the opposition that has been aroused to it, in spite of the fact that since it has come before the Conference I have been drawn aside, and asked to withdraw it as being unwise and untimely, I nevertheless rise and claim your indulgence for one moment to plead for the support of the resolution as it stands. Though I will say that I will be satisfied with half a loaf if I can not get a whole loaf, yet, I would like the entire resolution adopted, and I trust it will go through as such. The necessity is apparent to me, and patent unto me, on the face of it. The gentlemen have been talking of policy and expediency, but that is a thing that at this time is out of place on our part, I assure you there is no man present who has more consideration for the feelings of others than myself. There is no one present who has more reverence for the institutions that have helped along the progress of humanity and have brought it to its

present glorious state than I have. And Christianity, as one of such institutions, I honor and revere. I esteem it for what it has done, and for what it is likely to do in the future; for the men it has produced, for the faith that has crystalized the rude chaotic nations and the great mass of the human family in the practice of duty and of conscience. Yet, when the sentiment is expressed that Christianity is responsible for the erection of our country's liberties, I cry "halt," and I say that what America is to-day, so far as freedom and liberty and independence is concerned, it has been made by men rather in the face of the Church, than by its assistance. There has not been a movement or a step in our progress toward free thought and civil and religious liberty that has not met opposition of the Church in days past. I do not desire to cast any reflections upon our daughter faith, but at the same time we demand that the daughter faith shall not encroach upon the mother faith. It is our opportunity here to be citizens of this country, and as the former speaker has well said it is our duty here assembled as Jewish Ministers, to take interest only in the Jewish religion and what concerns the Jewish religion. The prophet Jeremiah has said that the first concern of the Jew is to pray for the welfare of the Government, for in the peace of the Government is peace unto us. But this movement is not antagonistic to Christianity, but in behalf of the liberties of our country which are encroached upon by the tendencies of the day. The speaker has said we have no right to ask that the World's Fair should be closed on Saturday for our benefit. In the same spirit, though we be only perhaps a million against sixty million, they have no right to demand, in the name of Christianity, that the World's Fair shall be closed on Sunday. Precisely for the same reason, as Brother Geismar has said, were it based on political or economic reasons, for the welfare of the country at large, I too, would step into the breach and say it shall be closed on Sunday. But it is asked only and because it is the Lord's Day, the day that has been intended to supplant our Sabbath Day, and we must be aggressive in our opposition to it. Our race, it is true, wears the badge of patient sufferance, but the time has come when we shall cast it aside. We have been on the defensive for centuries. It is time that we are on the offensive. The worm trodden upon will turn in the end, and the time has come in this nineteenth century when we shall stand for our liberties, even as our forefathers stood in days past.

The previous question was then moved and adopted.

The amendment to strike out that part of the resolution referring to the protest to the closing of the World's Fair was carried. Yeas, 18; nays, 15.

The resolution as amended was then adopted. It reads thus:

WHEREAS, There is a growing tendency toward the introduction of religious legislation in many States of the Union, and even at the National Capital.

WHEREAS, Such legislation is antagonistic to the principles of our country's Constitution, thereby endangering the stability of all American institutions; therefore, be it

Resolved, That it is the sense of this Conference that we, as a body of American ministers, while thoroughly recognizing the value of religious sentiment, do emphatically protest against all religious legislation as subversive of religious liberty.

Dr. Harris then introduced the following resolution, relative to a code of ethics regarding ministers' relations to one another:

Resolved, That a Code of Ethics among Ministers, such as the following, receive the indorsement of the Conference as a whole and of the members individually:

That no minister accept a call from a congregation that sends adrift a colleague who has grown old in its service, providing that his character be irreproachable, and that he fulfill his duty to the best of his ability; but that such objection should not hold good where the congregation pensions its aged minister.

That no minister shall become a candidate for a position while the incumbent is still in office, but shall only consent to candidature after the pulpit is declared vacant. In other words, that a minister should avoid any action that would point to his seeking the pulpit of another.

When two or more ministers are candidates for one position, that they should extend to each other all the courtesies and consideration possible in order to maintain the fraternal feelings that should always exist among colleagues.

That ministers may officiate when called upon at funerals or weddings of members of other congregations, on the ground that the individual should be given the right of choice.

That no member accept an invitation to preach in a congregation without the consent of its minister.

MAURICE H. HARRIS.
JOSEPH SILVERMAN.

The Code of Ethics was unanimously adopted as presented.

In behalf of the Executive Committee of the Hebrew Sabbath-school Union of America, Dr. M. Mielziner finding a demand for

a manual for teachers of religious and ethical instruction on Jewish Sabbath-schools, presented the following petition :

"The Executive Committee of the Hebrew Sabbath-school Union hereby petitions the Central Conference of American Rabbis to appoint a committee of five to co-operate with the Committee on Literature and Publication in the preparation and publication of text-books for Sabbath-schools, and to provide a manual to serve as a guide for Sabbath-school teachers, especially in such schools not under the guidance of a Rabbi."

On motion, the petition was granted and the President appointed the following Sabbath-school Committee: The Rev. Drs. Kohler, M. Harris, M. Samfield, Hecht and Harrison.

In view of services rendered the cause of Judaism, both by publications and otherwise, Dr. Ignatz Grossman, of Chicago, was unanimously elected an honorary member of the Conference.

Dr. I. S. Moses, Chairman of the Committee on Publication, appointed to report plans and find ways and means of publishing and disseminating the Union Prayer Book, called for final action on the adoption of the Report of the Ritual Committee as a whole and submitted the following minority report:

"The title of the manual of prayers shall be 'Union Prayer Book for Jewish Congregations,' or 'Hebrew Union Prayer Book as adopted by the Central Conference of American Rabbis.' On the other side shall be printed, 'Copyright by the Central Conference,' or 'by the President,' or by any one of its representative officers, and held in trust for the Rabbinical Conference. That the Ritual Committee shall be left in power to continue their work. Next year, or the year following, when the entire work shall be out, a perpetual committee can be appointed, who shall have the publication not only of this ritual, but also of other matters. The hymn-book will follow, and perhaps we will take up some other publications in the interest of our association and our congregations."

Rabbi Lewinthal then presented the majority report of the Committee on Publication as follows:

Resolved, That the Ritual Committee be empowered to publish the prayer-book under such plan as shall be approved by the Executive Board. Be it further

Resolved, That the prayer-book shall be the property of the Conference and be copyrighted under its name.

Rabbi Gries gave the following explanation of the report and advocated its adoption :

Dr. Moses, it was understood according to the original motion was the Chairman of this Committee, and the report which he delivered here was not the report which the committee decided to deliver. The report read by Dr. Lewinthal is the report which the committee wish to offer. If there is any correction to be made in that, of course it can be made here in open meeting. And I would like to state as a member of that committee that the question of expense of publication is, of course, the vital question with regard to the publication of the prayer-book. There is a certain amount of expense which has already been incurred, and that has been at the risk of Dr. Moses personally, and it is no more than proper that this Conference in such plan as it shall adopt for the publication of the prayer-book in the future, shall reimburse Dr. Moses for the expense incurred. But the bill has not been presented and the bill can not be presented, as Dr. Moses himself assured me, because he does not know the exact amount. And for that reason this report reads that it shall be published by the Ritual Committee under such plan as shall be approved by the Executive Board of this Conference, the Executive Board of this Conference being responsible for the finances and any debts we incur.

The resolutions of the report as read by Rabbi Lewinthal and indorsed by Rabbi Gries were received, and, on motion, unanimously adopted.

The report of the Ritual Committee as a whole was then adopted, together with its supplementary amendments.

Rabbi Gutman offered the following resolution :

Resolved That the Rabbis of the Central Conference of American Rabbis convened in session in New York City do recommend to their co-religionists in this new commonwealth to embrace the opportunity of the four hundredth anniversary of the discovery

of the new world by endowing the chair of Jewish History and Literature established in the Hebrew Union College in Cincinnati.

The resolution was seconded, and on motion unanimously carried.

Dr. Joseph Silverman presented the following resolution:

That the Executive Committee be requested to prepare for the next Conference papers giving plans for the organization and conduct of congregational societies for young people.

DR. SILVERMAN.

DR. HARRIS.

DR. GROSSMAN.

Resolution indorsed and adopted.

Dr. Silverman's motion that the Executive Committee be empowered to revise the Constitution of the Central Conference, with especial reference to the qualifications for membership, was adopted without discussion.

President Wise then announced the following Committee on Hymn Book: Rabbis A. Gutman, L. Grossman, Detroit; M. Gries, David Levy, Charleston; and Charles Levi.

K. Kohler,
New York.

The Committee on Nominations, through its Chairman, the Rev. R. Benjamin, reported the following list of officers of the Conference for the year 1892-93:

President, Rev. Dr. I. M. Wise, Cincinnati.

Vice-President, Rev. Dr. K. Kohler, New York.

Recording Secretary, Rabbi Charles Levi, Cincinnati.

Assistant Recording Secretary, Dr. M. H. Harris, New York.

Corresponding Secretary, Rabbi Alex. H. Geismar, Brooklyn.

Treasurer, Rabbi Tobias Shanfarber, Baltimore.

EXECUTIVE COMMITTEE.

Rev. Dr. M. Mielziner.

Rev. Raphael Benjamin.

Rev. Dr. David Philipson.

Rev. Dr. Jos. Silverman.

Rev. Dr. I. S. Moses.

Rev. Dr. S. Sale.

Trustees of Superannuated Ministers' Fund, Drs. I. M. Wise and Philipson and Rabbi Charles Levi.

Rabbi Rypins moved that the report of the Committee on Nominations be accepted and that the Secretary cast the unanimous vote of the Conference for the names proposed. The motion unanimously prevailed and the above-named nominees were declared elected.

The following was presented by Dr. Kohler, and adopted by the Conference :

In view of the fact that the Holy Scriptures, in the form we have them translated, are not adapted to use in the pulpit or in the school and household, many passages being of a nature that forbids us to read in public, as was already recognized by the Rabbis in the Mishna ; in view furthermore of the recognized need of a book containing the regular weekly and festival Bible readings that can be handed to the congregants, and to pious readers, young and old :

Resolved, That a committee of five be appointed to prepare a book of select Bible readings for the Sabbath and Festivals, with a view to as close adherence to the Synagogue custom as possible

Also a selection of Post-Biblical readings out of the Apocryphal and other writings, for the Sabbath-school, and occasionally for the pulpit.

Dr. I. S. Moses moved that the Conference extend a special vote of thanks to Dr. Felsenthal, an honorary member of the Conference, for the able essay on "Cremation from a Jewish Standpoint," written for the deliberation of the Conference.

Motion unanimously prevailed.

The Secretary then announced that the evening session would be held in Harlem Temple, 125th Street and Fifth Avenue, at 8 o'clock.

On motion, the *American Hebrew* was granted the privilege to abstract the official transactions of the Conference from the stenographer's report for purpose of publication.

The Conference then adjourned.

SUNDAY EVENING SESSION.

HARLEM TEMPLE, }
NEW YORK, July 10, 1892. }

Conference reconvened at 8:30 for its last public session. Rabbi A. H. Geismar opened the proceedings with prayer.

Rabbi E. N. Calisch then delivered an address on "Judaism and the Public Schools of America." (See Appendix C.)

The Secretary was then called upon to read the memorial resolutions offered by the committee on the deceased member, the Rev. Solomon, of Appleton, Wis., and on the late lamented honorary member, Dr. Liebman Adler, of Chicago.

The resolutions were adopted by a rising vote.

Appended are the resolutions as adopted.

The Death of the Rev. Dr. Liebman Adler,

Having been officially communicated to the Central Conference of American Rabbis, at their third annual session assembled in the city of New York, the committee appointed and charged with the task of giving suitable expression to the sentiments of this Conference, beg leave to submit the following:

It was a sad day for American Judaism when that stanch advocate of truth, that peerless champion of right, that whole-souled man of honor, that profound scholar and eminent teacher in Israel, Liebman Adler, was summoned to his eternal home.

His was that strength of character, coupled with that simplicity of disposition, which constitutes the element of greatness in man, and which endeared him to all with whom he came in contact.

True to every duty, earnest in the furtherance of Israel's cause, he maintained in every position of life the strictest integrity and the most spotless purity, sacrificing personal considerations to the advancement of his fellow-men and the furtherance of Israel's cause.

His death has left a wide gap in our ranks, created a void that will be difficult to fill. His memory shall ever be cherished, and among the names of Israel's beloved teachers none will be dearer than that of our late friend, adviser and co-worker,

LIEBMAN ADLER.

While we deeply deplore the loss we have sustained, and while we sincerely sympathize with his bereaved family, to whom in the closed circle of his home he was as bright an example of duty, earnestness and love as to those who formed his intellectual household, we bow in humble resignation to the Supreme Power and Will, and draw comfort from the thought that he will live eternally in the grateful memory of those whom his life work have affected beneficially, that his words will live after him, and that he having led many from sin, will shine like the stars forever **זכר צדיק לברכה**. The memory of the righteous shall be blessed.

In token of our high regard for the memory of our late lamented honorary member, be it

Resolved, That a page of the records of the Conference be set aside for the above sentiments, that this testimony of our veneration be published in the Jewish press of our country, and a copy be presented to the family.

REV. RUDOLPH GROSSMAN,
REV. DR. HECHT,
REV. I. S. MOSES,
Committee.

Rev. M. Solomon.

WHEREAS, This Conference has learned with deep regret of the demise of our Brother, the Rev. M. Solomon, of Appleton, Wis., who for many years served earnestly and zealously the cause of Judaism and humanity; be it

Resolved, That we, the members of the Central Conference of American Rabbis, assembled in convention, express our sincere sympathy to the family in their bereavement; and be it further

Resolved, That these resolutions be spread on all the minutes, and that a copy thereof be sent to the family of the departed brother.

I. L. RYPINS, *Chairman*.
I. LEWINTHAL.
A. GUTTMACHER.

President Wise then called upon the Rev. Dr. I. S. Moses to deliver the memorial eulogy on the life, character and work of the deceased honorary member of the Conference, the Rev. Dr. Liebman Adler. (See Appendix D.)

Dr. Moses then delivered the address, closing with an appeal to all the Rabbis present to endow a Liebman Adler Chair of Jewish History and Literature.

Rabbi Clifton Levy then presented the following resolution of thanks on behalf of the committee appointed for that purpose:

WHEREAS, The Central Conference of American Rabbis has been welcomed so heartily and received so kindly and hospitably during its session in New York City, therefore be it

Resolved, That the thanks which this Conference feels so deeply are hereby expressed, first to the officers of Temple Beth-El for the use of their comfortable and handsome meeting room and magnificent temple so freely tendered them; next, to the officers of Temple Israel, for the use of their beautiful place of worship; and, lastly, be it

Resolved, That the deepest gratitude is hereby expressed to the individual Rabbis, of New York and Brooklyn, to whose untiring efforts the success of the present meeting has been largely due. And especially thank them for the spirit of fraternity and cordiality

evinced, and for their constant endeavors by which the labors of this Conference have been brought to so happy an issue. We express thanks to the press for their courtesies extended the convention.

Thanks of the Conference are due to the City of New York for its open hospitality.

CLIFTON H. LEVY, *Chairman.*

ISRAEL JOSEPH.

M. SCHLESINGER.

President Wise then arose, and in his concluding remarks congratulated the Conference on the results of their four days' deliberations and the fraternity and good will prevailing among all the members. He then thanked all for their zeal, and in particular congratulated the Conference upon the accession in their ranks of Dr. K. Kohler as Vice-President.

Before closing the session Secretary Charles Levi introduced the following resolution and called upon Dr. Kohler to champion the same :

Resolved, That the members of the Central Conference of American Rabbis, appreciating the generous consideration and courteous treatment accorded us by our presiding officer, hereby make acknowledgment of our deep-felt gratefulness and well-bestowed confidence in the heroic endeavors of our president to guide the Conference over the shoals and rocks into the harbor of safe and prudent judgment, and proclaim our steadfast adherence and heartfelt thanks to the Sage of Jershuran, the champion of American Judaism, for the thoughts of living inspiration, which his personality impressed upon us.

Dr. Kohler seconded the resolution in an eloquent address and moved the adoption of the resolution by a rising vote, which motion was enthusiastically carried.

Dr. M. Harris then closed the business of the Conference with prayer and benediction.

The Conference then adjourned to assemble again in Washington.

RABBI CHARLES LEVI, *Recording Secretary.*

DR. M. H. HARRIS, *Assistant Recording Secretary.*

ON CREMATION FROM A JEWISH STANDPOINT.

By Dr. B. Felsenthal, Chicago.

To the Rev. Isaac S. Moses, Chairman of the Committee on Cremation:

In last year's Central Conference of American Rabbis the resolution was passed, "that Dr. Schlesinger's paper on Cremation be referred to a committee of five, to report at the next Conference whether or not cremation is in accord with the spirit of Judaism." As a member of this Committee I beg now to submit to you, as our Chairman, my individual report.

Right in the beginning I desire to say — and it is gratifying that I can say so — that Dr. Schlesinger's essay is a very scholarly one, and that it is evidently written after a careful study of the subject. Nevertheless, I think that several of our friend Schlesinger's statements and deductions are not sufficiently supported; that, on the contrary, they are untenable. At least the present writer can not agree to them.

Dr. Schlesinger correctly says that "to bury the dead, as we do now, is a Jewish custom." But a little further on he continues: "If we trace the course of the history of Judaism far enough upward, we shall find that other customs prevailed; that, in fact, originally the Hebrew mode of disposing of the dead, was cremation, and not burial." Almost immediately after this he proceeds, saying: "The sacred literature of the Bible has preserved unmistakable, though only faint traces of this primitive custom. We also find that, even in Biblical times, cremation was resorted to in extraordinary cases."

Now let us examine these assertions.

In the very first book of the Bible, in Genesis, we find already nine explicit statements, according to which as early as in the patriarchal age the dead were disposed of by interring them. Abraham and Isaac and Jacob and Joseph, Sarah and Rebecca and Rachel and Leah, and also Deborah, the nurse of Rebecca, were, according to the testimonies in Genesis, not cremated, but *buried*. It is not necessary that we should make further extracts from the

Biblical books. Every Bible reader is well aware of the fact that our Bible records also in plain and distinct words the *interment* (and not the cremation) of Miriam, of Moses, of those who, in Moses' time, died in the wilderness and were buried in Qibhroth-ha-Taawah, of Joshua, of almost all of the Judges, of Samuel, and so on in a very large number of instances. And so it seems to me that, if we ask History about the matter, History will answer that in patriarchal and in post-patriarchal, in Biblical and in post-Biblical times, the Jews *buried* the remains of their departed ones. There is nowhere the least indication that at any time "other customs prevailed" among them. Of the indications or "traces" of these "other customs," which some think they have found, I shall have something to say further below.

The truth of the Biblical records concerning burials is strongly corroborated by the fact that never an urn containing the ashes of an Israelite of Biblical times or of a Jew of post-Biblical times has been found, while, on the contrary, many Jewish sepulchres and Jewish graves from the most ancient times have been preserved, and have been explored and described by archæologists and historians. Many of the כּוֹכֵן of the Talmudic times, many of those peculiar excavations on hillsides and in rocky grounds, which were designated by that name, כּוֹכֵן, are still extant, and some of them, which are supposed to be the last resting places of especially pious people and learned rabbis, are even in the present times visited by Palestinian and non-Palestinian Jews, who by doing so honor the memory of those whom they believe to be buried there. Also tombs and sepulchres from a more remote past, tombs originating in Biblical times, have, as said before, been preserved, and are regarded, by Jews and Christians and Mohammedans alike, as sacred places; so, for instance, the cave of Makhpelah, the tomb of Rachel, the royal sepulchres in Jerusalem, etc.

It may be that some of these burial places, said to be such of famous persons of ancient times, are not genuine, and that they are only designated as such by very untrustworthy and doubtful traditions. It may be that — to give an instance or two — the tomb of Dinah, the daughter of Jacob, of which Na'hmanides (ad Gen. xxxiv. 12) and others said that it is to be found in the Galileean city of Arbela, is not sufficiently proven to be the real resting place of the remains of Dinah; that, on the contrary, doubts as to its genuineness are perfectly justified.

(עין רמב"ן עה"ת פ' וישלח ח"ל קברה (של דינה) ידוע עד היום בקבלה והוא בארכאל אצל קבר נתאי הארכלי. מוכא נ"כן בם' כפתור ופרח פ"י וגם בם' גלילות אי' ובס'הד ובמקומות אחרים)

It may be that we have good reasons for doubting the identity of the graves which are pointed out as those of the prophet Samuel and of his parents, though these graves are visited every year on the 28th and 29th of Iyar by large numbers of pious Jews, who recite their prayers there. (See the article, "*Rama und Nebi Samuel*," by Baurath Schick, published in Luncz's annuary. "*Jerusalem*," vol. i. (1881), German part, pp. 147, seq.)

It may be that other "graves," said to be the graves of prophets and others of Biblical times, and of rabbis and others of post-Biblical times, are wrongly considered so. Yet it must be admitted that there are *some* very ancient sepulchres and graves whose genuineness is beyond a reasonable doubt. This is the case with the Cave of Makhpelah, with the tomb of Rachel, etc. Great authorities, upon whose critical and well-weighed judgment we may safely rely, maintain that it is so, and they prove it by a large array of strong evidence. (See Schick, *loc. cit.* p. 156; Robinson, "Bibl. Researches," vol. ii. 433, et seq.; the publications of the Palestine Exploration Fund, *passim*, and many other authorities.)

But we are invited "to go up to prehistoric times." However, if we venture upon that slippery ground, we shall there also fail to find any support for the statement that in the remote prehistoric times cremation was customary among the Abrahamites, or their progenitors, or among Semitic nations in general. (We must now speak of Semitic people in general, and not of Jews, as it would hardly be appropriate to speak of pre-Abrahamic Jews.) What information has come down to us from these prehistoric ages? Perhaps the finding of burned human bones? of urns containing human ashes? As far as I know, no such finds have ever been made in the old homes of the Semites, except it be those of Romans, who in later times had come there, and had established there military camps and other settlements. Or have some ancient cuneiform inscriptions been found and deciphered, inscriptions which bear testimony that the Semites used to cremate their dead? I believe this question also must be answered by "No." Or are there any old legends and traditions in existence which may indicate that cremation once prevailed? Yes, there are legends and sagas, but they support the opposite view, the view that even the very first men were *buried*. Of Adam, of his sons Abel and Sheth, of his descend-

ant Shem, and of other pre-Abrahamites, sagas found in the Talmud and in the Midrash and in other parts of our Jewish literature (and let it be added here *in parenthesis*, also among the legends of the Mohammedans and of the Christians) maintain that they were *buried*. Still more, of some of them their graves have been more or less distinctly located. Concerning Adam there exists the very old tradition that Henoch buried him. We find it recorded already in *Seder 'Olam*, a book attributed to the Mishnaic teacher, José ben 'Halaphta (second century); and after José this was repeated by the compiler of the *Midrash Yalqut* (ad Genesis sec. 42), by Abraham Zacuto in his *Yu'hasin*, by Gedalyah Ya'hya in his *Shalsheth ha-Qabbalah*, by Samuel ben Mëir in his commentary to *Babha Bathra*, fol. 121b, etc. In one place, in '*Erubhin*, 53a, the Talmud says that in Qiryath 'Arba' four couples lie buried, viz.: Adam and Eve, Abraham and Sarah, Isaac and Rebbecca, Jacob and Leah. In another place, in *B. Bathra*, 58a, we are told that, when once Rabbi Bannaah was out visiting and marking the old graves, he came to the Cave of Makhphelah, where the patriarchs and where also Adam had been buried. We have to state here, however, that the localization of the grave of Adam does not go undisputed. According to another tradition, Adam has been buried not in 'Hebhrón, but in a place which is two days' journey east of Hebhrón, not far from the river Sambation. Rabbi Gershon ben Eliezer ha-Levi, of Prague, who had traveled in Palestine and in the adjacent countries about the year 1630, saw, besides many other quite remarkable things, also this grave of Adam, and he stood near it, as he assures the readers in his book *Geliloth Eretz Yisrael*. Who will doubt now this eye-witness? Who will doubt what he has recorded in his *Sepher*? Ye'hiël Heilprin, the author of *Seder ha-Doroth*, had no doubting scruples. He was a very pious and a very — credulous man, and as such he accepted Gershon's evidence as trustworthy, and he repeated it in his book a hundred years after him. According to the same Heilprin, Sheth is buried in Arbelah, and Shem in the land of 'Og, where the above-named traveler, as he tells us, saw Shem's tomb with his own eyes. The same is eighty cubits long, as he says. Who can doubt now?

Let it be added here, as one of the curiosities of Jewish folk-lore, that, according to the Midrash (*Bereshith Rabbah*, sec. 22), even Abel, the very first human being who ever departed from the earthly life, was also buried. But who buried him? the Midrash asks. To this question Rabbi Elazar ben Pedath gives the answer. He says the

birds of heaven and the clean animals of the field performed this work of love.*

These Agadas and Sagas do certainly not prove the historical truth of what they report. But one thing they do prove, viz.: that since almost two thousand years, and also undoubtedly in times previous, the Jews could not conceive even for Adam and his immediate descendants any other way by which their dead bodies might have been disposed of except that they had been buried and hidden away in graves.

We have spoken thus far of actual historical and topographical facts and of ancient and often-repeated legends concerning the disposal of corpses in olden times. Let us now see what kind of sentiments and views regarding the final disposal of the dead prevailed in Biblical times. In Genesis iii. 19 we read that a divine voice said to Adam: Unto dust thou shalt return. To Abraham God said (Gen. xv. 15): Thou shalt be buried in a good old age. See further Psalm civ. 29, To their dust they return; Eccles. xii. 7, The dust will return to the earth as it was; Job v. 26, Thou wilt go in a ripe age unto the grave; *ibid.* xxi. 32, He will indeed be carried to the grave. Compare also Isa. xxii. 16; Ruth i. 17, and numerous other passages. Compare furthermore I. Kings xiii. 22; Jer. viii. 1-3, xiv. 16, xvi. 4, 6, xxv. 33; Ps. lxxix. 3; Eccles. vi. 3, etc., from which passages we can not but draw the conclusion that to be left unburied was a thought abhorrent to the minds of ancient Israelites, and that it was considered a very great calamity.

But it is said that the Hebrew language itself, if we delve into its mysteries, will reveal it that originally cremation must have been the custom in Israel. The Hebrew word ארון (coffin) — so we are told — is etymologically related to the Latin word *urna*, which in its turn is derived from *urere* (to burn); and an urn was called an urn because in olden times the ashes of burned corpses were kept therein; ארון, being etymologically connected with *urna*, designated there-

*Another answer to the question, Who buried Abel? we find in another Midrash (*Yalqut*, sec. 38, from some older, to me unknown, source). This Midrash says, Adam and Eve had found the dead body of their favorite son Abel, and they wept and mourned over him. They did not know what to do with the corpse. It happened that the raven, whose companion had died, was near. He pitied Adam, and he said: I will show him what to do. He took his dead companion, put it in some cavity in the ground, and covered it with some earth. Adam, who had watched the raven's doings, acted then likewise — he buried Abel.

fore originally a vessel containing the ashes of corpses burned in the fire. Can this argument seriously be maintained? We leave it to the learned Latinists to say whether, or not, the derivation of the Latin word *urna* from *urere* is correct. But suppose that the word *urna* has really grown out from the root *urere*,—might it not be more correct if we should say that *urna* meant originally a vessel made of burned clay? Why, then, this far-fetched theory that it was called so because it was a receptacle for the ashes of burned corpses?

Be this, however, as it may be, so much is certain that the Hebrew word ארון has, etymologically, nothing in common with the Latin word *urna*. The one word is not a mere phonetic modification of the other. In their meanings as well as in their origins these words are radically different. The meaning of ארון was and is nothing else than *box, chest, shrine*.

In the Bible the word ארון occurs two hundred and two times, and among these two hundred and two passages there is only *one*—mark it: only *one* among two hundred and two!—where ארון means a box for a mummy, a coffin. This solitary passage is to be found in Genesis i. 26. In 195 places the word ארון means the sacred box in the tent of the covenant or in the temple, the holy ark; and in six places (II. Kings xii. 10, 11; II. Chr. xxiv. 8, 10, 11, 11) it means a money box. In the post-Biblical literature of the Jews the word is oftener to be met with, but here, too, it has in every instance the meaning of *box*, and the context alone can make it clear what kind of a box is meant. Nathan ben Ye'hiël, in his 'Arukh s. v., quotes three passages from the Talmud in which the word ארון is occurring, and it is remarkable that in none of them it means a coffin. In the one passage quoted by Nathan from the Mishnah, 'Eduyoth iii 8, ארון means a grocer's box, in which ground beans are kept. In the other passage, quoted from Babbli, Shabbath 32a by ארון the holy shrine in synagogues is meant. And in the third passage, cited from Jerushalmi, Berakhoth, iv. 5, the word ארון refers to the ark of the covenant.

Certainly, this selection of passages by the author of the 'Arukh is only accidental, and Dr. Kohut in his 'Arukh ha-Shalem quotes s. v. many additional passages from the Talmud, and among them also such in which ארון means a box for a corpse, a coffin.

No, there is no etymological nor any other connection between ארון and *urna*, as there is none between the German word *Nachlass* and the Hebrew נחלת, the French *pucelle* and the Hebrew בתולה,

the English *Sir* and the Hebrew *שָׂר*, etc. Such philological *חידושים* can not be considered seriously.

We turn now our attention to the phrase *אָפֶר וָאָפֶר* "I am but dust and ashes" (Gen. xviii. 27), of which it has been said that it too points to the fact that in a previous age burning of the dead must have been customary. In answer to this we have to say that the phrase *אָפֶר וָאָפֶר* is a semi-poetical one, and that the author used therein a paronomastic play of words. But is it right to press such a poetic figure of speech in order to find a meaning which the author certainly did not think of when he wrote down these words? Furthermore, *אָפֶר* does not always mean *ashes*. In Mal. iii. 21 it stands as a synonym for *אָפֶר*, and means *dust*, dust upon the roads.

But—it is said—there are at least *some* passages in the Bible where cremation is clearly and distinctly spoken of. Let, then, these passages be brought before us, let us look critically into their face, let us briefly, but unbiasedly, examine them.

Gen. xxxviii. 24.—"Take her away and she shall be burned." Judah, who spoke thus, intended to have a capital punishment executed. Is it possible to find in these words a hint that in those times cremation of dead human bodies was a prevailing custom?

Similar it is with the laws in Lev. xx. 14 and xxi. 9. Burning is prescribed here as a punitive method for persons who had been sentenced for having certain crimes committed.

Josh. vii. 25.—"And all Israel stoned him with stones, and burned them in the fire, after they had stoned them with stones." This verse speaks of the execution of 'Akhan and his sons and daughters, who had become guilty of a great crime. After they had been stoned, the punishment was still more aggravated by burning their corpses.

I. Sam. xxxi. 12, 13.—The inhabitants of Yabhesh-Gil'ad, after they had learned that the Philistines had hanged the bodies of Shaul and his sons to the wall of Beth-Shan, went forth "and walked all the night, and took the body of Shaul and the bodies of his sons from the wall of Beth-Shan, and they burned them there; and they took their bones and buried them under the tamarisk-tree at Yabhesh," etc. Compare hereto the parallel passage in I. Chr. x. 12; also II. Sam. ii. 4. In these latter passages, in which the burial of Shaul and his sons is made mention of, nothing is said of the burning of the corpses at all, and therefore certain Bible critics have proposed to amend the text in I. Sam. xxxi. 12 so as to harmonize the differing passages, and to read *וַיִּקְבְּרוּ* instead of *וַיִּשְׂרוּ*

But such an emendation is not necessary. We accept as correct the reading in I. Sam. as it stands in the Masoretic text, and take it as a fact that the corpses, i. e., the fleshy parts thereof, were burned, and the bones were interred. As the corpses had been exposed to the air and sun for several days, perhaps for several weeks, before the men of Yabhesh came to rescue them, putrefaction had certainly set in, and burning of the decaying fleshy portions of the corpses had, in this exceptional instance, become a necessity. Rabbi David Qim'hi, in his commentary *ad loco*, is evidently correct, and every unbiased Bible student must agree with him when he says: יתכן לפרש כי הבשר שרפו שהעלה רמה ולא רצו לקברם עם החולעים כי לא היה דרך כבוד ושרפו הבשר וקברו העצמות It is to be understood that the fleshy portions they burned, for worms had come forward on them, and the men did not wish to bury these corpses together with the vermin; such would not have been a respectable burial; therefore they burned the flesh and interred the bones.

II. Chr. xvi. 14.—Here the burial of King Asa is spoken of in these words: "And they buried him in his own sepulchres, which he had dug for himself in the city of David, and they laid him in the couch, which was filled with sweet odors and divers kinds of spices mixed by the apothecary's art; and they made for him a burning uncommonly great." Mark well, the text says, ושרפו לו "they burned *for him* a burning," and it does not say וישרפו אותו "they burned *him*." There is a difference between *for him* and *him*. The meaning of the quoted passage is: The people paid particularly great honors to the departed king by burning perfumes and spices when they brought the corpse to the sepulchre, and by arranging a funeral of unusual costs and magnificence. That the corpse itself was burned, is an explanation of the verse which, indeed, the language of the same will not admit at all.

In the same way we have to understand II. Chr. xxi. 19, where the death and burial of King Jehoram is spoken of, and where the remark is made, ולא עשו לו עמו שרפה וגו' His people made no burning for him (mark: *for him*) like the burning of his fathers; that is, King Jehoram had no such funeral honors as kings before him had.

Similar it is with the words of encouragement and consolation by the prophet Jeremiah to King Zedekiah (Jer. xxxiv. 5), "In peace thou shalt die, and as burnings were made for thy fathers, * * * so they shall burn for thee," etc. ("*for thee*," not "*thee*"; וְ, not אֹתָךְ). The prophet desired to say: Thou, O Zedekiah,

wilt see great national calamities, the conquest and destruction of Jerusalem, etc.; yet thy life will be spared, and thou shalt have such an honorable and distinguished funeral as thy fathers had. Pompous and costly funerals of this kind, arranged in honor of great men, took place in later times too, for instance, when they buried Rabban Gamliëi the Elder (*'Abhodhah Zarah 11a*).

One other passage of the Bible we have yet to consider, and its real meaning we have to make clear. It is in *'Amos vi. 10*. We shall translate it here in its connection with the two preceding verses, and will try to elucidate it by explanatory words between brackets. Thus said the prophet (*'Amos vi. 8, 9, 10*): The Lord Eternal hath sworn by his own existence, says the Lord, the God of Hosts, I abhor the pride of Jacob, and his palaces do I hate; therefore will I surrender up (*to the enemy*) the city with all that filleth it. And it shall come to pass that if there remain ten men in one house (*as, for instance, a father and his nine children who happened to have not been killed by the sword of the enemy*), they shall die (*they too shall die — by the plague which will become prevailing in the city*). And should a man's friend or relative come to carry him away (*some friend of him who thus has died and who attends now to the sad duty of removing the body, because no one of the family, or in the house, or of the neighbors, has been left to perform this pious act of burying the dead*), and he will bring out the bones from the house, and will say unto him that may be in the recesses of the house (*perhaps some servant or other person who has been spared from sword and from pestilence, but who is afraid of coming near*), Is there yet any one with thee? he will say, There is no one left. Then he will say, Be silent, for we will not make mention of the name of the Lord.—Thus far the prophet.

In the entire passage, as we have it here before us, cremation is not in the least hinted at. However, we have to state here that there are translations differing from that here given. In King James' Bible the words in the original: *וְנִשְׂאוּ דֹדוֹ וּמִסְרֵפוֹ* are rendered thus: *And a man's uncle shall take him up, and he that burneth him*. Those who prefer this latter translation will now ask: Is not here the word *מִסְרֵפוֹ* (*he that burneth him*) proof enough that once cremation was in use among the Israelites?

Let us first consider whether this translation is correct. The word *מִסְרֵפוֹ* in the original text is a so-called *hapaxlegomenon*, that is, it occurs only once in the Hebrew Bible. Now it is true that already the Targumist and others in ancient times took the word *מִסְרֵפוֹ*

(with a Samekh) as equivalent to משרף (with a Sin), and that many after them, following their translation of the word, rendered also משרפו by "his combustor," or "he that burneth him." Not all translators and commentators agree herein. R. David Qim'hi, for instance, who does not omit stating that some explain משרף as though it were spelled משרף (with a Sin), begins his commentation of the phrase by saying that, according to others, דוד means a father's brother, and משרף a mother's brother. He does not say who is י"ש מפרשים are. The name of one of them, however, we learn from Ibn Ezra. In his commentary *ad loco*, Ibn Ezra says that Juda Ibn Qoreish explained דוד as meaning a father's brother, and משרף as meaning a mother's brother. May this Ibn Qoreish not have been correct? He was an excellent Hebrew philologist, though he lived almost a thousand years ago, and he pursued good comparative methods in his grammatical writings. He was the first Hebrew grammarian who insisted upon the necessity of comparing the Hebrew with the Aramaean and with the Arabic and the other Semitic dialects, if one really desires to understand the Hebrew thoroughly and correctly. He himself spoke and wrote fluently the Arabic, which was his mother's tongue, and he, in all likelihood, found in a kindred Arabic word the key for the explanation of the strange Hebrew 'משרף'. Him we have followed in our translation above given. Suppose, however, that, as others say, משרף (with a Samekh) is as much as משרף (with a Sin), and that it means "he who burneth him"—would we then be justified if we would draw the conclusion from the words of 'Amos that cremation was customary? that there was a standing class of men, called משרפים, among the ancient Israelites whose regular business it was to cremate the bodies of those who had died? Is it not clear that the prophet speaks of an exceptional case, of a terrible visitation of the nation? that he speaks of times when people will die by the hundreds, and no one will be near who will decently bury them?

From what has been said thus far it is clear and evident that the Bible does not record one single fact of cremation except the one of Shaul and his sons, whose bodies, however, had already commenced to be in a state of decomposition and decay when the men of Yab hesh came and arranged for them a decent and becoming burial.

The Bible does nowhere allude to cremation, except, *perhaps*, in 'Amos vi. 10, where the prophet has a wicked people in view, who were inclosed in a beleaguered city, surrounded by the enemy and visited by pestilence.

The Bible proves beyond any doubt that since the day on which Abraham bought the Cave of Makhpelah for a family sepulchre, burying was the one and exclusive manner of disposing of corpses.

The Bible proves further that the idea of being left unburied was an abhorrent one to the Israelite.

In coming now to post-Biblical times, we can be more brief. For it is admitted on all sides, and no one gainsays it, that during all these long centuries burying the dead was *de facto* the ruling custom and *de jure* the binding statute among the Jewish people. To bury the dead, the Jew was obliged. He was commanded to do so.

Commanded? Yes. Emphatically so. Rabbi Simon ben Yo'hai (second century) said that to bury the dead was a duty prescribed by the Torah, and he found this command indicated in the words of Deut. xxxi. 23, קבור תקברנו, "Bury, yes, bury shalt thou him,"—shalt thou every Israelite who has died, and not only him who has been executed in accordance with a judicial sentence (cp. Rashi *ad loco*: מריבוי דריש כל המתים). The rabbis in those days had still other ways for basing the law upon Biblical grounds. Thus immediately after the record of the saying of R. Simon ben Yo'hai (*Sanhedrin* 46b) we find it reported that the Persian king Shabhur asked once Rabh 'Hama: Have you any indication in your Torah that corpses must be interred? Rabh 'Hama was perplexed for a moment and did not know what to answer. When Rabh A'ha bar Jacob had heard of that, he grew quite angry, and in his anger he exclaimed: Is then the world given over into the hands of ignorant fools? 'Hama should have reminded the king of the word קבור in Deut. xxi. 23.—"But then the King might have said that from this word it may merely be deduced that a coffin has to be provided for one who has died, but not a grave."—Well, the word תקברנו is added, and this word * * * "Hold on! The heathen king might not have admitted that such a deduction מריבוי was correct."—Then it might have been said to him: See, the patriarchs already were buried.—"Ah, that was a mere custom."—Consider then, the Lord himself buried Moses.—"The Lord would not alter a previously existing custom."—Remember then, that it is written (I. Kings xiv. 13): And all Israel shall mourn for Abiyah and bury him.—"This was all, because an ancient custom should not be altered." Then think of the words of Jeremiah (xvi. 3): They shall not be lamented for, nor shall they be buried, like dung upon the face of the earth they shall be. These words, having reference to wicked people, have been said by a divinely inspired prophet; in regard to

them that what you call a mere old custom was not to be adhered to; therefore it follows that God himself *approved of Quebhurah* as the lawful thing. (Rashi *ad loco*: קבורה משמיא אמכינו עליה).

On the same page of the Talmud (*Sanh.* 46b) the Halakhah is laid down that, if any one should order before his demise that his body should not be buried, this order must be disregarded. And this Halakhah is iterated and reiterated by all the later Halakhic authorities; cp. Maimon. *H. Abhel* xii. 1; *H. Zekhiyyah u-mattanah* xi. 24; *Tur* and *Sh. A. Yoreh Deah*, sec. 348; and others.

Let us quote another Talmudical passage, which will also show that the teachers of the Talmudical age considered קבורה as a law, or, if you prefer it, as a religious custom which was hallowed by the most eminent authority, by God himself. It is to be found in *Sotah* 14a. Rab 'Hama bar 'Hanina said, What does that verse in the Scriptures mean, After the Lord your God you shall walk (Deut. xiii. 5)? Can then mortal man walk after the divine being? It means—so the agadist continued—that we shall follow the ethical attributes of the Holy One, blessed be His name. As He, the Holy One, clothed the naked (cp. Gen. iii. 21)—as He visited the sick (Gen. xviii. 1)—as he consoled the mourners (ib. xxv. 11)—so you must do likewise; and as he buried the dead (Deut. xxxiv. 6), so you must also bury the dead.

Though some might have considered the burying of the dead as a *minhag* merely, as a custom merely, and not as a *mitzwah*, as an explicit law, certain it is that this *minhag* was very deeply rooted and was consecrated in the consciousness of the people, and *such a minhag*, such an unwritten law, is, according to very ancient Jewish legal principles, superior to the written law, and even supercedes it (המנהג מבטל את ההלכה). Certain it is further that since the eighth century all authorities, without exception, agree that קבורה is one of the six hundred and thirteen commandments of the Torah. The first one who specified the six hundred and thirteen commandments, which, according to a dictum of Rabbi Simlai, are prescribed in the Torah, was R. Simon, of Kahira, and in his enumeration of the same he included also לקבור את המתים (*Halakhoth Gedoloth*), ed. Hildesheimer, p. 13). Compare also Maimon, *Sepher ha-Mitzwoth*, mandatory laws No. 231; Moses of Coucy, סמני No. 104; Ahron ha-Levi, *Sepher ha-'Hinnukh*, No. 537; *Maamar Haskel* vi. 8; and so forth. Compare further the various rabbinical codices in the proper places—all, all maintain that קבורה is a great *mitzwah*, a divinely ordained law.

But what about cremation? Our committee is charged to report on the question whether or not cremation is in accord with the spirit of Judaism. What answer shall we give to that question?

At no time in Jewish history and in no place in Jewish literature has cremation been discussed. No one in former times ever thought of such a way of disposing of the remains of any one. Were we now to say that the "spirit of Judaism" demands faithful observance of the laws of the Pentateuch, of the Halakhoth in the Talmud, of the Dinim contained in the Codes, then we would have to conclude: Cremation is against the spirit of Judaism.

But "*the spirit of Judaism*"—this is one of those elastic terms by which the one understands this and the other one that. One may be often tempted to say, in the words of the poet, somewhat altered here, *Was Geist des Judenthums ihr heisst, das ist im Grund der Herren eigner Geist* (What spirit of Judaism you do call, it is your own spirit after all). As now your own spirits are so widely diverging one from another, the conceptions of the "spirit of Judaism" must, of course, also widely differ. Thus it comes then that Rabbi A says: If you wish to be in accord with the spirit of Judaism, you have to submit to the authority of the Shul'han 'Arukh. Of course, this includes submission to the Talmud and to the Bible. Rabbi B differs a little. He says: The spirit of Judaism authorizes us to disregard the Dinim, which originated in the Middle Ages, and which were laid down as such in post-Talmudical times; these we may abolish. But it demands submission to the Written Law, contained in the Pentateuch, and submission to the Traditional Law, contained in the Talmud. Rabbi C is one of our American Neo-Qaraites, and he says: My spirit of Judaism is, not to acknowledge as binding any traditional law at all; it demands, however, submission to our Holy Bible; we must return to our Holy Bible. Rabbi D is of another opinion; he understands the term "spirit of Judaism" quite differently; he says: The Bible was the root merely, out of which Judaism has grown and developed; or to be more exact, the Bible itself was a production of the spirit which lived in Israel. The process of producing, growing and developing never ceased, and in its course many of the old laws, Biblical laws included, fell off the tree of Judaism as decayed fruit of former ages, and new blossoms and new fruit came gradually forward. To me the spirit of Judaism teaches to consider as dead what is dead, and to consider as alive what is alive and possesses still sanctifying

and moral-life-giving powers. And after him Rabbis E and F and G step forward, and each of them has another definition.

What shall we say now in answer to the question, whether or not cremation is in accordance with the spirit of Judaism?

You, friends A, B and C, you are not permitted to teach that a Jewish corpse may be cremated. For such would be against the Bible and against the Talmud and against the codes. It would be, from your standpoint, not in accord with the spirit of Judaism. You must continue to insist upon קבורה as the only admissible manner of disposing of the dead.

To you, friend D, another answer may be given. If in your mind and in the mind of your flock the idea that קבורה is a sacred, God-ordained institution, is it not so firmly rooted any more; and if you and your flock eventually prefer cremation to interment—in God's name, prefer cremation. You, from your standpoint, will, by doing so, not act against the "spirit of Judaism," as you understand it.

And you, friends in the Central Conference, who gave out that conundrum, whether or not cremation is in accord with the spirit of Judaism,—you, if I am not mistaken, do not share the views of A and B and C, and you do not stand upon the same grounds with them. I believe, all of you, or at least most of you, entertain religious views more or less similar to those of D and E and F. What answer shall your committee lay before you?

Joseph Qaro's Code is of no obligatory authority to you. The Talmud is of no obligatory authority to you. Even the laws of the Bible as such are of no obligatory authority to you. When upon a living question of the day you have to give your opinion, you exclaim in the words of the prophet (Isa. viii. 19), בַּעַד הַחַיִּים אֶל הַמֵּתִים, Shall we for the sake of the living inquire of the dead? Shall we for the sake of the living open the old folios, and submit to what they have said hundreds of years ago under quite different conditions of life? Shall we learn there whether or not cremation is in accord with the spirit of Judaism,—whether we may, if a case occurs, permit it, or whether we must, if a case occurs, oppose it?

You have consented to the abolition of the privileges and the duties of the Ahronides, of the so-called Kohanim. You will eventually not hesitate for a moment to officiate at the marriage of a "Kohen" to a *Gerushah* or *'Halutzah*. Any one who is in the least familiar with the system and organism of Judaism knows that the Kohanim-institute is of far greater importance than קבורה is, and that the abolition of the same has far wider reaching and far

deeper cutting consequences than the new institution of cremation can possibly have. And you ask such a question!

Shall, then, religion not have anything to say in regard to the final disposal of the bodies of our deceased friends? Shall we be perfectly callous and indifferent in regard to such disposals?

No! Religion has the right and the duty to demand that its voice be heard on this question. Religion in general, and the spirit of Judaism especially, have to step forward and have to claim emphatically that the dead bodies of our dear deceased ones must be treated with decency, with propriety, and in becoming serious-mindedness; that in the last rites performed at the funerals of mortal men, rich and poor be considered alike; that all unnecessary pompousness and ostentatious display of riches be avoided on such occasions; that, at cremations as well as at burials, words of faith and hope, words of consolation and encouragement, words of religious uplifting and of recalling to the duties of life be spoken. And no rabbi—I should think, even no rabbi who entertains conservative views—has a right to decline, if invited to speak such words at the cremation of a deceased co-religionist.

The writer of this does not wish to be understood that he pleads for cremation. He also does not oppose it. For he knows that he is not competent to speak as to the merits or demerits of cremation. He thinks that, as a rule, but very rarely a rabbi may be found of whom it may be said that he is a competent expert on this matter. The question whether cremation is preferable to burial, or burial to cremation, should be left to be discussed not by a conference of rabbis, not by a conference of architects, not by a conference of bankers, and not by a conference of shoemakers, but by physicians and professors in medical colleges, by conferences of scholars who understand the science of hygienics, and by other men who are qualified to give a weighty and well supported opinion, either *pro* or *contra*. We, as rabbis, could at best base our opinions merely upon a subjective bias or an ill-supported personal predilection for this or that way. But such opinions fall very lightly into the scales. At any rate, none of us ought to demand that *his* personal predilections

or *his* sentimental views shall be normative for him too, who does not share the same predilections and is not moved by the same sentiments. For the one who entertains such sentiments, these sentiments may be truly holy, and to act in a way discordant to them, may be truly sinful. For the other one, they are not of such an import.

We conclude now by saying that only the following motion, or one similar to it, may probably be in order in a rabbinical conference :

Be it resolved that, in case we should be invited to officiate as ministers of religion at the cremation of a departed co-religionist, we ought not to refuse on the plea that cremation be anti-Jewish or irreligious.

Respectfully submitted.

B. FELSENTHAL.



REPORT OF THE COMMITTEE ON THE INITIATORY RITES OF PROSELYTES.

Mr. President and Gentlemen of the Central Conference:

Your Committee, appointed in last year's Conference, to whom were referred the papers on the subject of circumcision of adult proselytes (מִילֵת גֵּרִים), beg leave to present the following report to the consideration of your honorable body:

The papers before us in your "Year Book" of 1891-92 are as follows:

- (1) A paper by Dr. Aaron Hahn, of Cleveland (Y. B. pp. 56-69).
- (2) A paper by Dr. Isaac Schwab, of St. Joseph (Ibid. pp. 69-84).

(3) Responses to Dr. Henry Berkowitz, of Kansas City (one to the Rev. Mr. Bien, of Vicksburg) on the same subject by the Rev. Drs. Felsenthal, of Chicago; Prof. Mielziner, of Cincinnati; Sonneschein, then of St. Louis; Gottheil, of New York; Moses, of Louisville; Schreiber, then of Little Rock; Landsberg, of Rochester; Hecht, of Milwaukee; besides a number of reprints from different denominational journals, which were not referred to your Committee.

We take the liberty of adding to the responses one of the late Dr. Samuel Hirsch, of Philadelphia, translated from the German by Rabbi Tobias Schanfarber, of Baltimore:

JUNE 21, 1886.

*To My Highly Honored Colleagues assembled at the Rabbinical Conference at Cincinnati:**

HIGHLY HONORED AND ESTEEMED FRIENDS AND BROTHERS: — Prevented through age and ill health to be present in person and to take part in your important deliberations, I take the liberty to

*This Conference did not meet, and the paper remained in Dr. Wise's hands.

express my views in regard to what I consider the most important and practical of all questions, namely, the granting to non-Jews all the privileges and rights of synagogical life without submitting to the rite of the Abrahamitic covenant. The venerable Dr. I. M. Wise desired to bring this question to a vote already at the time of the Rabbinical Conference held at Philadelphia in 1868 (p. 40 Protokol). There, too, can be found my propositions, in which I endeavored to clearly set forth my opinions relative to this subject. And likewise Dr. Wise's dissertation in the recent issues of the American Israelite is clear, thorough and exhaustive. Nevertheless, I believe it is permitted me to add something further upon this subject.

In "Torath Cohanim" xiii. §12, I read :

היה רבי ירמיה אמר מנין אפילו ע"א ועושה את התורה הרי הוא ככהן גדול ת"ל אשר יעשה אותם האדם וחי בהם וכן הוא אמר וזאת תורת הכהנים והלויים וישראלים לא נאמר כאן אלא וזאת תורת האדם יי אלהים וכן הוא אמר פתחי שערים ויבאו כהנים ולויים וישראלים לא נאמר כאן אלא צדיקים יבואו בו וכן הוא אמר רננו כהנים לויים וישראלים לא נאמר כאן אלא רננו צדיקים בה' וכן הוא אמר ה' לכהנים ללויים לישראלים לא נאמר כאן אלא ה' לטובים הא אפילו נוי ועושה את התורה הרי הוא ככהן גדול :

The same in (Sanhedrin 59a) in the name of Rabbi Meir, in refutation of the narrow opinion of Rabbi Jochanan אמר מנין שאפילו ע"כום ועוסק בתורה שהוא ככהן גדול שנאמר אשר יעשה אותם האדם וחי בהם כהנים ולויים וישראלים לא נאמר אלא האדם הא למדת שאפילו ע"א ועוסק בתורה הרי הוא ככהן גדול :

Further also in Baba Kama 38a and Aboda Sara 3a, always cited in refutation of the narrow opinion of others.

What, then, is עושה את התורה ? In the light of what was declared at the Pittsburg Conference, viz., that (3) To-day we accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization. (4) We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness ; their observance in our day is apt rather to obstruct than to further modern spiritual elevation. In the light of this declaration, I believe, and have always so held, and upon personal responsibility have always acted in accordance therewith, that the man who gives his

assent to the three following propositions must be regarded as עושה את התורה These propositions are: (1) He who says that he does not believe in original sin, but is convinced of the truth of the words of the Prophet Ezekiel (xviii. 4): "Behold all the souls are mine, as the soul of the father, so also the soul of the son, mine are they; the soul which sinneth, that alone shall die. Also (verses 20 and 32), the soul that sinneth she alone shall die; the son shall not help to bear the iniquity of the father, and the father shall not help to bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. For I have no pleasure in the death of him who deserveth to die, saith the Lord Eternal, but that he return and live."

And secondly, as a natural consequence, who does not believe in vicarious atonement, but that every person can and should return to God without the intervention of any mediator.

Thirdly, who believes that God, the All-Father, guides and directs the destiny of nations as well as that of individuals; that he has given to every nation a particular mission, the descendants of Abraham, however (Isaiah lx. 3), through their strict moral life, the mission "to become a light unto all the nations," and that he wishes to aid in the furtherance of this mission.

I have always held that such a one must be looked upon as עושה את התורה and is regarded before God as the equal of the high priest. Now can it be expected of him, in order to take part in the synagogue life, that he accept as an indispensable condition "the sign of the covenant אות ברית as it is called in the Bible (Gen. xvii. 11), and not ברית covenant — only? Aside from the above declaration at Pittsburg, "that every ceremony which does not serve as a means of lifting us up to God has lost its binding force for us," we are of the opinion that he who is not a descendant of the seed of Abraham ought by no means be bound to submit to this rite. And indeed it is just because Antiochus Epiphanes and Hadrian put the death penalty upon the execution of this ceremony, so that the Jews gave up their lives on account of it נפשם עליה and because Paul proclaimed the false notion — false and un-Jewish — that this sign is the indispensable condition without which none can become a Jew, that this notion passed over to the Jews and was accepted by them without examination.

The Talmud knows nothing of this un-Jewish conception of the subject. Aside from the fact that in the case מת אהיו מחמת מילה

the ceremony dare not be undertaken at all, and still these do not cease to be Jews, the Talmud expressly says (Kiddushin 29a) **האב חייב למולו** The father is bound to circumcise him, and if he does not perform the act he has trespassed a **עשה** for which there is no penalty **למהליה** **הלי אבה מחייבי** **בי דינא** **למהליה** **נפשיה** **ליה** **מהיכה** **דלא מהליה** **בי דינא** **מחייב** **איהו** **למימהל** **נפשיה** And this, too, is only transgressing a commandatory law, for which, according to Gen. xvii. 14, **כרת** is decreed, in regard to which Maimonides remarks: **נתאלם מבית דין ולא מלו אותו כשינדל הוא חייב למול את עצמו** **וכל יום ויום שיעבור עליו משינדל ולא ימול את עצמו הרי הוא מבטל את כסף משנה** **מצות עשה אבל אינו חייב כרת עד שימות והוא ערל במזיד** **דעת רבינו שאינן מתחייב כרת למות בקיצור שנים** **לפו שלא עבר עדיין על המצוה שהרי בידו למול עצמו עד שימות**.

Therefore it can not even be regarded as Talmudic that only through the acceptance of this sign can one who is the offspring of a Jewish mother become a Jew. But how is it in regard to the children born of this **נכרי** after he had embraced Judaism? Now, in accordance with the principle **המל ימול** **ye shall surely circumcise** (Aboda Sara 27a) vide Rashi *ibid.*, he is not at all in duty bound to carry into effect this ceremony. We have no **בית דין** that has the right to interfere with family matters. Therefore it must be given over to the children to decide for themselves, when they have grown older. Of course, this holds good only when the mother is born a Jewess, or became one before the birth of the child. We deny to no Jew the privileges of the synagogue, even though he openly on the Passover feast eats unleavened bread, or if on the day of Atonement "he does not afflict his soul." And still the punishment of **כרת** does not follow in that instance after death, but immediately. (Exodus xii. 15; Lev. xxiii. 29.) And should we, then, deny to any one these privileges who is subject to this punishment only after death, or perchance subject not at all?

Following out the principle found in (Jebam. 45b), **אלא מקרב אחיך**, **כל משומות שאתה משים אל יורו**

Out of precaution, I would not like to give the right of vote to such an one in the management of congregational matters. In my congregation there are many seat-holders; they have all the rights of members, only they are not allowed to vote for the officers and can not be elected as such, and feeling satisfied that the members will conduct matters satisfactorily, they do not consider themselves wronged because of this restriction.

How about the reception of females as proselytes? For the so-called ritual bath the Talmud gives no other reason than that of (Jebam. 46b):

דאם כן במה נכנסו תחת כנפי השכינה:

In fact, and I have in another place called attention to it, all ceremonies concerning the reception of proselytes the Talmud (Jebam. 47b) derives from (Ruth i. 16ff). Up to this point, then, Ruth was not a Jewess and had not become a proselyte to Judaism. But her marriage to a Jew, even before her change of religion, is expressly (iv. 6, 10) regarded as right and religiously valid.

Why should not the declaration as stated above in reference to a man hold just as good in the case of a woman?

My proposition, then, is: That a non-Jew who has openly made declaration of the above three statements is entitled to take part in all the affairs of congregational life.

DR. SAMUEL HIRSCH.

THE OPINIONS IN THESE PAPERS.

A careful perusal of all these papers resulted in the undoubted information that all but two of the authorities mentioned are in favor of discontinuing the practice (בשכ ואל תעשה) of circumcision of adult proselytes; while several are in favor of retaining the practice of the ritual bath (מבילה). Dr. Schreiber, in his epistle to Dr. Berkowitz, adds to the former a respectable number of European authorities, and the reprints from denominational journals swell the number of the former considerably.

The two authorities opposed to the discontinuance of the rites are Professor Dr. Mielziner, from the rabbinical standpoint, and the Rev. Dr. Schwab, also from the Biblical standpoint. The latter, however, admits (Y. B., p. 83): "If any changes in the mode of admitting them (proselytes) have to be made, *it must*, we propose, be done on the independent account of that modern American reform Judaism desirous of it. * * * But it must not be attempted under cover of a relative authority from the so-called rabbinical age."

The difference of opinion in regard to the ritual bath (מבילה), and the high respectability of the negative side in regard to circumcision (מילה גרים), necessitated your committee to reinvestigate the entire subject, with the following results:

THE UNION OF ISRAEL.

The foundation of Judaism is in the Pentateuch. This is historical Judaism. Its provisions and teachings may be differently expounded, reduced to practice, applied to meet emergencies, according to different places, ages and circumstances—honest, free thought is a privilege of man older than all literary works—without disturbing the unity of Judaism. As long as any person or any body of persons base their actions upon the Pentateuchal provisions and teachings, however understood and expounded, in all sincerity and good faith, they stand within the union of Israel, the historical unity of Judaism. The various phases of Judaism in the prophetic time, in the Hebrews' Second Commonwealth, in the *Tanaim*, *Amoraim*, *Saburaim* and *Gaonim* periods in Palestine, Persia and Alexandria; in the philosophic, rationalistic, rabbinistic and kabbalistic times of all succeeding ages, are no more than the garments of the same body, more or less justifiable in their respective times and places, or perhaps every one legitimate at its time, anyhow in as far as based upon the Pentateuch provisions and teachings. It follows, therefore, that American Judaism, being one of these historical phases, is no less in union with Israel and in unity with Judaism than any of its other phases ever was, as long as it bases upon the Pentateuchal provisions and teachings. This is to say that American Judaism remains in unity with Judaism in general as long as it adheres to the provisions and teachings of the Pentateuch, even according to our own construction.

THE PENTATEUCH PERMITS THE RECEPTION OF PROSELYTES.

The first preliminary question, then, must be whether the Pentateuch ordains or even permits the reception of proselytes from the midst of the non-Israelites. We know that the Torah permits to receive proselytes from among the Gentiles.

1. Deuteronomy xxiii. 4, it is ordained "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever." The Ammonites and Moabites, the descendants of Lot and his daughters, according to Genesis xix., were two petty nations southeast of Palestine. These only and no other nationality is "forever" debarred from entering the congregation of the Lord. This naturally involves the permission of the Torah to receive proselytes from the midst of other nationalities. The rabbinical expounders understand this prohibition to refer only to the males

of Ammon and Moab and not also to the females, on account of the fact in the book of Ruth that the royal family of David descended from a Moabitish woman; and refer the prohibition to intermarriage only, an Ammonite and Moabite shall not be permitted to marry a daughter of Israel. (See *Rashi*, *Ramban* and *Targum Yerushalmi in loco cit.*) The law, however, was understood in the Talmud (*Berachoth* 28a עמוני נר יהודה) to the effect that no male proselytes from Ammon and Moab shall be received in Israel. Therefore it proves that the Torah permits to receive proselytes from every nationality, race and tribe except those specified, and is neither racial nor tribal in its provisions.

2. Numbers xv. 15: "The congregation (as a religious body) hath one (and the same) statute for you and the *Gair* (נר) that dwelleth (permanently) with you; it is an ordinance forever in your generations; as ye are, so shall be the *Gair* before the Lord." The word *Gair* occurs fifty odd times in the law of Moses, and always signifies the non-Israelite who associated himself permanently with the Israelites. The Law guarantees to him all rights and privileges of the native Israelite (האזרח). He is included in the general law of humanity, "Love thy neighbor as thyself" (Leviticus xix. 19), as is specifically stated in verses 33 and 34: "And if a *Gair* sojourneth with thee in your land, ye shall not vex him. The *Gair* that dwelleth with you shall be with you as one born among you, and thou shalt love him as thyself," etc. This is repeated emphatically in Deuteronomy x. 19; preceded by the statement that God loves the *Gair*, it is enjoined "And ye shall love the *Gair*."

Although this covers the whole ground of man's natural rights, claims and privileges, yet the Law specifies in numerous instances what should be done for the *Gair*, or also what he should do to exercise these rights and privileges. Thus, in all ordinances concerning alms to the poor, benefaction and assistance to the needy, recognition and protection by the administrators of the law, taking part in the ritual sacrifices of thanksgiving, rejoicing or atonement, and all services of the priesthood to the people, the *Gair* is mentioned especially to equal rights and claims with the native Israelite. This entire negation of all racial, tribal or other limitations of human rights is extended to, or rather outdone, in the case of the fugitive slave: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in

one of thy gates, where it liketh him best; thou shalt not oppress him." (Deut. xxiii. 16, 17.)

To the best of our knowledge there never existed and there does not now exist any code of laws in any country with such provisions to protect, naturalize and assimilate the alien, the foreigner, the stranger, the *Gair* with the dominant nation, which so carefully enjoins respect for the dicta of humanity and justice. It seems, therefore, that the Thorah invites non-Israelites to come and associate themselves with Israel. It holds out inducements to the alien, not of the seed of Abraham, which at that time no people at all offered to one not of their kin, and even now the most enlightened nations offer with considerable limitations. There can be no doubt that the Pentateuch permits the reception of proselytes from all races and classes of men. That the prophets after Moses cherished this idea and predicted its universal success and realization, is evident from passages of the prophetic and psalmodic scriptures. We only need to read, in order to be convinced thereof, Isaiah ii. 1-4; lvi. 6, 7; Micah iv. 1-5; Zachariah xiv. 9, 17-21. Still, with all that, there is no commandment in the Law and no suggestion in the prophets to enjoin upon any man the duty to go forth and to make proselytes among the gentiles. The fundamental literature of Judaism only permits and favors the reception of proselytes, but ordains nowhere that this should be done by any person.

THE THORAH PRESCRIBES NO INITIATORY OBSERVANCE AT ALL
FOR THE PROSELYTE.

If one takes into consideration the particular care which the Pentateuch bestows upon all particulars of man's private and public life and his manifold relations to God and man, providing general and special laws, ordinances and statutes for almost every doing of man. If in connection herewith we furthermore take into consideration that the same Thorah legislates as carefully and humanely for the protection, benefit and well being of the foreigner, stranger, alien of any kind, and evidently holds out most liberal inducements to the *Gair* to come and affiliate himself with the congregation of Israel, hence the coming in of such *Gairim* was certainly sanctioned and expected by the law-givers. In consideration of all this, it must appear strange that the same Thorah prescribes no initiatory observance at all for the incoming proselyte, no law, no ordinance, no provision whatever as to what the proselyte must do or what

must be done with or for him to make of the pagan a member of the congregation of Israel. The argument *e silentio*, basing on the absolute silence of the Torah on this point, would induce the common-sense reasoner to the conclusion that the author of the Torah wanted no initiatory observances imposed on the *Gair*; the declaration of an honest man that he is a monotheist in good faith and in perfect harmony with Israel's doctrine and canon, should be all sufficient. So, indeed, Jomtof Lipman Muehlhauser in his *Sepher Nizzachon* to Genesis xvii. 10 (Hackspan edition) expresses himself, "אין האמונה תלויה במילה אלא בלב ו' Faith in Judaism depends not on circumcision; it depends on the heart." In the same sense the great Rabbi Eliah Mizrachi in his *Sepher Mayim Amukim* (Response No. 27) expresses himself in regard to the acceptance of a proselyte, "ומדאורייתא סניא בקבלת תורה בפני בית דין בלבד, 'According to the Torah, the acceptance of the Torah before a college of three is all-sufficient'" Still clearer, and to the same effect, Rabbi Jehudah Aryeh di Modena in his book, *Bechinath Hakkabbalah*, expresses his opinion like Eliah Mizrachi.

But we do not propose to depend on any argument *e silentio*. We only wish to establish the fact that the Torah prescribes no law, ordinance, statute, or any provision in any other form, for the modus of accepting a proselyte into the congregation of Israel, from which it follows that none of those rites are law of Moses (מדאורייתא), hence could be but rabbinical law (מדרבנן); and in this point we have in our favor the whole rabbinical literature, as we shall see instantly.

We open the Rabbinical Code by Moses Maimonides and read in *Hilch. Melachim* x. 7:

המילה נצטווה בו אברהם וזרעו בלבד שנאמר אתה וזרעך אחריך ו' והם מחוייבין במילה

"Circumcision was commanded to Abraham and his seed only, as said Genesis xvii., 'Thou and thy seed after thee, * * * and they are obligated to circumcision.'" This decision of Maimonides (See *Keef Mishnah*) is based upon the Talmud, Sanhedrin 59, to which we will refer below. The same is the case with a former paragraph of Maimonides (*Ibid.* viii. 10):

משה רבינו לא הנחיל את התורה והמצות אלא לישראל שנאמר מורשה קהלת יעקב וכל הרצח להתנייר משאר האומות שנאמר ככם כנר אבל מי שלא רצה אין כופין אותו לקבל תורה ומצוה

"Moses bequeathed the Torah and the Commandments to Israel only, as said (Deutr. xxx. 4), 'an inheritance of the congregation of Jacob,' and any one of the Gentiles who of his free will wishes to embrace it, as said (Numb. xv. 15), 'Like you is the *Gair*'; but none shall be coerced against his will to embrace the Torah and the Commandments."

Herewith the principle in regard to the Abrahamitic rite is laid down once for all; circumcision is ordained in the Torah for the children of Abraham only. Every father in Israel (not also the mother) has the duty to circumcise, or have circumcised, his son on the eighth day after his birth. If the father failed to perform this duty — the rabbis add — it devolves on the uncircumcised son every day of his life to fulfill the commandment; if he also fails, the *Beth Din* may enforce it. Whoever is not of the seed of Abraham certainly is not charged with this duty, and the *Gair* is one not of the seed of Abraham, one who attaches himself to the congregation of Israel as a monotheist, in perfect harmony with Israel's doctrine and canon. Hence (מְדֹאֲרִיתָא) he is a *Gair* (see also Exodus xii. 48), without submitting to the Abrahamitic rite, or even to *Korban* and *Tebilah*.

It is legitimate to infer from the various statements of the Torah concerning the equality of the *Gair* and the native Israelite that he — whenever he has become a *Gair* — is identified with the seed of Abraham. Therefore it is established custom to call the *Gair* in all sacerdotal matters בֶּן אֲבִיהֶם אֲבִינוּ עֵיךְ "son of our father Abraham." This is stated expressly and explicitly by Moses Maimonides in his epistle to the learned and very distinguished proselyte, Obadiah, of Palestine, who asked him whether he, the *Gair*, should say in his prayers, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (אגרת תשובות רמ"ב) Prague, Gersoni edition, 1726, p. 58b*), viz., that all persons to the very end

*עיקר הדבר שאברהם אבינו הוא שלימד כל העם והשכילם והודיעם דת האמת וייחודו של הקב"ה וביעט בע"ז והפר עבודתה והכניס בנים רבים תחת כנפי השכינה ולמדם והורם וצוה בניו ובני ביתו אחריו לשמור דרך ה' כמו שכתוב בתורה כי ידעתי למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' וגו' לפיכך כל מי שנתגייר עד סוף כל הדור וכל המייחד שמו של הקב"ה כמו שהוא כתוב בתורה תלמידיו של אברהם אבינו ע"ה ובני ביתו הם כלם והוא החזיר אותם למוטב כשם שהחזיר אנשי דורו בפיו ובלמודי כך החזיר כל העתיידים להתגייר בצואתו שצוה את בניו ואת ביתו אחריו. נמצא אברהם אבינו ע"ה הוא אב לורעו הכשרי ההולכי בדרכיו ואב לתלמידיו והם כל נר שיתגייר

of all generations, who profess monotheism as it is written in the Torah are of the disciples of our father Abraham, they and all their descendants. * * * This shows that Abraham, our father, is the father of his faithful descendants that walk in his ways, and the father of his disciples, and these are all the proselytes.

All this, however, does not say that the *Gair* should be circumcised; it merely says that he, after he has become a *Gair*, has also become an Abrahamite; consequently has the same duty to have his sons circumcised as the Abrahamite must do חייב אדם למול את בנו

EVIDENCE FROM THE ESTABLISHED MOSAIC COMMANDMENTS.

The same is evident also from all rabbinical authorities specifying the six hundred and thirteen (or eleven) commandments of the Mosaic law. None of them, neither the followers of *Halachoth Guedoloth*, like *Sepher Mitzvoth Gadol* and *Sepher Mitzvoth Katon*, who count some rabbinical laws among the six hundred and thirteen; nor the followers of Moses Maimonides, like Nachmanides (with some amendments השנוות), Aaron Halevy in his *Sepher Hachinuch*, all of them down to Moses Galanti's אלה המצוות (Amsterdam, 1713) and Israel Landau's חוק לישראל (Prague, 1798), who count among the six hundred and thirteen only those expressly stated in the Pentateuch, and call all laws contained in the Mishnah and Talmud rabbinical, as stated in his *Sepher Hamitzvoth* (2 *Kelal*) and twice in his responses*—none of them count among the Mosaic commandments any of the initiatory observances for the proselyte as being ordained in the Torah. The former class of authors, indeed, contain among the commandatory laws, מצוה על בית דין למול הנרים שנתנייר to which is added in *Sepher Charedim* ענף מצוה “not of the six hundred and thirteen” (vii. p. 29b in the Venice, 1601, edition). In Hirsch Jost's *Kizzur S. Ch.*, is added בארץ ישראל. (Edition Fuerth, 1849, p. 42.)

This tells plainly enough that these initiatory observances are rabbinical ordinances, and according to this it becomes the duty of the *Beth Din* “in Palestine,” and not outside thereof—having no jurisdiction—to have the *Gair* circumcised; but the *Gair* himself, also according to those rigid rabbins, has not the duty to be circumcised. All this, we feel convinced, proves beyond doubt that the Thora ordains no initiatory observances for the *Gair*, and so from this standpoint of canon law the cause before us would be

*אמר הרור Gersoni edition, Prague, 1726, p. 24b; also הרימני Response 144, Amsterdam edition.

decided. But one of the papers before us (Dr. Schwab's), discussing the matter in an extra judicial method, is intended to controvert this our argument, and must therefore be taken into consideration. Our position opposite that of Dr. Schwab is simply this:

These initiatory observances for the *Gair*, in order to be obligatory, must be canon law, and this is with us statutory, the existence or non-existence of any particular statute must be proved by documentary evidence, and by no other logical or historical argument. Our canon law, according to all rabbinical authorities, consists of the six hundred and thirteen Mosaic commandments. All kinds of proofs attempted to show that such law or custom existed at some time and place amount to a mere probability, and not to a certainty, of the existence or non-existence of such statute; hence it is not canon law. Therefore the authorities mentioned above accept no rabbinical enactment, deduction or induction from the *Thorah* as canon law. It is the method of Dr. Schwab's argument in this connection which makes his conclusions illegitimate. We must analyze some of his positions to establish our own.

Dr. Isaac Schwab (*Year Book* 1891-92, p. 69) states at the outset "it can not be questioned that since immemorial antiquity the initiatory rite (of circumcision) was insisted on in Israel as an indispensable requisite for the complete admission to their community of Gentile aspirants." * * * "And it may be safely asserted, too, that from the early period of Jacob's sons to the latter of Israel's Second Commonwealth, no Israelitish authority has ever relaxed that stern demand. The insistence of the Abrahamitic rite for the formal entrance into the congregation of Israel—*Kahal*—was the rule laid down immovably and observed conscientiously throughout all ages by our ancestors of the East, who adhered faithfully to the belief and worship of God" (p. 70).

The position of our learned colleague is definite, clear and apodictic. No commentary is necessary. However, he maintains in advance that he forms his conclusions "with the aid of historical data" (p. 69), and this is exactly the point which makes his position untenable. For if he did succeed in producing such data, demonstrating the assumption advanced—which he actually did not as we shall instantly see—it could but prove that at a certain time, in a certain place and under such and such circumstances, there was insisted upon submission to the Abrahamitic rite by the Gentile aspirant to enter the congregation of Israel. No amount of such data could establish the fact that the *Thorah*, Moses or the

prophets, at any time or anywhere ordained, commanded, enacted or in any other manner imposed on Israel such and such initiatory observances for the Gentile convert. As long as this fact is not established those observances can not be accepted as Biblical ordinances, as commanded in the Law (מִדְּאִוְרֵיתָא); hence they are not necessarily integral portions of Judaism. The question is not, what certain persons at certain times have done—they may have acted on their own responsibility, guided by their own convictions or opinions—the question is, what are we, as Israelites, commanded to do, what is canon and what is not so.

Let us see how the rabbis of the Talmud reason on this proposition.

1. In the *Gemarah* and *Kelalei Haggemarah* it is laid down as an established rule דְּבַר תּוֹרָה מְדַבְּרִי קְבֵלָה לֹא יִלְפִינָן "The words of the Law (in Pentateuch) must not be construed by the words of tradition." The term *Kabbalah* in this connection includes all post-Mosaic scriptures as well as all narrative portions in the Mosaic books. No law can be based on or derived from any narrative and dignified as a law of the Torah (מִדְּאִוְרֵיתָא), which specifically ordains, "Ye shall not add," etc., to the Mosaic laws. This rule is certainly a wise one. If it be considered legitimate to derive from narratives, "historical data," any canon law, commandment, ordinance or statute, these would become as boundless as all products of phantasy. One would derive from the story of Adam and Eve's sin and punishment that every sinner must be expelled from house and home, even if it was a paradise. Another would deduct from the story of Noah and his son Ham's misdeed, that in similar cases not only the son but also the grandson must be punished and cursed. Again, another might derive quite a number of ugly laws and ordinances from narratives in Numbers xxxi. Joshua vii., Judges xi. or xix., 1 Samuel v. and vi., 2 Samuel xxi., 1 Kings ii., and many more "historical data." The fact is, no historical data can be turned into Mosaic law. But the question before us is whether the initiatory observances for the proselyte are or are not ordained in the Torah.

2. If Dr. Schwab holds, as one might understand by inference, whatever follows with logical necessity from historical data or the words of prophets recorded in Holy Writ must have the same canonic force as the commandment of the Torah; it is anyhow כְּעֵין דְּאִוְרֵיתָא similar to Mosaic law, concerning which it is maintained in the Talmud תְּכִיבִין דְּבַר מוֹפְרִים יוֹתֵר מְדַבְּרֵי תּוֹרָה "The

words of the scribes are more precious than the words of the Torah;” we can disabuse his mind by first class authority,* especially by the rule laid down by Moses Maimonides. He advances in his *Sepher Hamitzvoth* fourteen rules, by which to ascertain what is intended in the Pentateuch as canonical law. The second of these rules reads literally, not to count among the 613 Mosaic laws any derived from the Torah by means of the thirteen hermeneutic rules on which the rabbinical law is based. He explains this rule more at length in an epistle addressed to Rabbi Pinchas ben Meshullam. He says there that no law or ordinance in Mishna, Beritha or Talmud, not even the so-called *Halacha l' Mosheh Missinai*, none at all not explicitly stated in the Pentateuch, can be called דין תורה “canonical law”; it is all דברי סופרים “rabbinical law,” unless, as is the case in three or four instances only, it is expressly stated in the Talmud that this law is canonical and not rabbinical (see *Iggereth Theshuboth* by M. Maimonides, Prague, 1726, Gersoni edition, page 24b). It is evident, therefore, that all and also the most convincing speculation on historical data or an expressed law can not produce for us a canonical law; hence the initiatory observances for the proselyte can not possibly be canonical (מדאוריתא).

But our learned essayist fails to produce historical data to support his position. He begins with pointing to Genesis xxxiv., the story of Sicheim and his people, massacred by Simeon and Levy, after they had submitted to circumcision as the condition of entire parity. This piece of vile strategy, which Jacob upon his death bed yet denounced (Genesis xlix. 5, 7), could hardly be accepted as a testimony for anything of a religious and moral character. If Simeon and Levy treacherously said so to the Sichemites, it does not prove that it was so.

However, we need not argue from this standpoint to invalidate the demonstrative force of the historical data cited, including also Exodus iv. 24. In the *Gemarah* and *Kelalei Haggemarah* also this established rule is laid down אין מביאין ראיה ממקרא שנכתב קודם מ' “No proof (for a law) can be brought from scripture written prior to the Sinaic revelation.”†

*For instance אין חייבם מיתה 154 in *Siphri, Shophlim*; or in *Siphri, Shophlim* 154. על דברי סופרים.

†See also *Tosefoth* in *Moed Katon* 20a מה, and *Yerushalmi* ibid. 111, 5, ולמדין דבר קודם לטמן תורה בחמיה; ibid in *Peah* ii. לומדין. הכל מודין שאין לומדין. מן המעשה; see also *Sepher Kerisoth* iv. 14.

This story is reported to have transpired prior to the Sinaic revelation. It is evident, if it had any demonstrative power, which *prima vista* it has not, it could prove nothing in matters of canon law; and the matter before us is one of canon law. We are obliged to abide by this rule, or else we could prove from Abraham and Sarah that it is lawful to take in marriage his half sister (Genesis xx. 12); or from the case of Jacob that one may take in marriage simultaneously two sisters; or, as from the story of Jehudah and Thamar (Genesis xxxviii.) many other things which the law of Moses prohibits.

Dr. Schwab then states: "As far as we can judge from extant history there never was before the apostle of the Gentiles, Paul, a Jewish authority that doubted the indispensable obligation of the initiatory rite upon any convert from paganism, who wished to become totally assimilated to the Israelites as to all communal and spiritual claims." This *e silentio* argument might have some value if it would not stand opposite the stubborn fact that besides Exodus xii. 48 and Joshua v. down to Hyrcan (end of second century B. C.) not a word of law, history or otherwise, exists in all Jewish literature regarding the initiatory rites of a pagan or any other man to embrace Judaism. It is, therefore, just as proper and legitimate to conclude from their complete silence on this point down to two centuries before the fall of Jerusalem, that no such or other initiatory rites were established or existed at all—we will attempt further on to prove that nothing was fixed in this matter even after the fall of Jerusalem—anyhow this argument *e silentio* is as forcible as Dr. Schwab's.

Paul's work done among the Gentiles does not concern us here, especially not in regard to the Abrahamitic rite, as he, in the earlier days of his ministry, denounced the entire law and circumcision fiercely, and later on he praised both, and not only ordained the enforcement of the law in a case of adultery, but always argued from it, especially in the case of his and his assistant's wages. We only take exception to the conclusion that circumcision of proselytes must have been the common practice among Israelites, because the apostles insisted upon it and Paul opposed it. This rather appears to prove that there was nothing fixed or established in Paul's time about the initiatory rites of proselytes. And the general difference of opinion in the matter existed also in the apostolic church. Paul was a stern Pharisee and remained steadfastly upon this platform, to which he added but one plank, viz., the Messiah has come,

the last judgment is on hand; consequently, the laws and commandments are no longer obligatory, just as the Pharisees maintained to be the case לעתיד לבוא.

The next passage to which Dr. Schwab and all others point is Exodus xii. 48, e. s., where all of them suppose to find an express prohibition for the *Gair* to eat of the Paschal lamb until circumcised. In the papers before us different arguments *pro* and *con* are based upon this Pentateuchal ordinance which, strange to say, according to rabbinical interpretation, might be understood to the contrary, viz., that one is a *Gair* without being circumcised. We point to *Mechilta* to Exodus xii., Talmud *Pesachim* 28, *Targumim* Onkelos and Yerushalmi, *Rashi* and *Ramban* in the same place. According to these expounders of the Law כל בן נכר, in verse 43, signifies that no Hebrew renegade should be permitted to eat of the Paschal lamb; וכל ערל in verse 49, that no uncircumcised Hebrew should be permitted to eat of it. So the two *Mitzvoth* are invariably stated in תרי"ג. The exclusion in both cases refers to the sons of Abraham only, to those who are commanded in Genesis xvii. 9-14, to be circumcised. The rabbis were evidently led to this interpretation of *Ben Nechar* and *Wechol Arel* by the fact that *Milath Guerim* is ordained nowhere in the Torah; and by the other fact that in Deuteronomy xvi. 1-8, the whole ordinance of the Passover is repeated with several additions, without any reference to circumcision, so that the passage in Exodus may be understood to refer only to *Pesach Mizrayim*. The passage in Exodus referring literally to the original commandment in Genesis tells us in verse 44 that this is not a racial or tribal commandment, for the slave bought for money if circumcised, and thus belonging to the household of the Hebrew as a member thereof, may eat of the Paschal sacrifice. In verse 45 we are informed that the *Thoshab* and the *Sachir*, the transient alien (or according to Ibn Ezra, also the transient Israelite) persons belonging to no Hebrew family (see xii. 3) shall not be permitted to eat of this sacrifice. Verse 47 expresses the commandment that all the congregation of Israel, or all who belong to the congregation, "shall make it," viz., have the duty to make the Paschal sacrifice, while the *Ebed*, *Thoshab* and *Sachir* are not commanded to do so. And now in verse 48 we come to the "*Gair*, who dwells with thee permanently." He is no *Ebed*, no *Thoshab* and no *Sachir*; he is evidently a real *Gair*, who has the duty to make the same sacrifice (compare ועשׂה and ועשׂה), but he is not circumcised; hence a man is a *Gair*, even if he is not circum-

cised. He is not forbidden to eat of this sacrifice as are *Ebed*, *Sachir* and *Thoshab*. It is not said of him **לֹא יֹאכַל בּוֹ** "he should not eat of it."* As a *Gair* he has the duty not only to make this Paschal sacrifice, but also to have his children, servants, etc., circumcised, as commanded in Genesis xvii. If he wants to perform this Paschal duty like the native Israelite, he must do it in his family and household (Exodus xii. 3, 4). By being himself a *Gair* he has not established a family and household in Israel, as long as he has not performed his first paternal duty as an Israelite, viz., to circumcise his sons. Therefore, verse 48 says: "And if a *Gair* dwelleth with thee, and he wisheth to make the Passover (like other Israelites), let all his males be circumcised, and then let him come near to make it, and he will be like the native of the land, although the uncircumcised Israelite dare not eat of it (**וְכָל עֶרְלָאֵי דְבֵר יִשְׂרָאֵל**) (Targum Yerushalmi); because that Israelite is commanded and the *Gair* is not commanded in the Torah to be circumcised; but being a *Gair* he is subject to the same Torah and enjoys the same rights and privileges as the native Israelite (verse 49). Anyhow, no unprejudiced reader of the Pentateuchal passage can get over the plain statement, that one is a genuine *Gair* before he is circumcised.

Dr. Schwab argues furthermore, (Year Book, p. 71); "The statement repeated several times in the Mosaic code, that one law should govern the native and the stranger (*Gair*), can literally mean nothing else than that a foreigner, settled in a Jewish land, should be bound to live up in all respects to the same laws as the Israelites have to observe." The two other points which Dr. S. makes on the same page have been controverted above.

The repetition of the same provision with certain special laws, we think, rather proves on the hermeneutic rule of **שְׁנֵי כְתוּבִים הֵבָאִים** **כְּאֶדָּר** that this provision applies to these particular laws only, and could not be extended to any other law. If the Torah had intended to ordain that the *Gair* must observe all laws like the native Israelite, it would have ordained so once for all, and repeated the same only where some new point in this connection was to be suggested. As the matter stands now, we can only apply it to the particular cases mentioned in the respective law or laws. Besides, it is evident from the Torah that the *Gair* was not expected to perform all ceremonial laws like the native Israelite. He was not for-

* אין מִדְּלִית זָכָרִים מַעֲבָרָם מִלְּאִכֹּל (In Yalkut it is Rabbi Akiba) ר', יוֹתֵן אִמֹּר
כְּסִפֵּי *Mechilta in loco cit.*

bidden to eat *Nebelah* (Deut. xiv. 21) or *Guid Haannasheh* (Genesis xxxii. 33); therefore it is stated especially in regard to eating blood, that the *Gair* also shall abstain from blood. If all dietary laws had been intended for the *Gair*, this particular provision concerning the eating of blood would be entirely superfluous. The *Gair* is exempted from dwelling in booths during the feast of tabernacles. The Torah ordains *כל האזרח בישראל ישב בסכות* (Leviticus xxiii. 43). This however, might lead one to premise that he is exempted also from rejoicing on the festivals, therefore, it is mentioned explicitly (Deut. xv.) that this is not the case. It is evident from those very provisions that the *Gair* was expected to observe all the moral laws like the native Israelite, also all the laws concerning the altar and the sanctuary, also Sabbath and Day of Atonement, together with all the national holy days; and in all other respects the Torah commands the Israelite only what he should do for the *Gair*, what privileges are especially granted and what protection the nation or congregation owes to him; all of which is plainly contained in the main law, "Ye shall love the *Gair*," and "Thou shalt love him like thyself." It is correct, therefore, what is stated in *Mechilta* and *Siphri*, *בא הכתוב והשוה את הגר לאזרח בכל מצות שבתורה* "Scripture declares the equality of the *Gair* with the native Israelite in all commandments of the Torah," we must only understand the *השוה* as its actual signification is *לזכות* and not *לחובה* viz.: the *Gair* enjoys all rights, privileges and promises of the Torah without being expected to submit to all ceremonial laws and ordinances as the native Israelite should.*

Aside of all this argument and independent thereof, Dr. Schwab's premises bear no relation to the case before us. He discusses the duties of the *Gair* after he has entered upon that state of obligation; after he is a *Gair* he must do so and so. Nobody doubts that with the new faith he embraces, he accepts also new duties. The question before us, however, is of an entirely different nature. We ask, what must a person do, or be done for him, to make him a *Gair*? Must he pass through certain observances or initiatory rites, and is circumcision one of them? It is only after this question is solved that the other comes up: what must the *Gair* do as a member of the congregation whose faith he embraced? Our main question is decided, that according to the Torah, also as the Rabbis of the Talmud and the compilers of the 613 Pentateuchal command-

* See also Ibn Ezra to Leviticus, xix. 1.

ments understand it, no initiatory rites at all are prescribed; hence the decision of Rabbi Eliah Mizrachi.

(Year Book, p. 67): ומדאורייתא סניא בקבלת תורה בפני ביד ונר: "According to the Torah, the main declaration before a college of three to accept the Torah as the canon, suffices for the proselyte (to receive him into the congregation of Israel) also, without circumcision and without the ritual bath."

It must be admitted (ליכא מאן דפלג) that the initiatory rites in question are no canon law, are ordained nowhere in Holy Writ, are not מדאורייתא. This, as far as the legality of setting aside these rites, בשב ואל תעשה, is herewith decided for this body, whose declared standpoint is the historical and not the one-sided rabbinical legalism, especially in the case of שב ואל תעשה, when also the rabbinical casuists admit

יש כח ביד בית דין לעקור דבר מן התורה בשב ואל תעשה

IT CAN NOT PROPERLY BE CALLED RABBINICAL LAW.

Still there are among the papers referred to us two, one by Professor Dr. Mielziner and the other by Rabbi Dr. Schwab, from which it appears, although not stated expressly, that these initiatory rites are rabbinical law (מדרבנן); on the strength of which the *Amoraim* adopting in the Talmud (Sabbath 137b) a passage from *Tosephta* demanding of the *Gair* the *Berachah*

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על מילת נרים not because it was presumed that God commanded it, but on the לא דלא תמור, the *Amoraim* fixed this formula of benediction. So they did with other (מצות דרבנן) rabbinical laws, like נמילת ידיים, לקרוא מנילה, לקרוא את ההלל, לשמוע קול שופר, נמילת לולב, קידוש היום neither of which is commanded in the Torah. This *Berachah* was not finally accepted in the code before Isaac Alfasi in the twelfth Christian century, because it is evidently a fallacy, as God nowhere commanded the *Gair* to be circumcised, and those *Amoraim* would not permit the Israelite who performs the rite to say this *Berachah*. He is only wanted to say אשר קדשנו במצותיו וצונו על המילה. It is evident, therefore, that those *Amoraim*, like the *Tosephta*, held that מילת נרים is a rabbinical law like אכרים.

The question concerning תמור לא דלא has not been referred to this committee, consequently we can not discuss it. In this particular case, however, the Talmud Yerushalmi has already decided (*Peah* 2 *Perek*)

אין לומדין לא מן ההלכות ולא מהנהגות ולא מהתוספתא

These *Berachoth* being taken from the *Tosephta*. it does not make them rabbinical law.

WHAT IS RABBINICAL LAW ?

What is rabbinical law, according to rabbinical jurisprudence? The usual reply to this query is, it is law not stated expressly in Holy Writ, and ordained in the so-called oral law, *תורה שבעל פה*. Here the question arises, where is the origin and authority for this law, or these laws? The answer is this:

1. In *Thekanoth* and *Guezeroth* ordinances, commendatory or prohibitory, ordained by any lawful Sanhedrin or any other authoritative body, or any teacher high in authority, like Ezra and successors, and in this latter case it is most always added *ובית דיני* "and his court," telling indirectly that no one person was vested with the authority to enact or ordain such law. In the case before us this kind of oral law is entirely excluded. For in all collections before us, down to the works of Zachary Frankel, Jacob Bruell, Isaac Hirsch Weiss and all the others that wrote on the subject, there is no record that at any time a *Thekanah* or *Gezerah* was ordained concerning the initiatory rites of proselytes.

2. *Halachah l'mosheh Hissinai*, a law or rule supposed to have been given orally to Moses from Sinai, or rather a custom, the origin of which is unknown and is not premised in the Torah. From Maimonides down to the author of *Shenai Luchoth Habberith*, down to the *Yalkut Shimoni* and to Dr. Herzfeld, all authorities that have written on this point, there is no mention of such a *Halachah* concerning these initiatory rites.

3. The *Kabbalah*, "the tradition" in general without any qualification *אין קבלה היא נקבל*; and

4. Laws based on the Torah by means of the hermeneutic rules *מדות*, the number thirteen of which was fixed by Rabbi Ishmael, to which was added *מיעוט ורובי*.

If there is anywhere in the Talmud such a *Kabbalah* or such a *derasha* as named in this 3 and 4, it has not been pointed out to us in the papers before us, and we, with all our industrious research, found none referring to the origin of these initiatory rites. It is therefore no matter of surprise to us (supposed exceptions to be noticed below.)

5. That Rabbi Jehudah Hannassi in his entire Mishnah laid down no rule, ordinance or direction concerning the initiatory rites of the proselyte; but it must be a matter of surprise to those who consider

those rites rabbinical law. Once in Treatise *Kerithoth*, 2 Perek, 1, Mishnah, there is inserted contrary to Rabbi Jehudah's **תם משנה** evidently an interpolation — a dictum of Rabbi Eliezer ben Jacob **נר מחוסר כפרה עד שיזרק עליו הדם**. "The *Gair* is not fully atoned (to eat of the sacrifices) till the blood (of his sacrifice) is sprinkled upon the altar for him or in his name." It is from this passage of doubtful authenticity that the Talmud learns that the *Gair* must make a sacrifice as an initiatory rite; and this was certainly not the opinion of the author of the Mishnah; if it had been, he must at least have given a name to the *Gair's* sacrifice to be *Olah*, *Chatoth*, *Asham*, which he does nowhere, not even in *Esehu Mekoman* (*Sebachim*, 5 Perek).

The passage in *Kerithoth* 9a proves that Rabbi Jehudah Hannassi did not consider the initiatory rites rabbinical law. It says there as a *Berytha* **רבי אומר ככם כאבותיכם כה אבותיכם לא נכנסו לברית אלא במילה ובטילה והוצאת דמים אף הם לא יכנסו לברית אלא במילה ובטילה והוצאת דמים**.

This was certainly not intended to be *halachah* rabbinical law, or else the rabbi must have stated it in the Mishnah. Besides this, the *derashah* is not one of *halachah*. It is evidently a reminiscence from the school chats on **ככם כנר**. It is based on no commandment of the Torah and no tradition; it is a personal and unsupported opinion of the rabbi, which never was intended to be a law, and was therefore not placed in the Mishnah; provided always Rabbi Jehudah is indeed the author of this passage, which at least is doubtful, as the **הוצאת דמים** is contrary to Rabbi *Setam Mishnah*, and reads as if it should be Rabbi Eliezer ben Jacob instead of plain rabbi; and the Talmud further on refers to him with **אמר ר**, which is not the usual way of referring to Rabbi Jehudah Hannassi.

This silence of the Mishnah is to us a proof *e silentio* that the author of the Mishnah did not consider those initiatory rites rabbinical law. If Professor Dr. Mielziner points to Beth Hillel's, or, according to another version, Rabbi Akiba's **הפורש מן הערלה כפורש מן הקבר**, which occurs twice, in *S' Pesachim* and in *Edioth* v. 2, without having become a law anywhere in regard to the purification of the *Gair*, Dr. Mielziner does not state that it was *Halachah* or a moral opinion, or that the Mishnah takes any further notice of it. And we, with our limited knowledge of rabbinical jurisprudence, can not see how any rite could be called rabbinical law if it is not based upon any of the above four points, and has not the sanction of the author of the Mishnah. That the Beritha and the older Tanaim had knowledge

of the said rites, and yet the Mishnah has nothing to say about them, can but prove that two different opinions on these rites then prevailed, *pro* and *con*, all or any one of them, as is evident also from the disagreement of the Rabbis Joshua and Eliezer on *Milah* and *Tebilah*, to which we will refer again after we have cast a glance on history. Here we will but call attention to Yerushalmi, Peah II., as quoted in *Sepher Kerithoth* iv. 14.

JOHN HYRCAN'S AND HIS SUCCESSOR'S CONVERSIONS.

From the days of Joshua (Joshua v.) to the time of John Hyrcan, high priest and prince in Judea (134-107 B. C.) no record whatever exists of the practice in accepting proselytes. Like Holy Writ, and the Apocrypha, so all other records extant from that long period of history furnish not the least information as to the existence or nature of such initiatory rites. Moses, himself, we are told (Deuteronomy xxix.)—we refer to this as an offset to Rabbi's *derashah* ככם כאבותיכם—made the covenant at the Plain of Moab with an uncircumcised generation (comp. Joshua v.), among whom there was also the *Gair* (Deuteronomy, verse 10), who was certainly not circumcised. This covenant was made “that he may establish thee to-day for a people unto himself, and he may be unto thee a God, as he has said unto thee (including the *Gair*) and he has sworn unto thy fathers” (verse 12); after he had told “this day God has promised thee that thou should be his peculiar nation, the highest of all nations, a holy people, etc.” (Deuteronomy xxvi. 16-19), and repeated (Ibid. xxvii. 1, 2), “this day art thou become the people of the Lord, thy God.” It is evident that according to this part of history circumcision is not required of the *Gair* in order to enter the covenant of God; and after this all history down to John Hyrcan is entirely silent on this topic.

In his reign, we are told in Josephus, John Hyrcan vanquished the Idumeans, and forced upon them the faith of Judea and circumcision. The same was done by his successors to other conquered tribes. These facts, however, prove nothing in regard to proselytes; for all those conquered nationalities or tribes were of the seed of Abraham, on the one side of the country by Ishmael and Esau, and on the other side by the sons of Keturah, Abraham's second wife (Genesis xxviii. 1-6). Being of the seed of Abraham, they were commanded to be circumcised. This is acknowledged in the Talmud Sanhedrin 59b, in regard to the sons of Keturah, but not in regard to the sons of Ishmael and Esau, who, it is maintained there, were

not included in the commandment given to Abraham and his seed after him. The passage in Sanhedrin reads thus:

מילה מעיקרא לאברהם הוא דקא מזהר ליה רחמנא ואתה את בריתי תשמר אתה זרעך אחריך לדורותם אתה זרעך אין אונש אחרינא לא. אלא מעתה בני ישמאל לחייבו? כי ביצחק יקרא לך זרע, בני עשב לחייבו, ביצחק ולא כל יצחק, מתקיף ליה ר' אושעיא אלא מעתה בני קטורה דלא לחייבו האמר ר' יוסי בר אבין ואיתמא ר' יוסי בר חנינא את בריתי הפר לרבות בני קטורה

This very piece of exegetic nicety in the Talmud, which was without any practical use in that time, is a fragment from the time of John Hyrcan, and tells one of the objections of the Pharisees to John Hyrcan's arbitrary doings, who became in his advanced years a Sadducee; he decreed a circumcision of Edomites and Ishmaelites, contrary to the will and traditions of the Pharisees. John Hyrcan had no right to expound the law or to enact one. He possessed the executive power; the judiciary and legislative powers were in the hands of the Sanhedrin, and this body was Pharisean in his time under Joshua ben Perachia and Nittai of Arbella. Therefore there is no proof for the lawful existence of those initiatory rites to be derived from the doings of John Hyrcan and his successors; they forced circumcision upon the seed of Abraham, and in regard to Ishmaelites and Edomites contrary to the then existing highest authority of the law.

But the latter was done by the mandate of the sovereign or the supreme executive, which the Pharisees never acknowledged as a law. No decree of any king ever was considered law in Israel. Herod and his family, however, were obliged to uphold that mandate of John Hyrcan as established law—to the best of our knowledge nobody else did—because first it had become tradition of the court, and secondly because the Judaic citizenship of Herod and his family depended on the legality of John Hyrcan's decree concerning the Edomites. Therefore some of the Herodian princesses would not marry uncircumcised men. With them this was perhaps a condition *sine qua non*, but this does not say by any means that it was law or common custom in Israel. We are entitled to the opinion that it was not, because of the numerous cases of Roman *Gairim* mentioned in the Talmud; the *Yirai Adonai* mentioned in the later psalms that were neither Israelites, nor Levites, nor Aaronites, who feared the Lord—identical with the "devout Gentiles" of the New Testament; the Roman soldiers that embraced Judaism in Palestine; in all the proselyte stories abounding in Talmud and Midrash

no initiatory rites are even hinted at. Why? We say because none were established.

The story of King Izates plainly shows that there prevailed different opinions in his time on this question, as one advised him to submit to the Abrahamitic rite and the other advised him not to do so, and both were Israelites, believers in the law. Beside, with Izates it was a personal question of conscience and not of formality, or law, to be acknowledged as a believer in Judaism by the congregation. The same is the case with Antoninus and Rabbi Jehudah Hannassi. "Some say Antoninus was and some say he was not proselytized," viz., without circumcision.

The same uncertainty is most strikingly illustrated in the *Pelugia* between Rabbi Eliezer and Rabbi Joshua: one maintains *Milah* alone and the other maintains *Tebilah* alone suffices to make one a *Gair*, and according to another version both agree on *Tebilah* as the condition *sine qua non*. (See Year Book, Mielziner's quotation, p. 97.) How could those two pillars of the traditional law dispute on what was then law and custom in Israel, and all that at a time, when the proselytes were so numerous in Israel that a prayer for them was included in the daily eighteen benedictions (ועל נירי הצדק)? There was nothing certain about the matter, as said, even when the Mishnah was written. The whole question, it appears, originated with John Hyrcan's conversion in Idumea.

THE ORIGIN OF THE INITIATORY RITES.

It appears, therefore, that it was an ancient custom — by no means a law — that the proselyte offer up a sacrifice (*Asham*) in the temple at Jerusalem to atone for his past sins of idolatry, as a token of his repentance and a solemn declaration of his loyalty to Israel's monotheism and canon. This sacrifice might have been a pair of young pigeons, etc., or a little flour (Leviticus v. 14), which, it seems, could be made by proxy, or by another gift to the temple. Foreign proselytes, also from Rome, we know, sent gifts to the temple. This was by no means insisted upon in all cases, as Rabbi Eliah Mizrahi and others maintain that according to the law of Moses a confession before a college of three suffices.

With the sacrifice (*Korban*) there came naturally *Tebilah*, the ritual bath; as the unclean could not approach the altar, he had to cleanse his body first before he offered up his sacrifice. Another kind of ritual bath or baptism is unknown in the laws of Moses

and the rabbis, except מבילת בעלי תשובה, "the bath of the penitent sinner, and this, it appears, had its origin in the cleansing ordinances, for him who was to make a sin offering or a trespass offering. When the sacrifice itself was abolished, the preparatory bath remained for the penitent, as was the practice among the Essenes, who made no sacrifices, but observed scrupulously the Levitical cleansing prescriptions connected with it.

After the destruction of the altar the question arose, what to substitute for sacrifices to make atonement for man's sins. The enlightened rabbis of that age of distress and despair, to which Rab' i Joshua ben Chananiah may be counted, taught the people as substitutes for the sacrifices, repentance of sin, prayer, alms-giving, acts of charity, the study of the law, conscientious righteousness, and similar practices of piety and humanity, which, they maintained, were more acceptable to God than all sacrifices. With them, the bath of repentance and the confession sufficed to accept the *Gair* into the fold of Judaism. The more rigorous rabbis of those days, however, were not satisfied with those mild substitutes for the sacrifices, and resorted to the harsher means of asceticism and self-sacrifice. To them—and Rabbi Eliezer was one of them (שמותי)—the mere bath of repentance did not suffice for the proselyte; they demanded a bodily sacrifice, and found this already in the opinion of the followers of the John Hyrcan decree; and so they demanded also *Milah* as a substitute for the proselyte's sacrifice. The custom, however, of demanding both *Milah* and *Tebilah* was certainly not generally established till late in the Amoraim period, and never was a rabbinical law, as none could make one when the Sanhedrin and Tan'aim were no more. It was all a matter of custom, established by the schools and scholastic wisdom, without any underlying Scripture or enactments of the Scribes, Tan'aim, or any other authoritative body.

If anybody holds that we, in this nineteenth century, are bound to uphold, as a matter of religion, customs so and then originated, without any basis in the Torah, or even in rabbinical law, he must be opposed to the abolition of those initiatory rites. Those, however, who think that customs of that kind are not obligatory for us now, and consider it proper and advisable to dispense with them, have undoubtedly the right to say so and do so, if any authoritative body declares so, without endangering the union of Israel and the unity of Judaism.

SYLLABUS.

Your committee maintains to have established :

1. That there are known in history three initiatory rites for the proselyte to Judaism, viz., the Sacrificial, the Ritual Bath and Circumcision.

2. Neither of these three initiatory rites for the proselyte is ordained or otherwise suggested in the Torah, Prophets and Hagiography.

3 They appear not in history and literature prior to the conquest of Idumea by John Hyrcan, who decreed circumcision on the Edomites, contrary to law and custom.

4. From and after that time, initiatory rites for the proselyte became customary, but never became canon law, not even rabbinical law proper, and have therefore found no place in the Mishnah; nor were, generally, all three rites considered necessary to every one proselyte; there existed a difference of opinion, as to which rite was necessary, down beyond the last of the Tanaim.

5. After all legislative authority had been defunct, in the time of the *Amoraim*, without any lawful enactment, the two rites—the sacrifice having been abolished—were considered necessary to make a proselyte, but this never did and never could become canon law. It always remained custom (מנהג) without foundation in the Torah, brought about as דבר שבמנין, and the rabbinical rule concerning such custom is דבר שבמנין צריך מנין אחר להתירו. What was prohibited (or ordained) by a vote (not by legislative authority) must be revoked by a vote, viz., when the cause of its existence has ceased. Therefore be it

Resolved, That the Central Conference of American Rabbis, assembled this day in this city of New York, considers it lawful and proper for any officiating rabbi, assisted by no less than two associates, to accept into the sacred covenant of Israel and declare fully affiliated to the congregation לכל דבר שבקדושה any honorable and intelligent person, who desires such affiliation, without any initiatory rite, ceremony or observance whatever; provided, such person be sufficiently acquainted with the faith, doctrine and canon of Israel; that nothing derogatory to such person's moral and mental character is suspected; that it is his or her free will and choice to embrace the cause of Judaism; and that he or she declare verbally and in a document signed and sealed before such officiating rabbi and his associates his or her intention and firm resolve.

1. To worship the One, Sole and Eternal God, and none besides him.

2. To be conscientiously governed in his or her doings and omissions in life by God's laws ordained for the child and image of the Maker and Father of all, the sanctified son or daughter of the divine covenant.

3. To adhere in life and death, actively and faithfully, to the sacred cause and mission of Israel, as marked out in Holy Writ. Be it furthermore

Resolved, That a committee of three be appointed to report to this conference formulas of the two documents, viz., one to be signed by the proselyte and witnesses, to remain in the hands of the officiating rabbi, and another to be signed by the officiating rabbi and his associates, to be delivered to the proselyte.

All of which is respectfully submitted to this honorable body by your committee.

ISAAC M. WISE, *Chairman*.

NOTE.—The two other members of the committee, viz., the Rev. Dr. Landsberg, of Rochester, N. Y., and the Rev. Dr. Adolph Moses, of Louisville, Ky., being temporarily absent from the country, in full agreement on this subject with the chairman, authorized him to write and report this document to the Central Conference.

I. M. W.



REPORT OF THE RITUAL COMMITTEE.

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN:—In submitting the report of our Ritual Committee appointed by your honorable body in the last year's convention, we beg leave to preface it with a brief retrospect of the proceedings that resulted in the appointment of this, our committee.

At the first convention of the Central Conference held at Cleveland, in the year 1890, several motions were made by members of that Conference to the effect that means be devised for establishing a uniformity in the mode of public and private worship of those congregations and individuals adhering to the reform principles of Judaism.

The committee appointed to consider these motions reported as follows:

WHEREAS, It can not be denied that a demand for a standard Union Prayer Book is prevailing everywhere in the reform synagogues of American Israel; and, whereas, this demand is prompted by the motive and prospect that such a uniformity in our ritual would serve as a powerful magnet to draw together the varying and desperate religious views and sentiments of American Reform Judaism, and serve as an expression of its noblest aspirations. Be it, therefore,

Resolved, That this Conference elect a committee of ten, instructed to submit to the next annual meeting the material for such a uniform ritual for public and domestic service, and that this ritual embody the oldest and essential elements and best parts of our traditional worship by adhering as much as possible to the sacred language and living historic missions of Israel, adding such elements of devotion as are in full sympathy with the advanced and progressive sentiments of the religious thought of to-day, etc.

This committee report was adopted by the convention and a Ritual Committee of ten members appointed with the instructions to submit to the next convention of the Conference material for a Union Prayer-book. As the chairman of that committee was unable to attend the second convention of the Central Conference held at Baltimore in 1891, and no formulated report was presented, a sub-

stitute report containing only outlines of the proposed prayer-book was submitted by one of the members. The Convention resolved that the substitute report be referred to a new committee with instructions to take into consideration, as an intelligent working basis, the sketch-book of prayers furnished by the Rev Isaac S. Moses. It was also the sense of the Conference that the various prayer-books issued by the eminent rabbis of Europe and America be likewise taken into consideration.

The appointed new Ritual Committee consisted originally of the following five members: the Rev. Drs. Sale, Leucht, Heller, Mannheim, and Mielziner, as chairman. The committee having been empowered to increase their number by a majority vote, the following six members were added: the Rev. Drs. H. Berkowitz, S. Hecht, M. Landsberg, I. S. Moses, D. Philipson and Joseph Stolz.

Through the efforts and influence of the Rev. Dr. Leucht, and the munificence of our co-religionists in New Orleans, our committee was enabled to meet in New Orleans from the 12th to the 15th of January, this year. Of the eleven members belonging to our committee eight were present, the Rev. Drs. Landsberg, Sale and Stolz having been unable to attend. The Rev. I. S. Moses was elected Secretary.

In accordance with your instructions we took the printed pamphlets of prayers compiled by the Rev. I. S. Moses as a working basis and consulted the various prayer-books published by eminent rabbis in Europe and here in America.

During four days' earnest deliberations and labors we succeeded in arranging the framework of rituals for the evening and morning services on Sabbath and the three festivals, Pesach, Shabuoth and Succoth. In order to perfect this framework three sub-committees were appointed, namely:

1. An Editorial Committee, consisting of Drs. Berkowitz, Hecht and Stolz, to whom the work of revising and correcting the English translations or adding original prayers was assigned. To this committee were also referred the submitted draft of a week-day service for public and private devotion, of service in the house of mourning, and of funeral and marriage agendas.

2. A Committee on Hymns, to make a proper selection of hymns, anthems, psalms arranged for responsive reading, etc. This committee consisted of the Rev. Drs. Leucht, Heller and Philipson.

3. A Committee on Scriptural Reading, to prepare a table for Thora and Haphtora reading according to the annual as well as

the triennial cycle. As members of this committee the Revs. Leucht and Heller were appointed.

Drafts of services for Rosh Hashona and Yom Kippur were submitted, but could not be considered on account of the vastness of the work.

The above-mentioned three members of the Editorial Committee, together with the Chairman and Secretary of the General Committee on Ritual, met at Chicago, where sessions were held from May 2d to May 6th. The original compositions and translations as furnished by the Secretary were most critically gone through, changed, corrected and new matter added.

The members are satisfied that the arrangement of the services as well as the English renditions of the Hebrew portions will meet the requirements of our congregations.

The services thus considered and agreed upon are :

1. Introductory meditations.
2. A set of three rituals for the Sabbath Eve service.

REMARK. The second form or these rituals has for many years been in use in the Rev. Dr. I. M. Wise's temple as well as in the temples of several of our Western congregations.

3. Service for Sabbath morning.
4. Services for the eve of the three festivals, Pesach, Shabouth and Succoth.
5. Services for the morning of the three festivals, Pesach, Shabouth and Succoth.
6. Afternoon services for Sabbath and Festivals.
7. Morning services for week-days and semi-festivals.
8. Evening services for week-days.
9. Services for Chanukah and Purim.
10. Funeral services.
11. Evening services at the house of mourning.
12. Prayers for private devotion.

Besides these services the committee has added an appendix containing Psalms arranged for responsive reading, as well as Scriptural selections and ethical readings. These readings, judiciously selected and followed by choral responses, will add greatly to make services fresh and attractive.

The members of the Committee on Hymns having, for want of time, been unable to do the work assigned to them, the Editorial Committee considered also this work to be done and resolved to recommend the adoption of the Rev. Dr. Isaac M. Wise's Hymn-

book, containing hymns, Psalms and prayers in English and German, and having been in use for many years in numerous congregations, but that in a new edition of this hymn-book a choice selection of new hymns be added.

The results of the deliberations and labors of our Ritual Committee and of the Editorial Committee are laid down in the printed pamphlet which we hereby submit to your honorable body. It is our fervent hope that the rituals as arranged in this pamphlet will meet with your approval, and if adopted will satisfy the demands of most of our progressive congregations in this country.

While retaining the characteristic features and essential elements of our traditional worship, this ritual gives expression to the ideas, sentiments, hopes and aspirations of the Jews of our time and under the happier circumstances under which we are living in this blessed free country.

And while we never lost sight of the good purpose to prepare a work of unity, we allowed free scope to the religious wants and needs of each community. All Hebrew parts are either rendered into English or have an English substitute, so that it is left to the choice of the congregation to recite some of these prayers in the original or in the vernacular.

We regret that it was impossible for our committee to submit at the same time the Ritual for Rosh Hashona and Yom Kippur. Much material also for this ritual has been compiled by the Secretary of our committee, but it requires to be thoroughly examined, sifted and properly arranged. If the Ritual for Sabbath and the three festivals, as prepared and submitted by us, be accepted by this convention of the Central Conference it will be less difficult to arrange the ritual for these two great holidays according to its same principles and to submit it to your next convention.

The Ritual Committee begs leave to recommend the following :

1. That the Ritual as arranged in the printed pamphlet submitted hereby be adopted by the Central Conference of American Rabbis as the first part of the Union Prayer Book for Jewish congregations of this country.
2. That a committee of five members be appointed to lay before this convention suggestions in regard to the way of publishing this Union Prayer Book.
3. That a Ritual Committee be appointed to arrange the second part of the Union Prayer Book, containing the services for Rosh Hashona and Yom Kippur, according to the same principles as the

first part and to submit their work to the next convention of the Central Conference.

4 That the hymn-book published by the Rev. Dr. Isaac M. Wise be adopted as the Union Hymn Book, and that in a new revised edition of the same a choice selection of other hymns be added by the Ritual Committee.

In conclusion, we beg leave to submit to your honorable body the following resolutions, unanimously passed by the Ritual Committee at our final session in New Orleans :

WHEREAS, Dr. I. S. Moses, of Chicago, has devoted much time and labor in compiling a prayer-book to be used as a basis for the work of the Ritual Committee, we, the members of the said committee, recommend to the Conference the following for adoption :

Resolved, That the appreciation and thanks of the Conference are due to the Rev. I. S. Moses for the work he has so faithfully and unselfishly done ; and,

Resolved, That the Rev. I. S. Moses be reimbursed from the funds of the Conference for all expenses he has incurred in the work.

Respectfully submitted,

DR. M. MIELZINER, *Chairman*,

S. MANNHEIMER,

S. HECHT,

H. BERKOWITZ,

ISAAC S. MOSES,

Ritual Committee.



[APPENDIX A.]

IS REFORM JUDAISM DESTRUCTIVE OR
CONSTRUCTIVE?

By Dr. K. Kohler.

In accepting the invitation kindly tendered to me by your committee to read a paper before this Conference, I felt called upon to refute the charges again and again made against Reform ideas and Reform Conferences, that they cause breaks and schisms where there should be unity and union in the Jewish camp, and to emphatically declare that whatsoever single attempts may have given cause for fear and alarm as threatening separation and secession, the banner of Reform at all times does, did and shall stand for *Judaism one* and *inseparable*, for a Judaism broad, comprehensive and large-hearted enough to allow wide differences of opinion, of belief and of practice; and yet solid, firm, strong and uncompromising in the maintenance and defence of its eternal principles of faith and its time-honored institutions. I have not been able as yet to ascertain when, and by whom, the name *Reform Judaism* was coined and first used. I have reason to suspect that, as is the case with all these party names, the term originated in the opponent's camp, through the endeavor to stigmatize the departure from the traditional observances as a new-fetched and different system of faith. In one of the ablest articles that has ever been written on the need of reform in modern Judaism (in Freund's *Monatsschrift*, 1844), Bernstein, one of the founders of the Berlin Reform Congregation, actually speaks of "four different Judaisms" ("Judenthuemer"). But this very statement of possible or real facts ought to have cautioned the leaders against accepting a term which seems to imply "Na'aseh Torah kish'te thoroth" the admission of two different systems or creeds in Judaism, which was certainly never meant nor earnestly contemplated by the Reform Rabbis or Conferences. Our sages make the fine observation that, when speaking of the journey of the Israelites in the wilderness, the Bible uses the plural "vayis' u vayovo-u," "they broke up" and "they came;" but when de-

scribing their encampment round about Sinai, it uses the singular: "Wayichan Yisrael"—Israel *was* encamped. While in motion, while advancing toward the common aim, the different parts and wings of the army must take different roads and pursue different courses, each according to its peculiar forces and capabilities. The more complicated, the better is the organization, and the finer and more efficacious the result of the development. But all the closer was the unity maintained in view of the common goal. In front of *Mount Sinai*, Israel was *One*. One God, One Law, One Humanity and One people appointed to stand by this Unity, to live and, if needs be, to die for it—this was the maxim maintained and expressed in the writings, the teachings and the prayers of the Jew for fully two thousand years.

When taking account of the sons of Esau—the Rabbis remark—the Bible speaks of "Nephashoth," of so many individual souls, but, when counting the sons of Jacob, it says: "Shib'im Nephesh," seventy forming one body and one soul. With the heathens there are as many different elements as there are forms of idolatry; while the one source of truth, God, blends and harmonizes all diversities of views into a perfect unit. It is, indeed, quite remarkable that the Holy Scriptures or the genius of the Hebrew language would never allow the term "'Ibriim" or "Yisraelim," nor even the name "Yehudim," indicating a plurality of Jews, to be used except by non-Jews. "B'nai Yisrael,—Sons of Israel—or "Kahal Yisrael"—Congregation of Israel—this is our name.

We should not for a moment forget that we are in the main *one*, no matter what shades of opinion we represent. And the same grandeur of conception is marked also in regard to the great fundamental doctrines of Judaism.

In vain you look in the Bible for a plural of the name for the species man. In the same manner as all Israelites by their very names emphatically declare, "Kullanu B'nai Ish Echad Anachnu," "We are all the sons of the same patriarch," so does the human family consist of many nations and tribes, but only of "B'nai Adam"—the sons of Adam, the one father of the race. No less noteworthy is it that the names אֱל and אֱלֹהִים that name of God which has a plural, were dropped out of use, while the name of "Adonai"—Lord—became the specific term of the Deity. Israel's God, Jahveh, is not one of the many, but *the* God, the only One Lord of heaven and earth.

Now it may be stated in broad terms that Jewish Reform at no time ever contemplated, attempted or introduced any measure not intended to consolidate this threefold principle of Unity: the "Unity of God against all prevalent ideas and notions tending to harm and becloud true Monotheism"; the "Unity of mankind" against all exclusive and conceited tribalism, and the "Unity of Israel" against all fanatical and zealotic separatism. Not to *cause*, but to *prevent* breaks, reform measures were at all times proposed and taken. Not to destroy but to build up is the true and only aim and object to reform.

It is evident, then, that innovations should not be arbitrary acts, steps that lead to rupture and disunion. Progress by itself, however much lauded by the would-be enlightened, constitutes no principle of Reform. Revolutions which disregard the claims of the past always miscarry. They spend their forces in momentary shocks and explosions, but fail to advance the race. They retard rather than facilitate progress. The sons of Ephraim, according to the Midrash, in their eagerness to conquer the land of promise, pushed forward without the ark of covenant as guide and guard, and were driven back, instead of hastening the time of the longed-for redemption. No sound reform, no healthy progress is possible without due regard and reverential love for the past. No promise of fruits for the future before us, unless the roots of the plant are deeply imbedded in the soil beneath!

The great question at issue between Reform and Orthodoxy, therefore, is not, whether the Law and Tradition should be abolished or maintained, but whether by progress or by stability, by reforms, or by blind adherence to ancient forms, however void of meaning and impressiveness, Judaism can and should be preserved and glorified. I shall not argue with Orthodoxy. No true Reform rabbi will treat with any but the highest tribute of respect the mother that nursed him, although she bears the marks of old age on her face and in her stature—"Al taboz ki zik nah immecha." I only regret that the adherents and exponents of genuine Jewish Orthodoxy in this country—I mean the one built upon the impregnable fortress of the Shulchan Aruch—have not even the prestige of venerability, while the Orthodoxy monopolized by certain pulpits and organs of the press strikes us as being rather a hot-house plant than a genuine growth. The fanaticism displayed is often too obtrusive and too much out of keeping with its surroundings to be taken in good faith.

But to the so-called *Conservative* Jews of this country—and the opinion prevails that they form the majority—I emphatically deny the right to antagonize Reform. For they stand, if not nominally, yet actually, on the *same* basis as we, the *progressive* Jews.

The very moment they allow reason to have the right of discriminating between one Mosaic or Rabbinical law and another, the moment they admit the change of one iota in the Biblical writings or in the traditional statutes of Rabbinism, their antagonism to Reform as such is inconsistent, illogical and void of principle.

Conservatism as opposed to strict Orthodoxy is a catchword for the masses, but has no basis or meaning. As soon as it has admitted one single reform measure, as, for instance, the playing of the organ in the Synagogue, and particularly on Sabbath and holy days, or the Confirmation rite, which, like the former is an adoption of a non-Jewish custom, or abolished one single Rabbinical rule, as for instance, the keeping of the fasts, or the signs of mourning for the Temple in Jerusalem, or the prohibition from carrying watch and handkerchief in the pocket on the holy Sabbath, it has virtually taken side with Reform. It has entered a compromise with and begun to recognize progress as a motor of Judaism. To the so-called Conservative, Reform is a question of degree and mode, not of principle.

A Jewish writer who, like Graetz for instance, does not hesitate to ascribe the fifth Book of Moses to the prophets of the age of King Josiah, and the preceding parts of the Pentateuch to the age of King Ahaz, has no right to denounce theories that place the composition of the Pentateuch half a century or a full century later, as wicked heresies. He who places himself with his view of Revelation into the glass-house of rationalism, must not pelt other Bible critics with stones.

Nor do I see any consistency in the method with which a conservative Rabbi of our country wants to put a fence around the Pentateuch to render it, as he said the other day at the dedication of the Conservative Jewish Seminary, a "*noli me tangere!*" after he himself has publicly denied the authenticity of the second Isaiah on no other ground but that of free inquiry, the same which prompted not merely the much-abused Kuenen and Wellhausen school, but also Zunz and Graetz, to investigate the Mosaic authorship of the Pentateuch and to finally assume its late origin in direct opposition to Jewish tradition. I am sure, no conservative organ or pulpit dares charge the late and much-lamented Rabbi Dr. Joel of

destructive radicalism, yet hear what this fair-minded, clear-headed teacher of Breslau in his "Religiose-philosophische Zeitfragen," the best and profoundest of his works, writes: "Between atheism and the so-called Orthodoxy (Recht-glaubigkeit) there prevails often, to use a Biblical expression, 'a sort of open hatred, yet secret love.' Orthodoxy charms religion by its excess of love. The essential feature of all Orthodoxy consists in its attempt to fix the great points of history at certain moments and in rendering this moment the binding norms for all times. What by its nature can not but perpetually grow it takes as something that remains for all time the same. It fails to recognize that the classical ages when the religious truths in original impetuosity of growing life ('Werdelust') spring forth from the God-inspired genius of the prophet, is the decisive and most momentous one. At the hour when Orthodoxy awakes, the creative power of religion is exhausted. Religious life appears petrified in paragraphs; the undefinable, the truth never-to-be-cast-in-iron forms is being compressed into formulas. The natural faith is supplanted by a prescribed form of belief ('Glauben in Recht-glaubigkeit') and the consequence of this false position taken by the believers is its openness to attack from the unbeliever. To the religious need, the conviction ought at all times to have been sufficient that God is our Father and the community of Israel our Mother. For, says Joel in a later chapter referred to, Jewish monotheism is but the outflow of the high moral conception of life entertained by the Jewish people. A holy God could only be perceived and worshiped by a people striving for a pure and holy life. Now instead of laying stress on this fundamental truth of religion, theologians set down their own views of the books, or of the writers of the books containing these ideas, as the only true and correct standard of faith. It declares it heresy to ascribe the second part of Isaiah to another prophet. As though a philological or historical judgment could be morally suppressed, or decide our attitude to what is holiest in life, to our religion!" I shall not quote any further, but I sincerely wish that every theologian of the Breslau school should, instead of extolling Dr. Joel, rather study and ponder over his little work, small in volume but rich in acumen, in order to find the false position of the so-called Conservatives condemned by the author as "utenable."

It seems to me that every Jewish teacher who appeals to reason as arbiter in matters of religion, every one who discards the orthodox maxim: "Whatever is commanded by the Law is an edict of

the heavenly Ruler and must not be pondered over," whosoever declares the 'Mitzwoth Sichliyoth,' the moral precepts, which God has engraved upon the tablets of the human heart to be of greater importance than the 'Mitzwoth Shemo'oth' religious ceremonials given only as aids for a religious and moral life, having thereby abandoned the platform of Joseph Caro and Jacob ben Asher, is *eo ipso* an adherent of the principle of Reform and Progress.

I say this not in disparagement of any class or opinion. On the contrary, the unnatural barriers erected arbitrarily between the various Jewish congregations and theological schools within Judaism, I want to see pulled down and forever removed. To me, and I speak here not merely as theologian but as a student of Jewish history,—Reform and Progress is the motive powers of Judaism as the religion of history. But for reform, Israel would have perished as did Moab and Edom, under the sword of Shalmaneser and Nebuchadnezzar. But for Reform it would never have risen, Phoenix-like, from the ruins of its temple to rear synagogues and fill the world with churches and mosques forever to re-echo the songs of David and the thrice Holy of Isaiah. But for Reform, no Philo, nor Maimonides and Spinoza would have ventured to blend the earnest truth of Sinai with the bright splendor of Hellenic thought. Reform is Judaism's fount of youth, the wondrous well that forever furnished it with living waters on its march through the ages.

This is not mere phraseology of mine. It is the solution of the great problem of history. It is the explanation of Judaism. Instead of denouncing Biblical criticism and its results regarding the Books of Moses, every progressive Jew should gladly espouse the idea that Divine Revelation did not die out with Moses, nor Inspiration with the last prophet, but that the true religion is a living power welling up with ever-new force in age filled with a new consciousness of the living God. The entire history of Judaism from Abraham down to our own time is in the light of historical research nothing but a succession of reforms, theoretical and practical.

The very first manifestations of God to Moses is represented in the Bible as an improved conception of the Deity Abraham, Isaac and Jacob adored. The God of the fathers appeared to him under the new name of Jahveh. And is not the Deuteronomic legislation also described as an improvement upon the former given at the foot of Sinai? Yes, thanks to a careful scrutiny of the Bible, the Law and the Prophets, we recognize in the fifth book of Moses the ripe fruit of the prophetic work of Isaiah, the great system of reform

inaugurated under the reign of King Josiah. And is it not a greater credit to both the Jewish faith and the Mosaic books to assume that the man-like qualities ascribed to Jahveh, as He, according to the book of Exodus, appears to Israel on Sinai are already under the influence of prophetic insight sublimated and spiritualized in the Deuteronomic narrative, just as the entire legislation of Deuteronomy betrays a higher moral character and a profounder estimate of life than does the preceding one. Notice the fact that according to Deuteronomy, God is only heard, not seen. "Ki lo re'ithem kol temunah * * * zulathi kol," that worship culminates in love of God, and that blood sacrifice is not favored, least of all the Abrahamic rite.

Now the principle underlying and substantiating the changes which distinguished the first, the Sinaitic, from the second, the Moabitic, legislation of Moses is simply that of reform.

Still more marked is the divergence between the Mosaic system of worship, upon which Ezra, the scribe built temple and state of the second commonwealth, and the synagogue reared and established by the men of the Great Synagogue. This entire phase of Jewish history, dark and problematic in its origin, has never been given the attention it deserves. All of a sudden a new faith is seen springing up, offering prayers in place of sacrifices, making holiness the central aim and principle of life for the entire people, instead of the priestly caste, and holding up the hope of a great Messianic age to embrace, not the tribes of Israel, but all the nations on earth. We have no means of ascertaining who first held and pronounced this lofty conception of Judaism presented in the last twenty-seven chapters of Isaiah and in those parts inserted in other books of Holy Writ. We know not who formulated for us the grand and inspiring prayers of the synagogue ritual, giving expression to the loftiest hopes of our world-embracing religion. We know not who wrote the books of Job and of Jonah, containing the grandest lessons of philanthropy and of an all-embracing divine justice and love; or who put the whole canon of Holy Books into the form in which we have them; or who laid down the rules for guidance which kept Judaism intact and invulnerable amidst the onslaught of the nations. Tradition has only one name for the power that created this Judaism of Antigonus and Juda Maccabaeus, of Hillel and Akiba—the same that moved the founders and fathers of the Christian Church—the "Ruach Hakkodesh"—the Holy Spirit, the living force of the Jewish truth, or as we call it, *Inspiration*.

Indeed, blind worship of the dead past would never have moved the *Chasidim* during and after the Exile to create the Pharisean system of belief and practice. The spirit of reform did, the belief in the eternal presence of the *Schechina* wherever this divine immanence was felt and realized.

Nor did these Pharisean forms at once stagnate into dry Hala-choth or cast-iron rules and mystic dogmas or creeds. Shimon ben Shetach, Hillel, Jochanan ben Sakkai and Akiba represent the battle of reason and progress against the stability of the schools whose only argument was, "Kach Shamati:" "Thus is our tradition from our fathers and forefathers as far back as the prophets and their Master Moses." When the old Essene saints insisted on long prayers and daily ablutions, on rigorous Sabbath restrictions and a dreary stand-still of all industry and commerce in the seventh year, when the pupils of the old *Chasidim* wanted to erect ever higher walls of seclusion between Jew and Gentile, nay, between Jew and Jew, these men of liberal reform ideas objected without minding any of their opponents' appeals to wonder-working heaven or earth. Religion is a matter of the human conviction, they would say, not of heaven above, "Lo basshomayim hi." And this liberal school of the Hillelites obtained the victory and shaped Rabbinical Judaism in the Babylonian academies for centuries.

And when the Talmudical epoch, too, had run its course and threatened to fossilize Jewish life, an Egyptian rabbi, imbued with the philosophy of the Arabian schools, caught the spirit of reform and regenerated Judaism while contesting against mysticism on the one hand and against the Karaite apostacy on the other. It was a bold endeavor on the part of the head of the leading Jewish academy of learning to deny literal facts given in the Books of Moses and interpret them as mere allegories. Had the Gaon Saadia lived in New York, he would have probably found the doors of the conservative Jewish Seminary bolted against him, because he would not believe that Balaam's ass should have spoken while the angel kept silence. But, thank Providence, he lived when the spirit of free inquiry was in the ascendant throughout the Arabian land of culture, and what he left undone, the great Jewish philosophers of Cordova, Saragossa, Granada and Toledo continued. Reason was enthroned in the sanctuary of the Jew as the angel leading straightway up to the heights of God. The only question unsolved was, how about Love? It was answered by the mighty reaction which the centuries of mysticism ushered in in return.

Strange enough, even these latter-day Chasidim, the mystics, claimed to possess the "Ruach Hakkodesh"—the holy spirit—**anew**. The more the Spanish school of Rationalists pointed to the brain the more did they, standing nearer to the masses, accentuate the needs of the heart. Naturally enough the ages of martyrdom, of cruel oppression, could not foster the spirit of reform and research.

People that mount the scaffold and the funeral pile to die in glorification of their God, are not in the attitude of mind to philosophize about their religion. But even these ages created new forms of religious practice. Even though they bordered on superstition, they enhanced the wealth of religious devotion and the glory of the Jewish home-life.

Is now our era of enlightenment and progress, of historical consciousness and evolution void altogether of the "Ruach Hakkodesh," the holy spirit, deprived of the power of divine inspiration? Does the Shechina, the divine majesty, not dwell also above and within us in our "Arbah Ammoth Shel Halachah," our religious creations and institutions? Who that compares the state of Judaism of the pre-Mendelssohnian era with ours the world over, is so biased and blind as not to see that the same spirit, which made the prophet Ezekiel see the dead bones of Israel rise to new life, has also worked a wondrous resurrection in our days? When at the American trumpet blasts of liberty the ghetto walls of the old world had fallen, and in the eager rush from midnight darkness to clear daylight the Jew was so dazed, as to hesitate whether he should tenaciously cling to the "Shib're Halluchoth," the ruins and fragments of a by-gone world with its superstitious practices and views, or espouse the new life of culture which seemed to be the breaking away entirely with the past, Reform alone offered itself as the saving power of Judaism. Even though the reform temple of Jacobsohn and Solomon borrowed much that wore the marks of Protestant Christianity, it made the synagogue decorous again, and attractive, and the divine worship impressive and inspiring. Even though Geiger's theoretical and Holdheim's and Einhorn's practical radicalism gave offence, these Reformers and Reform Conference, imbued Judaism with new life, kindled new ardor and hope in the hearts of the Jew, made the old mother young again and vigorous.

The new theology of Geiger furnished modern Israel with a grand vital principle of Reform. He became the exponent of historical, ever progressive Judaism. What Zunz and Rappaport had done for

the dead literature of the past, Geiger did for the half or seeming dead faith of the past. He unfolded its undying secret. He spelled forth for disbelieving and despondent Jewish multitudes the magic word of Reform as the key to the riddle of Jewish history.

True enough, the Reform movement waned when political and social emancipation was attained. Conservatism affected a truce, a compromise between the old and the new. Yet was the Conservatism of Frankel and Mannheimer not Reform too, only somewhat tempered and moderated to suit a larger number, to satisfy also those that did not belong to the Jewish aristocracy of the intellect? The trouble with Conservative Judaism in Europe is that it lacks the "Ruach Hakkodesh," the inspiration which the principle of Reform enkindles, the enthusiasm which fills the Jew with pride and vigorous self-confidence. Reform is constructive, conservatism does not create but only tempers and retards progress.

And in our country? Who is so dull and unjust as to withhold from Reform the acknowledgment that it made Judaism respected and respectable throughout the land, that that element of Jews that rallied around the banner of Progress and Enlightenment elevated Judaism from a rather low position and is principally the one that reared the temples and charitable institutions, which are the pride and glory of American Israel? Just as in Berlin and Vienna and the larger cities of Germany of the Post-Mendelssohnian period, the battle-cry of Reform checked and stemmed the tide of apostacy, so did the name and flag of Reform prevent hundreds of enlightened Jews from deserting our ranks and fill their hearts and homes anew with the proud consciousness of being banner-bearers of Judaism. The future historian of American Israel will place the conservative Leeser, the powerful and uncompromising Radical Reformer with his lofty principles, Dr. Einhorn, and between these "Lehabdil ben hachayim w'hamethim," Dr. Wise, the energetic Reform champion, with his creations and institutions, as the three leaders that did more for the elevation, the awakening and the glorification of Judaism in America, than the combined efforts of orthodoxy ever did and probably ever will do.

Dr. Stein in his last book says with reference to America, "Hashcheinah b'Maarab": The Divine Majesty dwells in the West. The holy enthusiasm of a grand Divine truth untrammelled by a patriarchal government is felt in the Western Hemisphere, where liberty holds sway, "Avir Eretz Yisrael Machkim." The very air of the Holy Land of Freedom spreads wisdom. Let the hundreds of

thousands of Eastern Jews, with their benighted superstitious practices and prejudices come to our shores. They will never rule and drag us back into the thralldom of medieval letter-worship. The Jew, even the Polish and Russian, is by his very nature and history too fond of light not to prefer it to darkness, when the choice is left to him.

A greater danger confronts the Jew in America. The fire of enthusiasm and zeal for the religion of his fathers burns too dimly in the American-born to insure future triumphs. "Hakaitz obar" Reform has almost spent its force without succeeding to secure its proud championship by the young. We have reformed Judaism, but not the Jew. Agnosticism and an indifferent, if not hostile, attitude to the synagogue are preferred by the educated young generation. Judaism's claims and demands, the Sabbath and holidays, are disregarded. Sympathy and love are shown to the poor suffering Jewish brother, but none whatsoever to the Jewish religion.

Is Reform to blame for this decline of religion, nay, of morality, as is the charge held out against us in view of our having sanctioned the violation of the dietary and of many other ceremonial laws? A glance at the state of affairs in Europe must exonerate us. The young Jew there shows rather less love and devotion to our ancestral faith than in this country, where Reform temples in every city proudly point with their domes heavenward.

Still we ought not be blind, to the fact that Reform, with no other principle but that of progress and enlightenment has created a tendency to treat the past with irreverence and to trifle with the time-honored institutions and the venerable sources of Judaism. This is especially true of the Sunday innovation. Of course, there can be no wrong from whatever standpoint we view it; on the contrary, it can only be the duty of congregations to assemble in the synagogue on that day when nearly all the Jews are enabled and inclined to attend, and offer them instruction and means of devotion.

But is it real food for the soul, the fruit of the "Ruach Hakodesh" the spirit of holy devotion, is it positive Judaism that is craved for and eagerly relished by these Sunday audiences? Do those people that flock to the temple on Sunday really offer the promise of becoming the pillars of historical Judaism with its faithful adherence to the traditional Sabbath and holy days? My experiences are to the contrary, and therefore I, the former advocate, felt by my Jewish conscience bound to abandon the Sunday substitute for the Sabbath. The Sunday service is, in my judgment, a patri-

cide. It may crowd temple to overflowing, but it will never satisfy any but the intellectual aristocrat who lacks pious reverence for the past. It destroys or undermines the Sabbath, but it fails to build up a Judaism loyal to its ancient institutions. And what is Judaism that is only cosmopolitan, but cut loose from its mooring? A Wagnerian music of the future with Spencer or Kuenen as *Leit-motif*.

To rebuild, to rekindle faith and love for our glorious history and mission is the great and lofty task of Reform. In our efforts at reform and progress we have been too eager to abolish, instead of learning from nature not to cast off the old before the seed or the bud containing the new has sprouted forth. The April storm does not create the summer crops, the mild May sun brings forth the latent forces that accumulated previous to the destructive tempests of March.

If time has played havoc with our ceremonial forms and rendered them meaningless, useless and obsolete, we must be again possessed by the "Ruach Hakkodesh," the divine power of inspiration to create new, life-imparting, impressive and attractive forms to fill the soul with the beauty of holiness. If our festival rites, our devotional usages no longer enrich our hearts and our homes with the wealth of a higher peace and bliss, we must invest our Sabbath and holy days, the cradle and the grave, our domestic and our public life with new religious forms and symbols suggestive of Israel's highest truth. If our synagogical reading from the Bible fails to impress our congregation, because our sense of decorum forbids us to read passages of the Bible in their literal translation, we must mould the Bible into such a shape as to make its lessons again inspiring, elevating and ennobling for our generations.

In this direction lies our task and scope of Reform. Nothing that tends to destroy tender plants, nothing that causes new breaks and new divisions ought to be attempted by us now. We have too long been vigorous and energetic in abrogating and pulling down. Let us unite and co-operate in building up Judaism to render it the object of love, of pride and joy for all, the source of comfort and peace for every thirsting soul, a fount of life and inspiration to Jew and Gentile alike.

Reform at all times took its start at the school house in view and by the aid of enthusiastic, sanguine and vigorous youth. We have failed as yet to endear Judaism, with its grand history and world-conquering mission to the young. What does the modern Jew

know of the Bible? He has had no opportunity as yet to admire and love our literature. The Bible is to him a sealed book. He applauds Ingersollian sarcasms, because the grand productions of the Hebrew genius remains alien to him, and they must remain so as long as we have neither the courage nor the wisdom to present the Book of Humanity in the light of historical evolution, as long as we do not undertake to separate the chaff from the wheat, the dross from the gold.

Still less have we thus far done for the knowledge and the deeper understanding and appreciation of our wondrous and unique history as a race of mental giants, of moral heroes, of martyrs, of torch-bearers of science and of pioneers of culture throughout all lands and ages. "Hen Yisrael lo shama elay ech yishma'eni Pharaoh." If even the Jew knows so little of his own history, how can we expect the world at large to know and to see its unparalleled grandeur? Hand-books of Jewish history and Jewish literature, of Jewish ethics and Jewish sciences (*Culturgeschichte*) we need for the young and for old learners for home use and for school. Great international Jewish publication societies we ought to establish, and may not next year's Conference at the Columbian World's Exhibition be the opportune time to set such plans and objects into motion?

Large is the field and grand the work, but the workers are but few—"Hammelakhah Merubbah." Yet only from a body of Jewish ministers and Rabbinical scholars ought these literary undertakings to emanate in order to be safe against failure and fallacies, and to have its positive religious character secured. For not a chauvinistic race Judaism lacking the soul of Jewish faith, but historical Judaism with a world-wide mission is our safety, our aim and goal, the essence of Jewish life and motive power of Jewish progress.

Uppermost in all our minds is to-day the sad reappearance of the medieval specter of anti-Semitic hatred, the tragic fate of persecution of the Jew. And yet I see in it but the divine finger of Providence, a blessing in disguise. Our Progress and Reform movement thus far rescued from medieval shame, bondage and darkness only the Western Jew. Eastern Israel was neglected. We have sung the new song of liberty. We have hailed the advent of the Messianic age, altogether unmindful of the Jew chafing and groaning under the Pharaonic rule of Eastern despotism. This great task, this mighty burden is now thrown upon our shoulders. "Not for us, O God, not for us, to Thy name give the glory!"

The locomotive of Reform must be taken off first from our train and hitched on to those trains freighted with our Eastern fellow-bondsmen. We are but the sons of Reuben and Gad whose precedence in taking possession of the land of promise implies the responsibility of guiding and defending those that have not yet crossed the Jordan. Their destiny is ours. Their future is ours. Their shortcomings are put upon our account. We dare not move onward and widen the gap between them and ourselves. Here on the boundary of the Messianic land we must stand with the ark of the covenant upon our shoulders, waiting till all our brethren can join us in entering the land where the prophetic vision will be realized: One God, One Humanity and One Martyr-priest and herald-nation praising the "Adonai Echad," the Only God enthroned in all hearts.



[APPENDIX B.]

THE OPPORTUNITY OF THE AMERICAN
JEWISH MINISTRY.

(Conference Sermon. Text: Haftarah, Micah vi. 1, 8.)

By Rev. Dr. Henry Berkowitz.

FRIENDS:—In answer to the cordial greeting which has been extended, I know no words more apt than those which have inspired our worship to-night, the words of the prophet of the olden time (Isaiah lvii. 20): **שָׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר יי וּרְפָאתַי** "Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him."

It is in answer to that thrilling proclamation that we are here to-night. There is no music so charming to the sense, no motive so dear to the heart, no invitation so alluring to the soul as that which makes for peace. It is a divine call. When we are true to ourselves, we can not resist it. Following that summons we have come hither from far and near to celebrate this festival, even as our forefathers of old made their pilgrimages unto Mount Zion to observe a festival of joy before the Lord. Not less devout, not less joyous and significant is the High Festival, which in the spirit of the new age, we are come together to celebrate, a festival of reunion, for union and for peace.

Reverently do we yield ourselves in this sacred hour to the guidance of the beautiful Sabbath bride, as she points the way that leads us by pleasant paths to the Pisgah heights of restful contemplation. Here we pause, and as it were, from the ridge of Peor on the prospect of Abarim, we look round about us as did the heathen prophet Bileam, of whom the Scriptural lesson of this day reminds us. To him it was a moment of the profoundest inspiration which compelled the rapturous outburst: (Numbers xxiv. 5) **מָה טוֹבוֹ אֹהֶלֶיךָ** "עֵקֶב מִשְׁכְּנֶיךָ יִשְׂרָאֵל" "How goodly are thy tents, O Jacob, thy dwelling places, O Israel." Not less spontaneously do these words bound to our lips, as from the vantage ground of our meeting in Conference in glad prophetic anticipation we consider the expanding possi-

bilities of the life of Israel in America. For us a most inspiring interpretation is given that rapturous utterance by this magnificent temple in which worship is made articulate through the majestic concepts of art, and in the silent eloquence of whose grandeur the heart finds the expression of its loftiest and its tenderest moods. Having been chosen to interpret the meaning and the message of this hour, I feel most deeply conscious of its solemn import and gratefully receive the cheer and encouragement that comes up to me from the goodly prospect that unfolds itself before me. It was my privilege within the past week to stand upon what is probably the highest point of land on our continent, 14,147 feet above the sea level, upon the summit of Pike's Peak, where, as has been well said: "Tired nature finished her ponderous task and set an everlasting monument as the result of her labors." Never, in all my life, had I been so deeply impressed as when I stood there on the heights viewing the magnificent panorama that was unrolled before my wondering gaze.

The eye grew weary sated with nature's glories and eagerly sought rest where the heavens kissed the earth at the far-away horizon. There came to me then in all its depth of truth the message of the mountains: "On the heights there dwells the peace of God." The low bending sky, the cloud passing near, the fragrance of the wild flowers that adorned the mountain's brow and the winds that toyed with his snowy cap, all seemed to whisper to me the message most fitting for this hour, the greeting of the mountains to the sea, the joyous message of peace.

I had well noted how man had clambered about the mountain's base, jealous of the eternal defiance of its summit. He had tunneled its massive walls; he had pierced with his deadly shafts its veins of silver and its heart of gold; he had rent its granite foundations and left no means untried to o'ertop and conquer this hoary patriarch of the hills. At last mounting the iron horse and goading him on with the lash of steam, he had hurried over dark and dismal chasms, skirted the edge of the most precipitous cliffs, rounded the mighty threatening and overhanging bowlders, leaped to the topmost ledge whence the raging and dashing cataract descended until triumphant he scaled the very summit, flashing messages of light into the gloom of the forests as he ascended, and from the peak among the clouds now speaks to the world with the electric signs and symbols. And yet behold the mountain, firm, serene, placid and invincible.

rises there above all the efforts of human kind to conquer it, glorious in the majesty of peace which God imprinted upon it at the creation.

Judaism is the patriarch of the religions, rising above them in the majesty of truth as the great patriarch of the mountains rises above all the lesser ones that cluster about it. Men have tried with their philosophies, with their theologies, with their sciences and systems, as well as with all manner of coercion, by fair means or foul, to burrow through the foundations, to rend its bases, to undermine and overtop it, and yet Judaism rises, a giant in strength, above all their petty efforts; calm, serene, invincible in the placid composure of truth. A moral Sinai, a prophetic Nebo, a hallowed Zion, it still speaks a message to the world to-day, than which none sublimer has ever been flashed by God through the soul of man. It was most clearly voiced by the great prophet Micah in the words of the Haftarah of this Sabbath, when with unerring provision he set forth the only means of attaining true peace in this life (Micah vi. 1, 2): קום ריב את ההרים ותשמענה הנובעות קולך "Arise and hold your controversy before the mountains, and let the hills hear thy voice. Hear, O ye mountains, and ye enduring foundations of the earth; for the Lord hath a controversy with his people. He will plead with Israel."

What is this "controversy of the Lord?" What is this plea which the prophet makes? It is the clamor for righteousness which is made by the Godly voice of conscience in every human soul before the mountains of honor and the everlasting hills of integrity. It is, after twenty-six hundred years, the most concise, the simplest and most forcible plea for religion of which the world stands possessed. It is the sterling charge (Micah vi. 8): הניד לך אדם מה טוב ומהי דרש "He hath told thee, O man, what is good and what the Lord doth seek of thee; nothing but to do justice, to love kindness and to walk humbly with the Lord thy God."

Brethren, here is the old Hebrew Ideality which we are to save to the world. Here is the message which Israel first came to speak and which it is our blessed privilege to proclaim in an era which has come to understand and appreciate it as none before. Here are two ideals which alone can uphold the race and save it from moral and spiritual death. The first is the Divine ideal. "It hath been told thee, O man, what is good and what the Lord doth require of thee." God seeks men; He asks nothing from them. There is something which transcends the here and the now. We are linked by bonds

eternal to higher interests. It is this clamor from the things above that will not let us grovel in the earth. God is ever seeking us thus. He demands the soul life. There is something which makes for righteousness, there is something within us that makes for Godliness. According to the strength of this conviction is the human kept in touch with the divine. This is at once the noblest and most effective ideal that man knows. It lifts him above the gross materialism to which the physical realities fetter him, it releases him from the pessimism of despair, it spurs on the mind by superhuman energies to the sublimest possibilities, it creates in even the humblest mortals the matchless enthusiasms of the soul.

The other great ideal is that contained in the prophet's words: "Nothing but to do justice, to love kindness and to walk humbly with the Lord thy God." This is the mandate of the imperative conscience which makes right the ultimate law of the universe. To bind all men together in a common brotherhood that shall be molded by that supreme and eternal law of right, is the second ideal. True, men do recognize the Fatherhood of God, but they do not yet recognize the common Fatherhood of God. Theoretically men do recognize the brotherhood of human society, but practically they do not yet concede the common brotherhood of all human beings as children of one God. The rivalry of races, the clashing of creeds and the conflict of classes are filling our land with terror; they are rumbling and roaring through the world with deadly invective. Therefore must we now proclaim Israel's ancient ideals in the modern world with unabated ardor. As we have witnessed in the changing years the political emancipation of the nations, seen serfdom routed and slavery vanquished, so shall Israel in the new era live and labor for the social regeneration of the race and the establishment of right relations in all the concerns of men.

Our opportunity is such as it has never been in the past. God be thanked for it, we are living in blessed America and the American spirit which has been lauded here is at last taking hold upon the Jewish pulpit, shall, under God, be its saving power. Our every heart throb is an answering beat to the mighty inspirations which pulsate in the name American. Never has Israel had the opportunity to make himself heard and felt for good which he has now in this land. The present opportunity of Judaism and especially of the American Jewish ministry finds no parallel elsewhere, now, nor in the past. It is this fact which brings down the plea of the prophet to our own doors; which makes what he calls "the controversy of

the Lord" a personal one to us. It is not my duty now to consider how this controversy applies to the people at large in the congregations, but only as it applies to the minister. Therefore I come right down with my text to the rabbis themselves.

הניד לך אדם מה טוב ומה יי דרש ממך כי אם עשות משפט ואהבת חסד וני

It hath been told to every man of us that there is a moral responsibility; that the Godliness by which we are consecrated to our exalted profession, demands that we should use the opportunity which is ours; use it courageously, but reverently. What is most fairly and urgently demanded of the ministers to-day? **כי אם עשות משפט** "Nothing but to do justice." Alas, too well do we know that there are no persecutions so relentless as religious persecutions; there are no wars so sanguinary as holy wars; there is no hatred so bitter as theological hatred. Yet it is no unfair demand that the teachers of religion before all else should do justice one to the other. The history of the American Jewish ministry (to our shame it must be confessed) is a history of factionalism, of sectionalism. The failure of the various Conferences, Synods, Rabbinical Associations of whatever name, to perpetuate themselves, has been due to this lack of justice man to man between the Rabbis of America, each following his own course, none willing to yield; ungenerous, sometimes cruel in their judgments of one another they have failed in the primary precepts, "to do justice one to the other." We have, therefore, only one hundred members in the Central Conference when we should have perhaps three hundred. We have disagreements and wranglings over questions liturgical, ritual and doctrinal, which instead of being, as they always should be, purely intellectual, are, alas, oftentimes unfortunately personal, petty, pernicious and puerile. How little cheer and encouragement there is from minister to minister even when a clear note has been sounded and a brave charge rung out for the cause, which should have called forth a hearty response all along the line. It does verily seem that but for carping criticism and shrewish censure some Jewish pulpits would have no preaching and some Jewish papers would have no editorial fire.

"Ahavath Chesed," show kindness one to the other, demands the text. The Rabbinate of America has ever been and is to-day composed of men exemplary in conscientious devotion to duty, sincere religiousness and scholarly ability. As a body of men, however, there is none with less organization, less *esprit de corps*, less of that sentiment of fraternity which ordinarily binds the hearts of those

who belong together through their common aims and pursuits, their like trials and triumphs. Alas for the Rabbi who happens to get into a difficulty, pecuniary or otherwise. Alas for the Rabbi who has lost the favor of his congregation. What though he has grown old in the service, has given his life's best energies in faithful endeavor, he must be sacrificed to the fashionable whimsies of the "younger elements," or to the factional domination of the elder autocrats. What then? Do the Rabbis, his colleagues in the love of their sacred profession proclaim as one man against the offence which aimed at one smites all? Do the Rabbis who are the creators and molders of sentiment in the congregations cry out for equity in their brother's behalf and down the spirit of iniquity which in thoughtlessness and error is allowed to arise?

On the contrary (to our shame it must be confessed) we have suffered many a hapless brother to stand alone, struggle alone and fall alone. There has been no fraternal sentiment to sustain him, no brotherly hand reached out to save. We have let many a worthy man go about the country as a mendicant and some of us have been gracious enough to rob him of his manhood by supplying him with the easy passport of begging letters. We know of those who, spurned by congregations, neglected and shunned by rabbis, their families destitute, all hope forever lost, have gone down broken-hearted to their untimely graves. These are bitter charges but they are the truth. With Bileam again I must say: **חֲדָרָא אֲשֶׁר יֵשׁ בִּי כֹפֵי אוֹרֵי**: אֲדַבֵּר "That which God prompts me to speak, must I not speak?" (Numbers xxii. 38.)

Furthermore we are admonished; **וְהִצַּנַּע לְפָנֶיךָ יְיָ הֵלֵךְ**: "To walk humbly with the Lord thy God." If I were to lay the axe of criticism at the roots of the upas tree, which with its poisonous effluvium makes unwholesome the atmosphere of the American Jewish pulpit, I should strike at the silly self-consciousness, the petty self-conceit, the wilful arrogance and haughty pride of those men who, wrapping themselves in the sacerdotal robes of their self-sufficiency, declare that they stand apart, that they have no need for other rabbis, that they are superior to all unions and conferences. Professions of peace and union are often upon their lips, but discord is in their hearts. Humility, forsooth, and the unselfishness which should characterize ministers; is it aught but the lack of this virtue which makes the Jewish pulpit often an object of distrust, a subject sometimes of ridicule and contempt? Rabbis are ignored or openly snubbed at conventions and public gatherings. The tone of the

Jewish press is for the most part anti-rabbinical. In many communities there is a class of so-called "rabbi haters." The splendid opportunity of Judaism which in this land lies at hand awaiting the direction of a strong and united ministry is being wasted and lost. It is the lack of the spirit of a sincere and devout humility within ourselves to which all this must be laid. It is true that the rabbis are only human and fallible. To act justly, to show kindness, to conduct themselves with becoming humility, these are, however, the very characteristics which through centuries have given to the title Rabbi its sweetest and noblest significance? It is said: חבה ורעו חבה ורעו זה בזה לקיים מה שנאמר האמת והשלום אהבו: "They were wont to show affection and friendship for one another to verify the saying: Truth and peace were bound in love together."

Rabbi Nechunyah ben Hakanah when asked by his disciples how he had succeeded in coming to old age with such universal good will and honor from all men, made reply that he had learned from Reb Huna never to seek honor for himself by disparaging a colleague; that he had learned from Mar Zutra never to retire to his couch at night harboring bitterness in his heart against his associates. (Me-guilla 28a.)

Out of the cloud-lands of antiquity there rises before us to-night two majestic figures. The one with the halo about his head, bears in his hand the tables of stone; the other clad in the hyacinthine robes of the priesthood, walking in the beauty of holiness, waves the censor aloft. Moses and Aaron, at whose coming all nature broke forth in glad acclaim, as the Midrash poetically declared when to their coming it applied the words of the "Song of Songs;" "The flowers appear in the land and the time of the singing birds has come." These two men are the types for all ministers. The one aggressive, forcible, uncompromising. "The right must pierce the very mountains," said Moses. The other forbearing, patient and sympathetic. "Love peace, pursue peace," was the motto of Aaron. Each a giant in his virtue. Never could the mighty task of the redemption of Israel from bondage have been accomplished without the combined efforts and the thorough co-operation of these two leaders. They were complementary and supplementary to each other in their labors. Aaron was as necessary to Moses as Moses was to Aaron. The Midrash reveals the real greatness of Aaron when it says: "He who rejoiced in the greatness of his brother was worthy to bear the priestly robe. (M. Rab. Ex. iii.)

We are all differently constructed by nature. Some must be beligerent, aggressive like Moses; others who must be pacific like Aaron. Let each one be true to himself and do his best. Let us take sides, but keep our side high above all personal and selfish aims. Let the conflict go on between the rabbis, but let it be a conflict of intellectual champions of truth and right. אלו ואלו דברי אלהים חיים "The living word of truth is on both sides; whenever there is sincerity in the hearts of the combatants, יכזה יתבדר האמת and "from the midst of the conflict truth will emerge triumphant." Let there be the same spirit among the rabbis as characterized Moses and Aaron, a fair and fraternal union of the aggressive and conciliatory through the union of all constructive energies to achieve the triumph of the cause. כל מחלוקת שהי לשם שמים מופה להתקיים "Every contention which has a high and holy purpose must prevail." (Sotah 22.)

Let us keep constantly and clearly in view that we are to realize the opportunity that is before us; that as American ministers we have a special call to liberalize religion. In unqualified devotion to the fullest liberty in religion we yield to none. The rabbi in America is, of all ministers, the least fettered by the trammels of ecclesiasticism, least bound by the claims of dogmatism, least hampered by the authority of the dead past, most thoroughly emancipated from the intellectual bondage to the schools and the traditions. He stands free, answerable to none but God and his own conscience. As American rabbis, we have a special task, to reform the Jew as well as we have reformed Judaism, to spiritualize his life, to fan into a new glory the ancient fires of his religious genius by the breath of the grander enthusiasm of humanity. Let us no longer be negative, merely protesting and defending, but let us at last advance to bravely affirm and consistently show forth our ideals as holding within themselves the living, active purposes of the world's best life.

In this great task the Conference of American Rabbis has a leading part. By this union and the strength it imparts we may wield a power for good that shall make itself felt. We shall lift up our calling in the eyes of men as we prove our respect for our vocation. We shall stand for justice, Rabbi to Rabbi, man to man; we shall live for kindness and let no aged, indigent or unfortunate brother go out to the tender mercies of the world, an object of charity; we shall walk in humility and win the homage which merit alone commands. Thus shall we seek to fit ourselves to ascend unto the Mount of God

and out of the Zion of truth to send forth the glad tidings of the world-redeeming message of peace: **שְׁלוֹם שְׁלוֹם לְרִחוּק וּלְקְרוֹא אָמַר יי** **וּרְפָאֵתִיר** "Peace, peace to him that is afar off and him that is near, saith the Lord, and I will heal him." Amen.



[APPENDIX C.]

JUDAISM AND THE PUBLIC SCHOOL SYSTEM
OF AMERICA.

By Rabbi Ed. N. Callisch.

There are two characteristics of the adherents of Judaism, which the bitterest of opponents can not deny to them,—the love of learning and the love of law. From the earliest days when, gathered at the foot of Sinai, the people expressed their eager willingness to accept the law and its teachings, the house of Israel has been pledged to education and government. The pleadings of prophets and the sayings of sages have all run in this channel. Moses,* proffering his dearest wish to the Almighty, sought only to know more, to learn that which, to man, must ever be unattainable. Solomon,† disdaining all other things, chose wisdom as his handmaid. Rabbi Jochanan ben Sakkai‡ pleaded with the Roman Emperor only that he might found a school. All through the Bible, the Talmud, the Mishna and the books, which record the sentiments of Judaism, we find, in the one direction tributes unto learning,§ apostrophies to wisdom,|| and endless admonitions to take care of the wise, to “let your house be a meeting-place for them,”|| to “wipe yourself with the dust of their feet,”*** “to secure for yourself a teacher,”†† “to let the fear of the teacher be like the fear of heaven,”‡‡ the statement that the “ignorant can not be pious,”§§ etc., in the other, “to seek the welfare of the country in which you live,”|| “to hold the law of the land to be the law,”*** governing your-

*Exodus xxxiii. 13, 18.

†1 Kings iii. 6-9.

‡Hebrews' Second Commonwealth, Wise, p. 347.

§Job xxviii. 28 et seq. Proverbs iii. 13 et seq. Ibid., iv. 1, etc.

||Sayings of the Fathers i. 4.

**Ibid.

††Ibid. 6.

‡‡Ibid. iv. 15.

§§Ibid. ii. 5.

|||Jeremiah xxix. 7, Sayings of the Fathers, iii. 2.

***Talmud Babli, Baba Kama, 113a.

self, to uphold those in authority and to be ever diligent in the execution of the law, etc. These early teachings have not been in vain.

As has been so often cited, the Jew has proven to be a citizen *par excellence* in every community and under conditions the most trying. Though often crushed under the iron heel of injustice and intolerance he has been loyal, loving and law-abiding, industrious and obedient at all times, ready to do and care for this country in war with man or elements, whenever emergency demanded or opportunity offered. He has again and again emphasized his love of country. his loyalty to government.

In the less restricted fields of intellectual achievement he has gained acknowledged triumph. The scepter of mentality has not departed from Judah. The eagerness with which the Jew has sought education can only be judged by what he has achieved in the face of all the obstacles that have been thrown in front of him, both from sources external to himself and by his own iron-clad exclusiveness, to which his centuries of misery had driven him. Spinoza defying the ban of the Rabbis, and Moses Mendelssohn eating the notched crust of poverty in Berlin and giving forth his German translation of the Bible in the teeth of his enraged brethren, are the types of the one class; while the Jewish students in the universities of Russia to-day, fighting, oh, so bitterly, for the morsel of mental food against all the barriers of ostracism, prejudice, persecution and painfully restricted numbers, are types of the other.

Remembering these facts so casually touched upon, in what light does the Jew—does Judaism look upon the public school system of America, wherein are crystallized in their highest development, those two things so dearly cherished—education and government? There can be but one answer. Judaism most unequivocally encourages, most emphatically indorses, most stoutly supports it.

Judaism earnestly upholds the public school system of America, because it believes that the strength and the glory of the country lie therein. The public schools are the corner-stone of the nation, on which and by means of which, she has reared the superstructure of her unparalleled achievements. They are the great beating heart of the land whence is pulsed forth year after year the throbbing life-current of character and knowledge, whose benign influence vivifies each minutest capillary of the tremendous body politic. It was a military foreigner, who when looking over the land, asked, "Where are your fortresses and ramparts?" The answer given was

an oak in an acorn: "There," replied his guide pointing to the little log school house, "there are our forts." And stronger ones, more formidable and more invulnerable never existed. Europe may tremble beneath the tread of her weaponed warriors. The great standing armies may eat the bread out of the mouth of the peasant of Austria, Russia, Germany and France. The strength of England may lie within the "wooden walls" of her navy. America has her public schools and needs no more.

Judaism believes in the citizen being educated, if he is to be a competent citizen. The republic is founded on the intelligence of its citizens, and its continuity depends absolutely on their being educated. Therefore the State takes this vital matter in hand as a measure of self-preservation. The sentiment as expressed by Chancellor Kent is the correct one: "The parent who sends his son into the world uneducated defrauds the state of a citizen and bequeathes to it a nuisance." It is this belief element which Judaism regards as absolutely necessary to the healthy existence of the schools, i. e., they shall be *public* schools.

This means two things, first, that they shall be essentially and completely under the control of the public and secular authorities, and second, that they shall be upheld and supported by the public, morally as well as materially.

The public schools are essentially the children of the State. It is their parent and support. In them lie cradled the future destinies of the republic, the fledglings that shall soon put on the broad pinions of citizenship. As such they must remain under influence and authority that are purely secular. They must be kept aloof from every sectarian tendency. Judaism as an institution is certainly not an irreligious one. Its adherents can not be classed among those opposed to religious instruction. None more earnestly than they desire the widest diffusion and the universal possession of religious knowledge. Yet Judaism believes that religious instruction of any kind or character has no place in the public schools. Religious teaching shall have its sway in the church, in the Sunday-school, in the home, but not in the public schools.

Happily our country is one where Church and State are divided. These two great factors of human progress have here found their legitimate stations, working harmoniously and jointly in the same great cause of uplifting the human family, yet each working in its own peculiar way, and each pursuing its own peculiar path. These paths run side by side like parallel lines; and like true par-

allel lines, they should never come together. The pride of our country is its independence. It is the empire of liberty, civil and religious, which, please God, shall never die. In the city where stands my synagogue, stands old historic St. John's Church. 'Twas in this very building the eloquent Patrick Henry sounded the keynote of our national anthem, when he said, "I know not what course others may take, but as for me, give me liberty or give me death!" and the old commonwealth of Virginia and all the States of the Union as they flung the folds of their banners to the breeze, repeated the cry; and said that "liberty was to be preserved," nor sheathed their swords till liberty was assured. The glorious Bartholdi statue, here in the harbor of our country's metropolis, holds forth the light of liberty to all who would thereby find the way. But the introduction of even the simplest kind of religious exercise in an institution of a public nature, that is designed for all the people and supported by all the people, jars at once upon the harmony of our national independence. It, of a necessity from which there is no escape, must favor some to the exclusion of others. It is well known that there is one class of people in this country, who, while proportionately paying as much toward the maintenance of the public schools, are yet compelled to withdraw their children from them, because of the interference with their religious convictions, which they find therein. They are forced to build and maintain parochial schools, in order that the religious convictions of their children may be untainted by any instruction from unauthorized books or unordained sources. Even among those who attend the public schools, there is division, estrangement and separation. And striking a still greater and more dangerous evil, the instruction given in the schools is often denied, contradicted and even ridiculed in the home, thus placing the mind of the child in uncertainty on the cross-roads of parental and pedagogic authority.

In the vast heterogeneous mass which makes up the American people to-day, with the many different elements of civilization and varying degrees of religious training, who can determine on a creed that shall satisfy the heart and conscience and all the people? And there is none whose right to satisfaction shall not be recognized.

It is this right of the individual to be recognized that made our nation what it is to-day. The attempt at the denial of this right sent the Mayflower of the Puritans to battle with unknown seas, till its keel grounded on the ledge of Plymouth rock. The asser-

tion of this right roused our revolutionary sires, took them from their plows, and made Boston Harbor and Lexington and Concord watchwords of the people. The consciousness of the possession of this right makes every American citizen to-day prouder than a king, nobler than throned monarch. Therefore not to disturb this right, not to cross the line that lies between the parallel paths of Church and State, Judaism declares that the public schools shall be purely and completely secular. Its sentiment is voiced by its own philosopher, Mendelssohn, who (in his book *Jerusalem*) has said, "The State has no right to appoint men to teach and enforce certain special religious principles." Says Judaism, let the public schools be public schools, dedicated by the State to innocence and education. Let the children of the Republic furrow the broad and limitless fields of secular knowledge, under secular guidance, all equal—all free—all alike, unhampered by aught that shall divide or separate.

The second point maintained as necessary to the healthy existence of the schools is that they shall be morally as well as materially supported and upheld by all the people. Judaism believes that the schools erected by the Government are the most fitting ones in which the children of the Government shall receive their secular training. While not wishing to derogate in the slightest from such schools as may have been, for any cause whatsoever, erected outside of the public schools, yet it is in the public schools alone that the true democracy of our country is displayed. It is in them only where is best seen the broad basis on which our government rests, the basis of equality. Later in life men raise up distinctions between each other—wealth draws a terrible chasm between people. At college, at the bar of justice, in the church, in social relations, the favorite of fortune gains recognition, often unmerited; even at the ballot-box wealth has only too great a power. But in the schools the lines are not yet drawn. Here in truth there is no royal road to knowledge. The child of the hod-carrier and the child of the millionaire may sit on the same bench. The son of the cobbler may thrash the son of the rich man for whom his father cobbles; rags rub elbows with silks; tattered caps hang on the nail beside velvet ones, and torn shoes often lead patent leathers up the rugged hill of learning. Nowhere is the perfect equality, the true democracy of our government so plainly shown. In view of this supreme fact, and in view of the excellence of the public schools, as established, it is a serious error, as well as a most unnecessary step, that a child, except for cogent causes, should be withheld from the

public schools. Sending a child to a private institution of learning creates a distinction that is bound to have its effect on the children both there and in the public schools. They will wonder why these children are sent to private schools. Are they of finer or of coarser clay, that the public schools can not contain them? The child can not but note the difference, in its own instinctive way be impressed by it, and feel that after all, all of us are not alike, we are not all of us equal children of the State, and the flag of our country falls unevenly upon those beneath it.

Judaism does not and will not build parochial schools. It is true that the child of Jewish parents are subject to insult and often injustice at the hands of scholars and even of teachers; it is true that the Jewish child is compelled to listen to what is emphatically a Christian service at the opening of school; to hear its own parents and ancestors and itself doomed to eternal damnation, yet in spite of these drawbacks Jewish parents send their children to the public schools, because they love learning and they love law, and they believe that the public school system of America is the embodiment of them both, that approaches nearest to the perfection allotted to humanity. For the same reason the first care of the Jewish relief societies that receive the Russian immigrants, is to teach the children, and the grown ones the English language that they may enter the public schools and receive the touch and the influence of American culture and American citizenship.

In conclusion, a word of admonition may not be out of place. While we rejoice in the equality of all men in the eyes of the government, we are endangered by an aristocracy whose pretence to exclusiveness and caste is as strong as any of the nobilities of the old word monarchies. From the recent scandals that have issued forth, it is as corrupt. 'Tis a time "when wealth accumulates and men decay."

The first effect of this exclusiveness is seen in the tendency, that recognizing the equalizing and leveling influence of the public schools, sends the children of the "noble born" to private institutes, academies, seminaries, etc. I fain would flatter myself that none of Judaism's followers have been touched by this, but I fear I can not. I fear there are some whose fortune has outrun their discretion; and I appeal to you, my brothers, when you shall all have returned to your homes for the labors of a new year, that you will teach among the people the true Judaism that recognizes the public schools as the only proper school for the children of the Republic. Let

these, so far as their scope extends, embrace all the children of the republic. Let them suck knowledge from the broad bosom of the goddess of our common country. Let then all lie cradled upon the snowy hillocks of Liberty's virgin breasts, where

"Gently instructed, they may hence depart,
Greatly in peace of thought, and have their fill,
Of knowledge as each vessel can contain."

—Milton.

Let them above all things learn that which the public schools, and the public schools alone can teach, that to be an American citizen is to be greater than a king.



[APPENDIX D.]

MEMORIAL ADDRESS UPON THE LIFE OF THE REV.
DR. LIEBMAN ADLER.

By Rev. I. S. Moses.

(From the Report of the Official Stenographer.)

If the honor to be paid to a dear departed friend must be measured by the standard of his work and the influence which he wielded in his life, the words which I am about to speak would be too feeble and inadequate to do justice to the great dead whose name still lingers like a sweet melody on the lips of those who knew him and loved him. For Liebman Adler belonged to those few noble spirits whom God from time to time sends to this earth, that through them men shall learn to find the true way of life. His mission on earth was to reveal a part of the Divine Nature; the quality of love and peace holding and uniting mankind in the service of God.

We are accustomed to classify our great men according to a few patterns or types, and to measure their importance by that standard. The benefactor, the statesman, the scholar, the reformer, the martyr, the poet, the artist, the hero, these are the few names and attributes by which we are accustomed to know our great men. But Liebman Adler was a type of his own, fashioned after no pattern, but cast in the mold of his own individuality.

We may call him the ideal priest, the priest of the Most High. He was one of those natures who pass modestly and, perhaps, unheeded through life like a far-off star that traverses the heavens, and, having passed, its rays and warmth are seen and felt later by the inhabitants of the earth. He was of that type and that cast seldom beheld on earth, and when we see them we think that they belong to the average mass of mankind. When the life has darkened, then the eye beholds the true man and the true greatness.

He was a priest. And there is this difference to be noticed between the priest and the prophet. The prophet may inspire men to higher thoughts, may open to the mind a grander vision; he may infuse enthusiasm into the commonest affairs of life, and lead and move men to higher aims. But the prophet is also he who, when

meeting with resistance, will strike and destroy. When Moses, bringing down the tablets of the law from the mount, beheld the people in rebellion, he broke in pieces the forms of the law because then he thought them without value. Elijah, when meeting with resistance, exhibited his anger and his rage by destroying the lives of four hundred prophets of Baal. The priest does not destroy. The priest does not come to kill. The priest does not pull down the walls over the heads of others. The priest builds up altars and fans the flame of devotion to the higher and nobler purposes of humanity. The priest infuses reverence and enthusiasm into the common relations of life, and sanctifies all the functions of humanity.

To such a life, to such a priesthood, was Liebman Adler devoted from his youth. For from his earliest childhood, when only ten years old, when he was asked what he was going to be, he answered : a teacher. To be a teacher meant, in his time, to lead a life of devotion and of self-sacrifice in the interest of others.

The time of his mental development and of his preparation was in a period of Israel's awakening from the long sleep of centuries. It was the time when the great Corsican had destroyed the thrones of Europe. It was the time when freedom had kindled its torch and enlightenment was spreading over all the earth. It was the time when Israel, too, awakened and reclaimed its birthright of religious and political emancipation. It was at that time when men who had studied the Talmud drank in eagerly the wisdom of the philosophical schools. They who were the disciples of the Rabbis of old, also became docile pupils of Wolf, Kant and Hegel. It was at that time when that child was born, that son was given unto us, who brought us redemption from the thralldom of book authority. Many are the brilliant names, many are the glorious and shining stars on the Heaven of modern Judaism who fought the great battle of our emancipation. Many are those who wrestled for us and brought down from the heavens a new law and a new inspiration, and that movement was then born which is called the science of Judaism.

Compared with those heroes, with the masters of the early reform movement, our lamented brother, Liebman Adler, falls short in the estimation of those for whom reform, and reform only, is a measure of greatness, and they will perhaps deny to our venerable friend equal rank and place with the saints of the new heaven. But I claim for our brother as high a rank as is accorded to the master minds of Reformed Judaism. It is true he can not be compared for

erudition with a Geiger, his was not the wide sweep of knowledge of a Samuel Adler, nor had he that crystalline clearness, that acute philosophical thought, that characterized Samuel Hirsch. And his was not the gift, the divine gift of inspiration and enthusiasm of Isaac M. Wise, who breathed new life into the glimmering ashes, who brought up from the grave those who seem to be dead, who possess that power that can call into existence living armies and bring up from the long slumber men and women who will march in conquest of the highest aims of this earth. This was not Liebman Adler's gift nor quality. And still I claim for him an equal place among those who are assembled here, and among those who have preceded us, and are now, whither we shall follow. For they have given impetus and direction to the new movement. They have cleared away the rubbish. They have laid the foundations upon which the new structure is to be reared. But Adler was a priest, if not a prophet. He was a priest who, like Aaron of old, stood **בין החיים** between a generation with all its religious views and customs fixed, and a new generation struggling for life.

He stood between the border lines of a past dying, and the future rising before us. And his ministration was to keep alive, not to destroy. To fan into a flame the slumbering spark, not to crush and to trample under foot the sacred tradition. You have heard that sometimes after a battle has been fought, and the armies have retreated from the battle-field, they to whom is given the charge of caring for the wounded and the sick and to bury the dead, go forth in silence to thier task. They carry the corpses and deposit them in a common grave. A story is told, that once the bearers brought in one whom they deposited with other corpses on the brink of the grave. While the simple military ceremonies were conducted, he not being dead, awakened to the sad reality of being buried alive, cried out in feeble tones: "Do not bury me, I am not dead." But the corporal in charge who did not understand that cry, said: "Roll him down, he is dead, he only pretends to be alive." So there were many who, in the frantic fanaticism for change, had thrown into the grave wounded, sick and dying together with the dead. Bury your ceremonies! Bury your forms! Bury sacred reminiscences and your vital traditions! They are dead! And when the poor Sabbath cried out wounded in the harsh conflict of commercial competition cried out: "I am not yet dead, do not bury me alive," the answer comes: "Thou art dead; thou only pretendest to be alive." Liebman Adler said be-

fore he died: "Be not hasty with my burial; take time." And so also in his ministrations. He said: "Hasten slowly; not all is dead which is declared dead by those who with cruel hand and harsh voice, call out: 'Bury, bury the dead.'"

And so he worked. Coming to this country in his 42d year, after a ministration as a teacher in his native town where he proved that he was not averse to progress, when progress seemed to him a help to a purer life, he first settled in Detroit. His was eminently the traditional, or the Talmudical standpoint. But what is this Talmudical position? It is the conviction that Judaism is a continual growth, a continual development, that at no time was Judaism a concluded and sealed work, that at no time could one say thus far and no farther. For him Judaism meant the mental, the moral, the historical development of all life in Israel and the reverence for all that the house of Israel has produced. Therefore, he thought that, as Judaism did not begin with him, it will not end with him, and that it is not for one man to say what Judaism is, or what it is not, and it is not for one congregation to say: Within our walls is the true religion, and they who are without are either steeped in ignorance or tainted by hypocrisy. It is not meet for one congregation to separate itself from the rest, from the community of Israel, but together they must work and together they must march, and in all phases of our religious life, from the most orthodox to the most radical, they all represent the Jewish thought and the Jewish life. And because he stood upon this historical basis he could be truly tolerant to those who differed from him in their religious opinions, differed from him most radically; but in whom he recognized the true ring of Jewish conviction, in spite of all our modern phrases, and of whom he knew and believed that they strove to spin the thread of Jewish thought to its utmost possibility, and to weave it into the pattern of the new time.

He was not only tolerant, he was also truly modest. He was modest like Moses of old, of whom Scripture says, that he was the humblest of all men on the face of the earth. But a different reading must be accorded to this sentence in reference to Liebman Adler. He was humble not only to the rich of his congregation, but before all men, even those lowliest on the face of the earth; he was modest, because all true greatness is modest. And this modesty did not spring from weakness, but from spiritual strength and moral grandeur. This could be seen and could be heard in his sermons. All his sermons were very simple. His words were sometimes very

commonplace. But the hearer knew that behind the word stood the man, stood the true character that commanded respect. Our modern preachers know more elocution than our poor Adler knew, and they know how to hide the scanty thought behind brilliant metaphors, and charm the audience from week to week by a new set of gestures. Our venerable and venerated friend had none of the tricks of the modern preacher. Of course, I do not mean any one here present. He was so simple that the majority, the average listener, thought, and this is the famous, the well-known and highly reputed Liebman Adler. But the knowing ones, they who heard him and now they who read his sermons, saw a spirit divine revealed in his words. For me, as well as for you all, but for me especially, he was a dear teacher. During the last decade of his life he had received a pension, and in comfort led a retired life. But he was not shelved. In his silence he was most eloquent. While he sat in his pew and listened to a younger preacher, he was the teacher, he was the inspirer, he was the proclaimer of truth, because in his presence no lie could be spoken and no pretense and no make-believe could be uttered to a congregation. These last ten years were the years of his true ministry in Chicago, and he made use of them in publishing some of his sermons, not for vanity and not for gain, for Jewish publications, let it be repeated here, are not a very paying business. He was urged, he was pressed, into this publication, and from his own savings, and by the munificence of a few friends, he was enabled, shortly before his death, to issue a third volume. They fill a whole room in the house from floor to ceiling. They are there. A few copies have found their way into the house of Israel. This is the sad fate of Jewish publications. First, hard to publish, difficult to bring out, and then difficult to stow away.

He was free of those vanities and of those childish jealousies that seem to be the inevitable infantile illnesses of modern Rabbis. He was without envy. Whether a colleague received \$5,000, or \$10,000, or even \$12,000, or another only \$1,200, he was satisfied with what he had, and could call his own. And in his last will—that beautiful, wonderful document which may rank with the finest, with the holiest writings—he said to his children: "Hasten not after riches, but seek, each one of you, in his own vocation, the highest satisfaction, and you will be rich, and you will be happy."

He had not even the ambition of the obscurest Rabbi in this country, to publish a Jewish newspaper or to make a prayer-book. He was free of all these vagaries. For him the old prayer-book

was good enough. He could pray from every book. I believe he could pray without any book. For to him everything was a means of devotion. For him religion was not laid down in paragraph and in chapter. Though a Talmudical Jew, the forms and the customs were not to him burdens and fetters, but rather means and help to a better and higher life. And so he worked, and so was also his death the death of a righteous one. His suffering he took not as a punishment, but as a last probation.

For us he was a guide and a teacher, and in his life, as in his death, he kindled for us a flame in which our own shortcomings, our own failings, shall be consumed, and all that is impure shall fall down as ashes, and all that is best in us shall rise. So much he has done for us.

And now what shall we do for him? His congregation unlike so many congregations who, when the minister is getting old, and the gray hairs silver his brow, say: "We must get rid of him, he is getting old and will become a burden to us;" unlike such, they gave him a pension, sufficient to live, and I believe almost as large as the salary of a Professor of our Cincinnati College. It does not take much to beat that. But he had enough; he could live comfortably, because he was satisfied with what he had. No doubt, when you come to Chicago next year and you admire the tall buildings, the magnificent structures, the palaces wherein will be stored the arts and the industries and the wonders of the age, you will also go out to the cemetery where rests Liebman Adler and behold the marble monument at his grave. But shall that be all? If you had labored for seventy or eighty years and you should think that a stone on the grave shall be the reward for all that you have done, how sad a lot! I believe the time has come that we must set a monument for our great men not in marble, and not in words, but in deeds. The Cincinnati Hebrew Union College was the child of his heart. He had not the means to endow it, for few are the rich Rabbis in this land, or any other land—perhaps on some other star Rabbis may be richer, but on this earth they are not endowed with worldly goods. But by his inspiration his brother gave the first ten thousand dollars to the Hebrew Union College and thereby set an example that made the College possible. I know in his sickness he often wished that he could bequeathe to the College something, not for the glory of his life, but for the good of others. And I believe it is not out of place, nor out of time, when I say we shall not separate and go to our homes without having made *provision for the*

establishment of a Chair for Jewish History and Literature in the Hebrew Union College, to be known as the Liebman Adler Endowment. This is the mine I wished to spring on you, of which I told you this forenoon. I am authorized by my colleague, Dr. Hirsch, who will assist me in this work in Chicago, to say that at least in the two congregations and also in the other congregation, in the Zion, \$5,000 shall be raised, probably ten. But I will not promise more than we can indeed realize; \$5,000 is the offering which Chicago lays upon the altar in memory of Liebman Adler. And now come forth, men of Israel, leaders and teachers, the Secretary will take down the name and the sum which each Rabbi, in his estimation of the generosity of his congregation, may contribute. Let him also measure his own strength, like the deer before it leaps. Let him also make his own contribution and summing up, mention the whole amount here, and I am sure that the rich cities and the great wealthy congregations of this land represented here to-night will not stand back, and will not allow Chicago to have the laurel wreath of honor and of victory. Come forth and mention your names and mention also the amounts which you will contribute. New York and New Orleans and Milwaukee and Kansas City and Nashville and Charleston, and the South and North and every one. This is the method I have seen in the Unitarian Assembly when two years ago they raised \$26,000 in one evening for a Parker Memorial. And shall we not do the same thing for our great ones? Shall they molder in the dust and be forgotten? Almost, might I say, like our sainted Dr. Lilienthal, shall they be forgotten as though they had never been? No, a chair shall be erected for every one of our noble ones in that college from whence go forth the soldiers to fight against darkness and hypocrisy, they who have been touched by the live coal of inspiration, they who have sat at the feet of this venerable teacher, Dr. Isaac M. Wise, so that by honoring the dead, we shall also honor the living one. We know not how long this one will stay among us. God protect him, God bless him, and keep him with us for many years to come. But we are only human, and we know not who first, whether the younger or the older, will be summoned to depart. Let us honor him by helping to make firm for all ages to come the child of his heart and the work of his life, so that thereby we shall be true to what I have said of Liebman Adler, to stand between the dead and the living, to link life and death, time and eternity, Amen.

Year Book _____

... OF THE ...

Central Conference

... OF ...

American Rabbis,

Containing Proceedings of
WASHINGTON, CHICAGO and
ATLANTIC CITY CONFERENCES.

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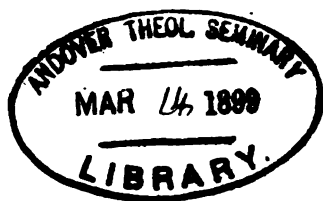


TABLE OF CONTENTS.

	PAGE
Washington Proceedings, - - - - -	5—12
Action on Columbian Congress of Religions, - - - - -	6—8
Adoption of Report of Ritual Committee, - - - - -	8, 9
Invitation to open Congress with Prayer, - - - - -	10
Members Present, - - - - -	13
Meaning of Survival of Israel, by I. S. Moses, - - - - -	14—22
FOURTH ANNUAL CONVENTION.	
Chicago Proceedings, - - - - -	23—48
President's Annual Message, by Dr. Isaac M. Wise, - - - - -	24—30
New Members Elected, - - - - -	30, 34, 46
Members Present, - - - - -	31
Action on Report of Ritual Committee, - - - - -	32, 34, 37, 38
Report of Committee on President's Message, - - - - -	35, 36, 37, 44, 45
Report of Committee on Columbian Congress of Religions, - - - - -	36, 39—42
Committee on Union Hymnal, - - - - -	42—44
Report of Treasurer, - - - - -	45
Re-organization of Ritual Committee, - - - - -	46
Executive Officers, - - - - -	46, 47
Israel's Modern Kings, by Rabbi E. N. Calisch, - - - - -	49—54
Dangers of Emancipation, by Dr. M. H. Harris, - - - - -	55—63
FIFTH ANNUAL CONVENTION.	
Atlantic City Proceedings, - - - - -	64—99
President's Annual Message, by Dr. Isaac M. Wise, - - - - -	67—76
List of Members Present, - - - - -	76, 77
Reports of Officers and Standing Committees, - - - - -	78—81
New Members Elected, - - - - -	81, 84

TABLE OF CONTENTS.

	PAGE
Publication of Jewish Denominational Congress, - - -	79
Report of Committee on Revision of Ritual, - - -	84, 85, 94, 95
Adoption of Revised Union Prayer Book, Part I and II, -	86—88, 95, 97
Report of Committee on Union Catechism, - - -	78, 88—90, 97, 98
Report of Auditing Committee, - - - - -	83, 90
Election of Executive Committee, - - - - -	92, 98
Revision of By-Laws, - - - - -	96
Eschatology of Jews, by Prof. G. Deutsch, - - - - -	100—111
IN MEMORIAM DR. H. ZIRNDORF AND DR. H. BIRKENTHAL.	
Eulogy on Dr. H. Zirndorf, by Dr. L. Grossman, - - -	112—117
Eulogy on Dr. H. Birkenthal, by Rabbi J. Stolz, - - -	118—120
Duties of the Rabbi, by Dr. M. Landsberg, - - -	121—130
The Spiritual Forces of Judaism, by Dr. K. Kohler, - - -	131—145
Members of the Central Conference of American Rabbis, -	147—150

Mid-Winter Convention

OF THE

Central Conference of American Rabbis.

The Mid-Winter Session of the Central Conference of American Rabbis which was decided upon at the Third Annual Convention, was held in the vestry-rooms, of the Temple of the "Washington Hebrew Congregation," in the City of Washington, on Monday, December 5, 1892.

The honorable President, Dr. I. M. Wise, called the meeting to order promptly at 9:30 o'clock, A. M., and invited Rev. S. Stern, of Washington, to lead in prayer.

In the absence of the regular officers, Rabbi Schlesinger, of Albany, was appointed temporary Vice-President, and Rabbi Wm. Rosenau, of Baltimore, temporary Assistant Secretary.

The following order of business arranged by the Executive Committee in their meeting held, Sunday, December 4th, at 8 o'clock P. M., was presented, and after reading was unanimously adopted by the Conference as their order of proceedings.

The sessions of the Mid-Winter Convention of the Central Conference, of American Rabbis shall be held in the vestry-rooms of the Temple of the "Washington Hebrew Congregation," beginning, Monday, December 5th, at 9:30 o'clock and concluding with a public session in the Temple, Monday evening at 8 o'clock.

Opening prayer by Rev. S. Stern, of Washington.

Action on Resolutions adopted at the New York Convention, to hold a Jewish Denominational Congress and to represent Judaism at the World's Fair Parliament of Religions, under the auspices of the "Central Conference of American Rabbis." Report of the Ritual Committee through its Chairman, Dr. M. Mielziner; Report of Sabbath School Committee; Report of Committee on Hymn-Book.

PUBLIC SESSION.

Invocation,	- - - - -	Rev. Dr. S. Hecht
Address of Welcome,	- - - - -	Rev. S. Stern
Conference Sermon,	- - - - -	Dr. I. M. Wise
The Independent in Religion, Address,	- - - - -	Rev. Dr. Jos. Silverman
Israel's Present Duty, Address,	- - - - -	Dr. I. S. Moses
Closing Remarks,	- - - - -	Hon. Simon Wolf,
		<i>Chairman of Committee on Arrangements.</i>
Prayer and Benediction,	- - - - -	Rev. R. Benjamin

It was moved and seconded, that if no objection be raised, Rev. Alois Kaiser, of Baltimore, be invited to read a paper on "Traditional Jewish Music" when the report of the Hymn-Book Committee is received. Carried.

Moved and seconded that the two papers to be presented at the evening session shall be those of Rabbi I. S. Moses and Rabbi Joseph Silverman. Adopted as the sense of the Conference.

The report of the Committee on the Columbian Congress of Religions as printed in the proceedings of the Year Book, 1892-93, pages 31, 39, was presented for action. President, Dr. I. M. Wise stated that according to the resolutions no action could be taken for the following reasons:

1. Because no Jewish scholar has as yet volunteered to take up any of the numerous subjects of import to Judaism.
2. Because to invite European scholars would involve an expense which the Conference is unable to meet.

In response to the question as to the rarity of Jewish scholars volunteering to write upon a given subject as outlined in the plan, it was moved and seconded that the Executive Committee of the Conference be authorized, to print a circular setting forth the plan of subjects, for distribution throughout Europe and America, and invite papers thereon to be sent to the Executive Committee for approval. The motion was lost.

It was then moved by Rabbi Clifton Levy, that the Executive Committee be authorized to invite Jewish scholars to write certain papers to be presented at the Columbian Congress of all Religions." An amendment was offered that the Executive Committee be empowered to offer prizes for the most desirable papers. The motion as well as the amendment were voted down.

The President in earnest suggestion admonished the Conference not to undervalue the importance for American Judaism, of participation in the Parliament of Religions and reminded all of the honor that must surely crown Judaism, the "Mother of Religion."

It was then moved and seconded that the Central Conference of American Rabbis request the co-operation of the Union of American Hebrew Congregations for a proper presentation of Judaism at the Columbian Congress of Religions. Unanimously carried.

It was furthermore moved and seconded that a committee of three be appointed by the Chair, officially to call attention to the great necessity of representing and presenting Judaism before the enlightened witnesses to the truths of all religions.

The motion unanimously prevailed and Rabbis Silverman, Moses and Charles S. Levi were authorized as the committee.

The following resolution was then unanimously passed:

In accordance with the outline of subjects for the presentation of Judaism at the Columbian Congress of Religions, which was adopted at the Third Annual Convention of the Conference held in New York:

Resolved, that the selection of subjects, and Jewish scholars who shall prepare papers thereon be referred to the Executive Board with power to act and to decide the method of presenting such papers at this Parliament of Religions, under the auspices of the Union of American Hebrew Congregations and the Central Conference of American Rabbis.

The following report of the Ritual Committee was presented and read:

CINCINNATI, December 2, 1892.

To the President and Members of the Central Conference of American Rabbis in Session at Washington.

GENTLEMEN:—I sincerely regret that circumstances prevent me from attending your present Convention; but permit me to assure you that I shall be with you in spirit, and take the heartiest interest in your deliberations.

As chairman of the Ritual Committee, I have the honor to report that in accordance with your resolution at the New York Convention, the first part of the Union Prayer-book, containing the Sabbath, the Three Festivals and the Daily Prayers, has been published.

Rev. I. S. Moses, the efficient Secretary of our Committee who had charge of this publication, will submit a copy of the same to your honorable body, and give account of the expenses incurred in the publication.

I must state that while the Secretary deserves the greatest credit for the time and labor he so zealously and unselfishly bestowed on this work, he made a mistake in appending to the Prayer-book some material which had not been submitted to the Ritual Committee. I refer to the Confirmation and Marriage Agenda, and to the Seder Haggadah. If the Central Conference is not willing to approve of these appendices, they might easily be eliminated from this part of the prayer-book, and in a more suitable form be either published separately, or appended to the proposed second part of the Union Prayer-books.

The Ritual Committee intends soon to hold a meeting, in which to arrange the second part of the Union Prayer-book, containing services for Rosh Hashonah and Yom Kippur, and we expect to be able to submit our work to the next Convention of the Central Conference.

With my best wishes for the further success of the Central Conference, and trusting that your deliberations will contribute to promote the sacred cause of Judaism which we all have at heart, I am, gentlemen, Yours very respectfully,

DR. M. MIELZINER,

Chairman of the Ritual Committee.

On motion the report was received and taken up for deliberation.

The regular proceedings were interrupted to listen to Hon. Simon Wolf, who extended an invitation to the members of the Conference, to be his guests after the evening session of the Conference. The generous invitation was heartily accepted, with thanks.

It was moved and seconded that the Confirmation and Marriage Agenda, as well as the Seder Haggadah, appended to Part 1 of the Union Prayer-book, be concurred in by the Central Conference, and that the Ritual Committee be empowered to add such other Confirmation and Marriage Agenda, as shall be approved of by the Conference. Motion prevailed.

It was the unanimous order of the Conference, that in all future editions of Part I, of the Union Prayer-book, the Agendas be eliminated and published in separate form.

On motion a recess was taken until two o'clock P. M.

AFTERNOON SESSION.

After re-assembling, the Conference resumed its consideration on the report of the Ritual Committee.

It was moved and seconded that Part I, of Union Prayer-book as presented, be considered the authorized Ritual of the Central Conference of American Rabbis.

Motion was carried amid great applause.

The report of the Committee was then adopted.

It was moved and seconded to refer to a committee for special publication, the Confirmation, Marriage and Funeral Agendas, also the Seder Haggadah and all such prayers and devotional exercises, that go to make up the domestic service of the Jewish Home. Carried.

Rabbi Gutman, Chairman of the Committee on Hymn-book, stated that owing to lack of time he could not present the completed report of his committee, but would report progress to such extent that he hoped to lay before the next Conference the ground work for the Union Hymnal.

The report was received, and on motion the committee was given further time for action.

Rev. S. Stern extended the information that the Chaplains of the Senate and the House of Representatives invited the Conference to appoint two of its members to open the proceedings in both Houses of Congress with prayer, on Wednesday, December 7th. President Dr. I. M. Wise and Dr. Jos. Silverman, were the choice of the Conference for this rare privilege and honor.

In accordance with the resolution of the morning session, Rev. A. Kaiser read his paper on "Traditional Jewish Music," and the hymns selected for illustration were beautifully sung by Rev Wm. Sparger, of New York.

On motion a rising vote of thanks was extended to Revs. Kaiser and Sparger, for the instruction and pleasure of listening to the "Ancient Jewish Melodies," which President Wise promptly expressed.

On motion the number of the Ritual Committee was completed by adding the names of Dr. Jos. Silverman, of New York, and Rev. Ed. Levy, of New Haven. The chairman of the Ritual Committee was instructed to substitute the passive members of his committee by appointing active ones.

It was moved and seconded that complimentary resolutions of thanks be tendered the Rev. S. Stern, to the "Washington Hebrew Congregation," the public Press, of Washington, and the Jewish Citizens for courtesies extended, and these resolutions be read at the Public Night Session. Carried.

It was moved and seconded that the thanks of the Conference be extended to the Recording Secretary, Rabbi Charles S. Levi, for arduous labors cheerfully performed in compiling the Conference Year Book of 1892-93, and that complimentary resolutions be read at the Public Night Session. Carried.

It was moved and seconded that Cantors, Revs. Sparger and Kaiser, be invited to aid in the musical part of the evening's programme. Unanimously adopted.

On motion adjournment was had until 8:15 P. M.

MONDAY NIGHT SESSION.

WASHINGTON TEMPLE, }
WASHINGTON, D. C., Dec. 5, 1892. }

The closing session was called to order by President Dr. I. M. Wise, who invited Dr. Hecht to deliver the invocation.

After a hymn rendered by the Temple Choir, Rev. Stern welcomed the Conference on behalf of his Congregation. Dr. Wise then delivered the Conference sermon. Rev. Kaiser followed with a beautiful hymn after which Mr. L. Abrahams read a beautiful original poem, entitled "Halleluyah."

Dr. Jos. Silverman delivered an address on "The Independent in Religion," after which Cantor Sparger sang a hymn and Rabbi I. S. Moses read a paper on the "Present Duty and Destiny of Israel."

Rabbi Hecht then read the following complimentary resolution:

The Central Conference of American Rabbis convened in the City of Washington, D. C., on December 5, 1892, in Mid-Winter session, having had submitted to them the complete Year Book of the Conference for 1892-93, carefully compiled and neatly printed, desire herewith to record in most emphatic manner their high appreciation of that great and good work, so zealously

and efficiently performed by their worthy and honored Secretary, the Rev. Rabbi Charles S. Levi.

The production of that gratifying result demanded a sacrifice of much time, talent and patience, and these sacrifices having been brought by our worthy Brother, Rabbi Charles S. Levi, and brought cheerfully and willingly, he is eminently entitled to, and is herewith made the recipient of the thanks of the Conference as a body, and of the individuals comprising it.

Respectfully submitted,
S. HECHT.

The concluding remarks were made by Hon. Simon Wolf, chairman of the Committee on Arrangements.

The following resolutions of thanks were read by the Secretary :

WASHINGTON HEBREW CONGREGATION, }
OFFICE OF THE SECRETARY, }
WASHINGTON, D. C., December 5, 1892. }

To the Officers and Members of the Central Conference of American Rabbis, in Convention assembled:

GENTLEMEN :—The undersigned, entrusted with the pleasant task of giving expression to the sentiments of this Conference, convened in the National Capitol, begs leave to submit the following report :

As we are about to conclude the labors for which we were convened at this time, to perform in behalf, and for the best interests of our beloved and cherished Judaism, we recognize ourselves deeply indebted to the Washington Hebrew Congregation, for the kindly hospitality extended to us during our sessions, to their honored and beloved Rabbi, our worthy Brother, the Rev. L. Stern, through whose efforts our meeting here has been made both pleasant and profitable, to the Press of the City of Washington, for courtesies shown us, and the Jewish Club of Washington, whose generous hospitality was so freely extended us.

We beg to tender the *Washington Hebrew Congregation*, the Rev. L. Stern, the Press of the City, and the Jewish Club, our most sincere and heartfelt thanks, and the assurance of our appreciation of all their kindly offices.

Respectfully submitted,
S. HECHT.

Rev. R. Benjamin concluded with prayer and benediction, and President Wise declared the Conference adjourned, to convene again in the City of Chicago, at such time as shall be appointed by the Executive Committee.

RABBI CHARLES S. LEVI, *Recording Secretary.*

RABBI WM. ROSENAU, *Assistant Recording Secretary.*

The following is the list of members attending the Mid-Winter Convention of the Central Conference of American Rabbis, held in the City of Washington: Dr. Isaac M. Wise, of Cincinnati, presided, and Rabbi Charles Levi of the same city, acted as Secretary. There was a goodly quorum present, composed of Rabbis I. M. Wise, Charles Levi, David Philipson and G. Deutsch, of Cincinnati; Joseph Silverman, R. Benjamin and William Sparger, of New York; Joseph Leucht, Newark, N. J.; M. Shlessinger, Albany, N. Y.; S. Hecht, Milwaukee, Wis.; A. Gutmacher, William Rosenau, T. Schanfarber, and A. Kaiser, Baltimore; David Levy, Charleston, S. C.; M. Eisenberg, Columbus, Ohio; Clifton H. Levy, Lancaster, Pa.; I. S. Moses, Chicago; Louis Grossman, Detroit; Henry Berkowitz, Philadelphia; Israel Aaron, Buffalo; J. L. Meyerberg, Goldsboro, N. C.; L. Meyer, Pittsburg, and Dr. A. Gutman, Syracuse.

RABBI CHARLES S. LEVI, *Recording Secretary.*

RABBI WM. ROSENAU, *Assistant Recording Secretary.*



THE MEANING OF THE SURVIVAL OF ISRAEL.

A paper read at the Meeting of the Central Conference of American Rabbis,
Held at Washington, D. C., 1893.

BY ISAAC S. MOSES.

"No passage of Scripture has more often been quoted as indicating the universal tendency of Israel's religion, than those words of Isaiah II: 2-4, or the almost identical version of the same thought as found in Micha IV: 1-5. I prefer the latter version for its greater fullness."

"It shall come to pass in the latter days that the mountain of the House of the Lord shall stand at the head of all mountains and be exalted above the hills, and all nations shall flow unto it. And many peoples will go say: Come, let us go the mount of the Eternal, to the house of the God of Jacob, and He will teach us of His ways, and we shall walk in His paths, for from Zion shall go forth the law and the word of God from Jerusalem. And he will judge between many peoples and He will be umpire between many nations mighty and afar off, and they will change their swords into plowshares and their spears into pruning knives; nation shall no more lift up the sword against nation and they shall no more learn war. Though all the nations may walk, each in the name of his God, yet shall we continue to walk in the name of the Lord our God for ever." (Micha iv: 1-5.)

To the modern reader, these high-strung prophetic expectations, after a lapse of over twenty-six hundred years, in the light of all the historical changes and events that have taken place since then, must appear very visionary, if not ridiculous. At no time in their history were the Jewish people politically in a position to justify such a glorious outlook. They were numerically one of the smallest of the nationalities peopling the stretch of land from the Mediterranean to the Euphrates. Surrounded on all sides by more or less hostile neighbors, the people of Israel were compelled to defend their boundaries and to fight for their existence. After a brilliant, but brief outburst of monarchical power under David and Solomon, the kingdom slowly but uninterruptedly tended to decay, until at last, first in the North, then the South, the final catastrophe took

place. The nation was not only conquered but politically destroyed. The Temple on Zion, the visible symbol of national unity, was burned; the people deported to a foreign land. And though they returned from that exile and rebuilt on Zion's hill the Temple of God; though again there arose on its crest the fortresses and palaces of Jewish princes, yet was their glory but the reflected light of Syrian or Roman power. Soon enough the last struggle began. Judah succumbed to the superior strength and skill of world-conquering Rome. Judah's sons entered upon the long and dreary pilgrimage all over the earth, homeless wanderers from land to land, from nation to nation. Wherever the Jew set his weary foot, he was met by hatred, confronted by malice, and treated with injustice and cruelty. Calumny and contempt followed him everywhere. For eighteen hundred years the Jews have suffered a martyrdom the like of which has not been experienced by any nation on the earth. The present persecutions of Jews in Russia but faintly represent the story of suffering they had to endure in every country. The student of history shudders at the bestial treatment, the murders, the rapine, the wholesale slaughter of this hunted human game, as he follows the various streams of national development. Often it seemed that the nations of the earth had fully agreed upon the total extermination of the Jew, so general, so persistent and so pitiless was the persecution of these unhappiest, most wretched of human beings. And still they have survived the vicissitudes; they have outlived the persecutions. They are to-day more numerous and more vigorous than they ever were before. They stand before the world like Mount Zion untouched by the flood of time. The Babylonian who battered down the walls of the first Temple, is covered with the sand of centuries; the Roman conqueror who caused the plowshare to be drawn over Zion and Jerusalem, has vanished from the earth. His triumphal arch in the city on the Tiber stands to-day a symbol of victory in honor of the vanquished. Byzantine and Saracene fanatics raged at the base of Mount Zion. The hosts of crusaders shed their blood at the foot of the sacred mount, and still, like it, Israel stands to-day, firm and strong, and from the height of his prosperity, he looks back upon these dark periods as upon a past and bygone time.

It is but natural to ask: Why has Israel not succumbed under this universal hostility? What explains this singular historical

phenomenon: the survival and preservation of Israel to this very day?

Many are the answers advanced in explanation of this mystery. The Jews, they say, possessed greater vitality, greater power of resistance, than those mighty kingdoms that oppressed them. But this explanation explains nothing. Whence, we may ask, did they derive this greater vitality, this enduring strength? And the reply comes back: From the fountain of their religious life. The heritage of their faith supplied them with the armor of indestructibility, made them invulnerable to the death-dealing shafts of hatred and persecution. This answer contains but question-begging generalities; it only moves the mystery one point farther away; it substitutes one miracle to explain another. The preservation of Israel is referred to the power of Israel's religion. But has not Israel's religion been subject to the like treatment? Great as has been the persecution of the Jewish people, still greater was the persecution of their religion. And the wonder of the preservation of Judaism is more astonishing and inexplicable than the preservation of the Jews.

It required no small amount of courage, in the face of the splendor of Babylonian and Egyptian worship, in sight of the glorious monuments of the art and architecture, the wisdom, the poetry, the science and culture of those nations, to assert that their gods were vanity, their worship idolatry, their wisdom folly, their splendor deceptive. A handful of people, of inferior civilization, proclaims the belief in an invisible, unapproachable Deity, declares that to Him alone obedience, reverence and love are due, insists that besides this one Eternal God there is no power in heaven and earth, announces that He is the Father of all men, and confidently predicts a time when mankind shall be united under the rule of this just and holy God. The antique world took no notice of the pretensions of this insignificant nation. And when the attention of the leading minds was forced upon this strange, abnormal religion, it evoked no sense of admiration or approval. The first impression of Judaism upon the classic writers of Greece and Rome was a most unfavorable one. To them it lacked the elements that should make religion attractive and effective. They even missed in it the belief in Deity, and declared it to be rank atheism. The Jewish rites and religious forms were the butt and target of Roman wit

and satire, or the welcome opportunity for Greek slander and accusation.

When Christianity began its victorious march through the Roman world, it at first shared the universal contempt and odium in which the Jews and Judaism were held. But soon it severed the natural bond uniting it with its mother-faith; it stood out in bold contrast to both heathenism and Judaism. By casting off the national and ceremonial garb of the religion of which it sprang, and by adapting itself to the methods and needs of heathen thought, it worked its way upward from the prison, the slave-den and the vulgar crowd to the emperor's throne, the palaces of the mighty and the halls of the learned. And in the measure as Christianity rose to power it became more hostile to the faith out of which it had grown. It repeated the accusations and vile slanders of its former heathen enemies and charged them upon Judaism. The freedom of worship which under heathen empire was granted to the Jew, under Christian supremacy was either withdrawn, or restricted with humiliating conditions. Nation after nation bent their heads to the cross, the Jew alone refused to renounce his ancestral faith. For *this reason* did he suffer; for the sake of his *religion* did he endure the fearful martyrdom. The doctrines of Judaism were branded as blasphemy, the practice of Jewish rites were stigmatized as sorcery and witchcraft. The profession of Judaism meant contempt, exclusion, insecurity of life and property, disfranchisement, exile and often death. Renunciation of Judaism secured equal rights, honors in Church and State, inter-marriage with the noblest families of the land, wealth, power, influence. Under such pressure, under such unequal conditions, is it not strange, nay, marvelous, that Judaism has survived—that the Jewish people would rather suffer a thousand-fold death than renounce their faith?

And even to-day in the blaze of modern life and culture, this miracle is repeated. The religion of the civilized world to-day is the Christian system. Language and literature, law and government are permeated with the ideas and pet phrases of the New Testament religion. Civilization itself is represented as a fruit of Christian thought. The noblest hearts center their hopes in ideas and doctrines in opposition to Jewish thought. In many European countries Judaism is still the barrier to political equality. Where that equality is constitutionally guaranteed the Jewish confession will bring to the aspirant for a public office no end of annoyance,

insult and exclusion. In this country of nominally equal rights and duties the Jew often discovers to his dire disappointment, that there is a mighty difference between the Old Testament and the New. Were he to give up his antiquated, impracticable sort of religion, and embrace Christianity, he will be welcomed with joy as a long lost and newly found brother.

And still, in spite of all these overwhelming odds against it, Judaism holds its own and confidently proclaims the triumph of its spiritual and moral ideas; it still has the power to warm the hearts and fire the minds of thousands of its children, that they rather choose to hold fast to a system so widely discredited, than to accept a faith generally pronounced to be superior, richer, more universal than the religion of Israel. What accounts for this modern miracle? What explains this wonder of the preservation of Judaism?

If the history of the human race is not a conglomeration of disconnected events, if human life on earth is not to be measured merely by the number of wars and defeats, of the rise and fall of nations; if the course of humanity is a closely linked chain of development, of cause and effect, all events tending toward a goal, however far off that goal may seem,—if, in a word, history reveals a *divine plan, and a divine idea*,—then the life and destiny of Israel, the share of Jewish thought and energy in the composition of humanity can by no means be considered a mere accident or a passing phase; then Jew and Judaism must have a divinely appointed mission, a God-given task in the world-historic process of the human race. An impartial glance at the history of human thought will discover two currents of intellectual life: the one springing from the contemplation of *nature*, the other rising from the heart of *man*. Dazzled and intoxicated by the manifoldness, the ever-changing moods, and fascinating play of life in nature, the nations of old lost themselves in wild speculations, which led to a grotesque and exaggerated relation of man to the physical world. Observation of nature led them to the imitation of nature's ways, but no observation of nature teaches moral truths. Nature is indifferent to man's moral needs. Heathenism is nature-religion, and all nature-religion is essentially unmoral, if not immoral. There was needed an opposite bias. The Hebrew mind starts from a different direction. The vision is an inward one, it beholds the seat of the spirit, it contemplates man, not as a child of nature subject

to her whim and will, but as a child of the Spirit which is superior to nature. *Man* is the main concern of Jewish thought; his spiritual and moral health the chief problem of religion. The diversity of natural forces, so alluring to the heathen mind, disappears before the eye of the Jew, he sees all nature subject to the one Will speaking through his soul. He discovers a unity in nature after he has found within himself the revelation of the one, holy, just and merciful God. To him God is a God of history, who manifests his purposes in the life and fate of the nations. Life is no mere repetition of the process of nature, but a historical procession, an *ethical movement*.

These two ideas: spiritual unity and moral progress, are the Hebrew's contribution to the unfolding life of humanity. The whole history of Israel, the construction of his religious edifice, even the whole system of his ceremonial law, are the framework of these ideas. Nor have these thoughts remained inactive. True ideas are living forces, if once they have taken possession of the mind. We do not seek them, they seek us, they possess us and make us their instruments. Like sparks that fly up from the glowing iron when beaten upon the anvil, so did Jewish ideas spread through the heathen world, scattered by the blows of national misfortunes. Israel's political life had to be shattered, in order that Israel's truth should become known to the world. But not in a direct way did the light of Jewish ideas reach the eye of mankind. The nations of the antique world were indeed ripe for a new form of faith, they hungered for new truth, and new moral inspiration, but they were *not* ripe for the pure thought and the lofty idealism of Israel. Therefore was an immediate agency needed, to carry the new inspiration from Zion's hill unto all nations. Christianity spelled Israel's Word to the Gentile mind; it blended Jewish thought with heathen conceptions. The principle of unity suffered dilution in a trinity; the principle of moral progress was overshadowed by the sense of man's utter worthlessness; the vision of historical procession was reversed, and the pathetic, yet hopeful drama of human life was turned into a tragedy: God dying on the cross for the sins of man. Only in this heathenized form could the burden of Jewish thought, the fatherhood of God and the brotherhood of man vitalize and invigorate the nations. Christian theism and Christian morality have indeed produced vital changes in the life of mankind; but their cogency lay not in what they differed

from, but in the measure in which they reflected the original Jewish thought. Again and again the deeper minds went back to the primitive source and drew new inspiration from Israel's Word. After eighteen hundred years of combat and conquest, of trial and triumph, of growth and spread, the conviction that is gaining in strength in the minds of the finest and most unprejudiced thinkers of to-day, is, that the essentially Christian doctrines can no more command allegiance; that the civilized world has outgrown the belief in an incarnate God, in vicarious atonement, and the whole plan of salvation, forming the basis of the Christian system. Though but a small minority, the Straus, Renan, Tyndall, Hartman and Ziegler, and a host of others, voice the true conviction of representative thought, when to the query: "Are we yet Christians?" They answer in the negative: "We are not." Civilization to-day can no more be called Christian than it can be called Jewish. It is the result of forces that lay beyond the sphere of Christian interest. Dogmatic Christianity is by its nature rather hostile to the progress of physical science and the increasing emphasis of the interests of this world, than otherwise.

It is therefore not an idle boast of ignorance or impotence, if the assertion is made that the Jew is still needed in the process of human development. A partial, nay, prejudiced interpretation of history, would fain read us out of life. The mission of the Jew lies in the past, they say; his function was a preparation for Christianity. Prophetic inspiration breathed its last with Malachi. Jewish thought died with Philo of Alexandria. Whatever truth Judaism had produced, it is claimed, has passed into the new dispensation. They forget, or pretend not to know, that two thousand years in the life of a people cannot be looked upon as a blank, least of all of a people intellectually so keenly alive, and morally so sensitive as the Jewish people. An uninterrupted stream of mental life courses down the ages, carrying the precious freight from generation to generation. The great law of progress—has it not at all affected the current of Jewish life? Do we to-day hold exactly the same position as in the time of Jewish nationality? or Talmudical exclusiveness? or under the pressure of persecution? Has Jewish thought not advanced since eighteen hundred years? A comparative study of the two religious streams will reveal the fact that, however much Christianity has taken over from Judaism it is not a fulfillment and consummation of Judaism, but a sidereal move-

ment; that Judaism has continued its own stream of development, fructifying in direct and indirect ways the minds of the nations and that it holds within it the precious germ of a *Universal Religion of Humanity* still to be realized. The drift of modern thought seems to go in this direction. The emphasis in favor of undogmatic religion, the preponderance of the ethical interests over theological speculation indicate a return to the simplicity and rationality of Jewish faith and the purity of Jewish morality. Modern Judaism is a living witness to the eternal truth, the divine message with which Israel has been charged unto all nations. In this message and in this mission lies the secret of our indestructibility, the reason of the wonderful preservation of Judaism and the Jewish people. They are still needed as an essential element in the divine plan of the education of man and mankind.

From this fact must spring the kindling spark of our enthusiasm for, and our devotion to the holy cause of Israel. To know that we are living for a purpose, that we are a link in the spiritual chain of humanity, and that by our work, by our moral fervor, our faithfulness and fidelity to our intrusted charge, we are furthering the advent of the time predicted by our prophets, the time of universal righteousness and peace, is, for noble minds and pure hearts, a source of the highest joy, of the sweetest recompense. In a time of growing materialism and increasing selfishness; in a time when mankind is more than ever divided into hostile camps, when nation against nation stands armed to the teeth, when class interest and class hatred intensify the bitter struggle for existence; in a time of re-awakened prejudice and intolerance, of sectarian bigotry and religious persecution,—in such a time it is the duty of the Jew to stand loyally by his ancestral faith, to uphold the flag of his rational belief, of his purer morality, of his broader humanity than creed or race. The present is not a time for indifference. It ill behooves the modern Jew to neglect his own sacred heritage, to cast aside the symbols of his noble faith, to cut assunder the ties binding him to his past, and to hold in derision the assurance of his great mission for the future of humanity. It is by no means an evidence of deeper wisdom and superior culture, in him who, with his birth has received the divine charge of Israel's truth, to refuse allegiance to the common obligation, to stand aloof from the burdens and responsibilities of his Jewish brethren. Nor does it betray any degree of self-respect in the modern Jew, instead of upbuilding and main-

taining his own religious edifice, to admire and to imitate everything which does *not* bear the sign of Jewish origin. They are not only false to their God-given trust, who wantonly despise their own, but they are also faithless to the larger and higher interests of humanity. If not from the fountain of their own past, from what source will they draw inspiration? The thought that nourishes the spiritual and moral life of the Christian has no spell over the Jewish mind, has no warmth for the Jewish heart. From the roots of his own religious and ethical association must grow the tree that is to bear the ripe, delicious fruit of his character. Are we so poor, morally and mentally, that we must go borrowing and begging from other creeds to embellish our own sanctuary? Have we produced no wealth of mind and heart in the long process of the ages? In our Sabbath and in our festivals, in our literature and in our liturgy, are stored untold treasures of heart and soul-inspiring truth. Ours is the duty to avail ourselves of these treasures of our past, to vitalize with the fervor of our soul the forms and symbols of our world-historic mission; to kindle with the flame of our affections in the heart of our children love and reverence, energy and enthusiasm for the ideas and ideals of Judaism.

Let us then be faithful to our duty. The visions of a universal religion, of a humanity redeemed from error and vice, united under the law of the one eternal God of Israel, is not an idle play of fancy, not the vain glory of arrant assertion—it is the hope of mankind, the noblest aspiration of the soul. Until that time will come, until the glorious prophesy shall be fulfilled, when all nations shall recognize the truth which Israel has proclaimed, until the day dawns when all barriers shall be removed, all distinctions be wiped out, and all the families of the earth worship in the spirit on the mountain of God's house—until that time has come, we, of the house of Israel, must remember the prophet's exhortation: "Though all nations may walk in the name of their gods, yet shall we continue to walk in the name of the Eternal our God, for ever and aye."

PROCEEDINGS
OF THE
FOURTH ANNUAL CONVENTION
OF THE
Central Conference of American Rabbis.

WEDNESDAY—MORNING SESSION.

TEMPLE K. A. M., }
CHICAGO, August 23, 1893. }

The Fourth Annual Convention of the Central Conference of American Rabbis opened its session in Chicago, in Temple K. A. M. on Wednesday, August 23, 1893 at 10:30 A. M.

The Conference was called to order by the honorable President, Dr. I. M. Wise. In the absence of Vice-President Dr. K. Kohler, Dr. G. Gottheil, of New York, was elected Vice-President *pro tem* and expressed his thanks for the honor conferred.

The Recording Secretaries took charge of their official positions and the organization being completed, the Chairman called upon Rev. A. Norden to open the proceedings with prayer.

Dr. I. S. Moses followed with an address of welcome, which was responded to by President Wise, who then delivered his Annual Message, calling the attention of the members to a pamphlet entitled: "Introduction to the Theology of Judaism," which he had prepared for the "Columbian Congress of Religions."

ADDRESS BY DR. I. M. WISE, PRESIDENT.

When the sons of Reuben, Gad and half of Menassah demanded of Moses to give them their share of the promised land east of the Jordan, they imposed upon themselves the obligation :

נחנו נעבר חלוצים לפני יהוה

We will pass over Jordan before the Lord, armed, united, organized, strong and valorous, to fight in the ranks and under the banner of the united Israel, until our people shall be in possession of the promised land.

The Union of American Hebrew Congregations, out of which was evolved in time this Association, to maintain the Central Conference of American Rabbis—this Union and this Conference is the *חלוצ* the avantguard of American Judaism. And you, brethren and colleagues, faithful champions of this sacred cause are dedicated to the same as your ancestors at the shore of yonder Jordan were. We will pass over before the Lord and armed, organized and valorous avantguard to take possession of the land of promise, which is to us union in the American Israel, the unity of its congregations, associations and organizations; unity of its public worship in the form corresponding to the demands of our country and this age of enlightenment; unity in doctrine and creed in harmony with the Torah and reason, the rock and the towering structure erected upon it; unity in our schools of religious instruction for young and old; union of hands and hearts in the name and in behalf of Israel, and the God of Israel.

Moreover, the American Israel is the avantguard (*החלוצ*) of the entire Israel in the civilized world. As the political idea actualized first and foremost in this country, makes its way slowly but surely throughout the civilized world; so the liberation and regeneration of the religious idea among us, actualized first and foremost in the American Israel, will make its way though slowly yet surely, throughout the civilized world, wherever our co-religionists abide. The future of mankind rests in the lap of this country. So does the future of Judaism rest in the lap of the American Israel. And you who work earnestly and conscientiously, faithfully and consciously for the ultimate object, unitedly and unselfishly in this liberation and regeneration of the religious idea, in the sacred cause of God

truth and humanity, are the avantguard and banner-bearers for the whole house of Israel.

The cause is holy, the cause is sublime. It depends on earnest, unselfish, self-conscious and conscientious champions. And they must work so much more zealously, where zeal, energy and self-denial must be stimulated in proportion to the number among us who are spell-bound by indifferentism, lethargic and backward through selfish motives, or have too exalted an opinion of themselves and their wisdom, contrary to the king's admonition **בִּינְתָךְ אֵל תִּשְׁעַן**

With joy and gratitude I salute you men and brethren, and bid you welcome to this sixth Convention (in Detroit, Cleveland, Baltimore, New York, Washington) of the Central Conference of American Rabbis in the city of Chicago, now the seat of the Columbian Exposition, the World's Fair, the ocular demonstration of the world's progress and achievements.

THE PAST.

The history of our organization is brief and brilliant. In July, 1890, some of our colleagues, delegates to the Council of the Union of A. H. C. met and organized this association with the two-fold object in view.

1. To establish a fund for the support of aged and retired ministers of our faith. The society is incorporated according to the laws of the State of Ohio; has its board of trustees, but no fund, and nothing effectual has been done hitherto to raise one. A proposition how to raise such a fund will be submitted to your consideration.

2. To maintain an Annual Convention of the Central Conference of American Rabbis. In this point the association was quite successful. It embraces now no less than 120 officiating rabbis, the oldest and the youngest, like the men of the Great Synod in the time of the Hebrews' second commonwealth; and among them the rabbis of the largest and most prominent congregations in the land, East and West, North and South, and the entire faculty of the Hebrew Union College. This success is phenomenal, without parallel or precedent in the history of American Judaism, or perhaps, in the history of the century especially, as only the representative men of the progressive school, none of the staunch legalism, were accepted to membership. This Conference represents now the learn-

ing and the working ability of American Judaism. Few of your learned colleagues keep aloof, too few, indeed, to very much enhance the reputation of this body by their co-operation.

The work of the past done by this Conference is detailed in the two volumes of the Year Book (except the proceedings of the Washington, D. C., Convention, which will be published in the next), and in the first volume of the Union Prayerbook. The Year Book of 1892-93, a work of 137 pages octavo, containing many valuable papers, was compiled and published by your honorable Secretary, Rabbi Charles Levi, of Cincinnati, who deserves special recognition from this body for excellent work done.

The Union Prayer book, the second part of which is to be reported to this convention, is the work of your excellent committee and Rabbi Isaac Moses, of Chicago. The work has been acknowledged and accepted by many of our leading congregations, and will become the ritual manual of all temples in the land.

It could hardly be expected of so young a body to have done more, or more successful work than has been done in this short time, especially if one takes into consideration that the actual working men are but few after all.

THE WORK BEFORE US.

The work before us is first and foremost to finish the second part of the Union Prayer book, which is the manual for divine service on New Year and the Day of Atonement.

Next, arrangements must be completed for the Congress to be held under the auspices of this Conference from and after Monday next.

Then routine business, reports of officers and committees, new motions and propositions, reading of papers prepared for this Conference, election of officers for the ensuing year, public service, Conference sermon and lecture and close of the Conference in the temple on Friday evening.

A special business before you is a change of by-law concerning the time for the Conference. The law as it stands now demands annual conference in the month of July, one year at the place and time set by the Conference, and the next year at the place of the Council of the Union of A. H. C., which meets every other year, and always did meet in July. This was changed to December. In the years, then, when the Council meets, the Conference would have

to hold two meetings, one in July and another in December. I propose to your consideration this amendment:

The Conference meets in July, exact place and time fixed at previous Conference meetings, except in those years, when the Council of the Union A. H. C. meets; then the Conference meets on and after the Sunday previous to said Council and in the same city with it.

According to this amendment the Conference convenes again in New Orleans, in December 1894, on the Sunday prior to the meeting of the Council, unless this body wants an extra session prior to December, '94.

In regard to the fund for retired ministers of our faith I would respectfully propose this:

The Union Prayer Book is and remains the property of this Conference. As soon as it is finished and the expenses of publication paid, the plates and furniture shall be placed in the hands of your publication committee, which shall have the duty of having the book printed and sold to the congregations and the book trade at the same price, i. e. at no more than twelve per cent. above actual cost—the book must be cheap—two per cent. of this to go to the publication fund in the hands of that committee for publication expenses, and ten per cent. to the fund for the support of retired ministers of our faith.

This may not be a large income but it will be steady and according to the law of *מעשר עני*, and do away forever with the abuse of realizing profit out of prayer books and copy righting supplications addressed to Almighty God and belonging to Him only.

WORK FOR THE FUTURE.

And now a few words about the future work of this body after that on hand has been finished. In order to establish and perpetuate union among our co-religionists we must teach the young what we call sound doctrine—doctrine equidistant from superstition and agnosticism, as Judaism demands it, thoroughly Scriptural and thoroughly rational, grown from the soil of Israel in the sunshine of unbiased common sense, and ripened in our own literature. Union of action and union of sentiment can be cemented only upon union of conviction, and conviction in supersensuous matters must be produced by unfolding and cultivating the common sense truth

unconsciously slumbering in every human mind before it is bedimmed and benighted by perverting sense impressions.

In order to enable our teachers to perform this duty well, we must have a union school catechism as well as a union manual of divine worship, a school catechism which is sent forth to the world with the authority of this body, as you send forth a manual of worship, a graded catechism of four divisions for four years' instruction in school prior to the year or years of confirmation. The time is ripe for this enterprise, and I expect we are ripe, as all of us are superintendents or teachers of Sabbath-schools, and are in the main, at least, of the same intelligent conviction and in perfect harmony with our congregations and the advanced intelligence of the world.

This can be done only after we have become scientifically conscious and sufficiently harmonized in our own theology, for a school catechism is a popular abstract of a system of theology, or it is an accidental conglomeration of some person's particular views and opinions on this or that religion. We must have a systematic theology of Judaism—which we have not—satisfactory to ourselves at least, before we can give a school catechism to our constituents.

Looking upon this matter from another standpoint, we come to the same conclusion. It is a fundamental principle of Judaism that truth will triumph at last and universally. The golden age of humanity will come after the close of this cycle of history. The humanity progresses toward the *summum bonum*. The perfectability of humanity is prophetic doctrine. What some call the Messianic future, Messianic hope, Messianic expectation, the redemption of the world, is nothing else than that final and universal triumph of truth. Truth includes justice, righteousness, virtue, freedom, happiness, love and mundane bliss. Truth is the seal of the Holy One.

Brethren and colleagues, you and your sires back to the days of father Abraham believed and maintained that you were in possession of this very truth; that Israel is the covenant people, the Messianic nation, the bearer, exponent and promulgator of this very Truth. Many of us, I fully believe, add thereto that this is the time and place most propitious—freedom having been proclaimed throughout the land—to disseminate and promulgate this very truth outside of our narrow circle; to perform actively the Messianic duty of Israel, as we are now indeed called upon to do in the religious Congress and especially the religious Parliament. Yet, if one asks himself conscientiously, what is that truth, what is its

criterion, its contents, its quiddity, its essentiality, and admits that whatever we know not scientifically we do not know well enough to impart to others, he will be astonished to learn how little he knows and how unprepared he is to teach it. And yet it is true that whatever is knowable is definable and expressible in words; whatever is definable and expressible in words can be ratiocinated and cast into the scientific form of system. If that Truth of which Israel is the exponent is at all knowable—if not, how could we know it—it must possess the quality of being analyzed and constructed in a scientific system to be accessible to the intelligence of the world and comprehensible to ourselves. This system of that Truth could only be called, as we maintain, the Theology of Judaism, which is a pressing necessity also from this Messianic standpoint.

It is evident, therefore, that we must have a systematic theology of Judaism, satisfactory at least to this entire body, before we can go to the writing of a school catechism, and before we can speak intelligently of expanding and extending the so-called Messianic sphere of Israel.

This it is, which I felt, felt these many years, felt especially when I was appointed to speak in the Religious Parliament on the Theology of Judaism, and speak thereof in behalf of all Israel, I could not do it without the consent of the masters in Israel. Therefore I wrote a comprehensive introduction to the Theology of Judaism, to be laid before you in the Congress, to obtain your assent or dissent, and be guided by either in what I shall say in the Parliament.

I have brought the pamphlet with me to hand a copy to every member who wishes to prepare himself for the argument *pro* or *con*. in the Congress. Should this introduction meet with your approbation, the beginning is made to a systematic theology of Judaism, and it can be completed to the satisfaction of this body by co-operation of men who possess your confidence, and thus the foundation laid to a school catechism for our Sabbath-schools, a Union Catechism, like a Union Prayerbook.

Our time for this convention is too short to elaborate any more problems; I close, therefore, with thanks for your kind attention, and again, brethren and colleagues, I salute you with joy and gratitude, and heartily welcome you to this sixth convention of the Central Conference of American Rabbis.

On motion of Dr. Jos. Silverman, the President's message was received with thanks and the various suggestions and recommendations therein set forth were referred to a committee consisting of Drs. Silverman, Felsenthal and Berkowitz, with instructions to report within the session.

The following proceedings of the last meeting of the Executive Board were then read and the order of business therein established was concurred in by the Conference.

The last meeting of the Executive Board of the Conference, was held in the City of Chicago, on Monday, August 21st.

The following members were proposed for membership and unanimously elected: Rabbis A. Norden, Chicago; A. R. Levy, Chicago; Falk Vidaver, Louisville; Victor Caro, Milwaukee; David Blaustein, Providence, R. I.; Bernard Cohen, Buffalo; A. Friedman, Minneapolis; Charles Fleischer, Boston; Marcus Salzman, Charleston, W. Va.; M. G. Solomon, Youngstown, Ohio; J. Fryer, Meridian.

It was decided to hold one session of the Conference each day of three hours duration, from 10 o'clock, A. M. to 1 P. M., beginning Wednesday, August 22d, and concluding with a Conference Public Service in Temple Zion, Friday evening at 8 o'clock.

The officers of Temple K. A. M., kindly tendered the use of their vestry-rooms and Temple for the Sessions of the Conference, which was heartily accepted.

The following were appointed to open the daily sessions with prayer: Wednesday, Rev. A. Norden, of Chicago; Thursday, Rabbi Leon Harrison, St. Louis; Friday, Rabbi Tobias Shanfarber, Baltimore.

The following order of Proceedings was adopted for the guidance of the Convention during its sessions:

WEDNESDAY MORNING:—Opening Prayer, Rev. A. Norden. Address of Welcome, by Dr. I. S. Moses, Chicago. Response and Annual Message by President, Dr. I. M. Wise. Appointment of Com-

mittees on Officers' Reports. Reading of the Order of Business. Presentation of Ritual and Report on Conference Prayerbook for New Year and Day of Atonement, by Prof. Dr. M. Mielziner, Cincinnati. Conference Hymnal, Presentation and Report, by Rabbi Gutman. Report of Committee on Reception of Prosylites, through its Chairman, Dr. H. Berkowitz. Amendments to the Constitution of the Central Conference. New Business. Report of Committee on the "Jewish Denominational Congress of the Parliament of Religions." Election of Officers and Resolutions.

Friday evening session will be held in Zion Temple.

Conference Sermon, Rabbi E. N. Calish, Richmond. Conference Lecture, Dr. M. H. Harris, New York. Reading of Resolutions, Rabbi Charles S. Levi, Secretary. Prayer and Benediction, Rabbi J. Stolz. Concluding Remarks, President I. M. Wise.

On motion Rabbi J. Stolz, was authorized to arrange for a Sunday Meeting to open the Jewish Congress, the first of the Denominational Congresses of the Parliament of Religions, to be held in Memorial Art Palace, beginning August 27th.

The Executive Board then adjourned.

The following members responded at the roll call.

Rabbis Moses Gries, Cleveland, Ohio; A. H. Geismar, Brooklyn, N. Y.; Max Wertheimer, Dayton, Ohio; Sam. Greenfield, Pittsburgh, Pa.; Dr. A. Mayer, Pittsburgh, Pa.; Dr. Gottheil, New York; Dr. Felsenthal, Chicago; I. S. Moses, Chicago; Henry Berkowitz, Philadelphia; David Levy, New Haven; A. Gutman, Syracuse, N. Y.; Oscar Cohen, Mobile; M. H. Harris, New York; Joseph Silverman, New York; Charles Rubenstein, Little Rock; Clifton Levy, Lancaster, Pa.; Israel Joseph, Wilkesbarre, Pa.; Prof. Mannheimer, Cincinnati; Prof. Mielziner, Cincinnati; I. M. Wise, Cincinnati; Charles S. Levi, Cincinnati; Leon Harrison, St. Louis; M. Shulman, Kansas City; Faber, Titusville, Pa.; E. G. Hirsch, Chicago; Rudolph Grossman, N. Y.; David Blaustein, Providence, R. I.; S. Hecht, Milwaukee, Wis.; I. Lewenthal, Nashville, Tenn.;

I. L. Rypins, Evansville Ind.; A. J. Messing, Chicago, Ill.; E. Schreiber, Toledo, Ohio; A. H. Lyons, Terre Haute, Ind.; Tobias Shanfarber, Baltimore, Md.; David Philipson, Cincinnati; Aaron Friedman, Minneapolis; A. M. Radin, New York; A. Norden, Chicago; Joseph Stolz, Chicago; I. L. Leucht, New Orleans, La.; Leo M. Franklin, Omaha, Nebraska; M. Eisenberg, Columbus; K. Kohler, New York; M. R. Levy, Chicago; M. Klein, Baton Rouge; Ed. N. Calisch, Richmond; L. Grossman, Detroit.

The following report of the Ritual Committee was then read by its chairman, Dr. M. Mielziner:

CHICAGO, August 23, 1893.

To the President and Members of the Central Conference of American Rabbis:

GENTLEMEN:—Your Committee, reappointed at the Third Annual Convention, with the charge to arrange the second part of the Union Prayer-book containing services for Rosh Hashona and Yom Kippur, according to the same principles as the first part, beg leave to submit the following report:

We met first at Chicago, in the month of February, 1893, and had sessions during three days, from the 12th to the 14th of that month. The following members were present: Rabbis Joseph Stolz and I. S. Moses, of Chicago; Dr. S. Hecht, of Milwaukee; Rabbi Max Heller, of New Orleans; Rev. D. Levy, of Charleston, S. C.; Dr. Louis Grossman, of Detroit; Prof. S. Mannheimer and Dr. M. Mielziner, of Cincinnati. The other members were prevented by official engagements from attending these sessions. As the plan and material of the services for the two great holidays, had been prepared by our efficient Secretary, the Rabbi I. S. Moses, and submitted to all the members some weeks previous to our meeting, our deliberations and discussions were based on a thorough knowledge of the questions at issue. Imbued with the earnestness of the task that was laid upon us, we endeavored to conform the ritual for these two great holidays, to the spirit and principle of the first part of our Union Prayer-book, to unite the soul-stirring reminiscences of the past with the urgent demands of the present, and to enhance the solemnity of the service by combining the two essential elements, the ancient time honored formulas with modern prayers and meditations in the vernacular.

After having agreed upon the material and the arrangement of the various services for Rosh Hashona and Yom Kippur, we appointed the Rabbis S. Hecht, I. S. Moses, Joseph Stolz and David Levy, as an Editorial Committee, to whom the work of revising and

correcting the English translations and adding original prayers, was assigned. In this work, that Committee was ably assisted by several members of the Central Conference, though not belonging to our committee, and we are especially indebted in this respect to the Rev. Dr. Adolph Moses, of Louisville, and the Rev. Oscar Cohen, of Mobile, for faithful and efficient co-operation.

Your Committee met again last June, and this time in Cincinnati, where we had sessions during three days for the purpose of revising the whole work done. Present at these meetings were the Rev. Dr. G. Gottheil, of New York; Rabbi Charles S. Levi and Dr. Adolph Moses, who had been appointed members of our committee, to fill some vacancies. Besides of the original members, the Rev. Dr. S. Hecht, I. S. Moses, Joseph Stolz, Dr. D. Philipson, S. Mannheimer, and M. Mielziner.

The results of our deliberations and labors in these various sessions and the work done by the Editorial Committee, are laid down in the printed pamphlet which we hereby submit to your honorable body. The pamphlet contains the following rituals:

1. Service for New Year's Eve.
2. Morning Service for the New Year's Day.
3. Service for the Eve of Yom Kippur.
4. Service for the Morning of Yom Kippur.
5. Service for the Afternoon of Yom Kippur.
6. Memorial Service in two forms.
7. Service for the close of Yom Kippur.

We sincerely hope that the ritual as arranged in this pamphlet, will meet with the approval of the Central Conference, and be adopted as Part II of the Union Prayer Book.

In addition to the above, we beg leave to report the following:

Some very important Congregations in the East, express their willingness to adopt the Union Prayer Book, provided certain revisions were made and alterations introduced. At our sessions held in Cincinnati, the Rev. Dr. G. Gottheil, made suggestions in regard to the desired revision and alteration. Although this your Ritual Committee, has no authority to change anything adopted by the Conference, we found that these wishes and suggestions are entitled to consideration, and consequently resolved that a sub-committee be appointed to prepare those amendments and additions to be made in a revised edition of the Union Prayer Book, Part I, and submit the same to the Ritual Committee for approval, and if adopted, they should be submitted to the Central Conference. Members of this sub-committee are the Rev. Dr. G. Gottheil, D. Philipson, I. S. Moses, Leon Harrison, and I. M. Wise.

A meeting of this Revision Committee, was held here in Chicago, and the following report, signed by the Rev. Dr. G. Gottheil as chairman, was submitted to your Ritual Committee:

At a meeting of the Revision Committee, appointed by the Ritual Committee at its sessions in Cincinnati, in June, to consider the

amendments suggested for the first part of the prayer-book it was resolved that since necessary consultations could not be held during the summer month, the work be continued and a report be presented within six months, to the whole Committee which shall have full power to act.

Submitting this report of the Revision Committee with our approval, to your honorable body. we trust that you will authorize the Ritual Committee to make necessary emendation of a prospective revised edition of the Union Prayer Book, Part I.

Respectfully submitted,
THE RITUAL COMMITTEE,
DR. M. MIELZINER, *Chairman*.

On motion the report was received and presented for deliberation.

It was moved and seconded that, that part of the report referring to the adoption of the ritual for New Year and Day of Atonement, to be known as Part II of the Union Prayer-Book, shall be considered the first order of business for Thursday's session.

The motion passed without dissent.

That part of the report referring to the revision of the Ritual of Part I of the Union Prayer-Book was now presented for action.

After exhaustively arguing the advisability of granting the Ritual Committee the authority for such revision, the following motion with amendment was adopted :

That the recommendation of the Ritual Committee referring to the necessity of revising Part I of the Union Prayer-Book be concurred in and the authority for the revision therein asked be granted.

That the book be opened for revision, and suggestions from all members of the Conference be received and considered by the Ritual Committee.

Drs. Mayer and Philipson then authorized the President to present the name of Dr. E. G. Hirsch, of Chicago, for membership.

Whereupon this was done and Dr. Hirsch was unanimously elected.

Rev. Klein, of Baton Rouge, recommended by Rabbi Lewinthal, also Rabbi A. Lyons, of Terra Haute, recommended by Rabbi C. Rubenstein were likewise elected members of the Central Conference.

The meeting was then adjourned and a recess taken until three o'clock.

ADJOURNED SESSION.

AUGUST 23, 3:30 P. M.

The adjourned session was called to order by the temporary Vice-President, Dr. G. Gottheil, while Dr. M. Harris acted as Recording Secretary.

Dr. Silverman, Chairman of the Committee on President's Message presented the report of the Committee, which on motion was received and the recommendations taken up *seriatim*.

I. Recommendation to increase the fund for super-annuated ministers by adding ten per cent. to the actual cost of the Union Prayer-Book.

It was moved and Seconded that the recommendation be adopted.

After thorough discussion, the following substitute motion was made and unanimously passed.

That all net profits from the sale of the Union Prayer Book be devoted to the fund for indigent and super-annuated ministers.

It was moved and seconded that all recommendations as to details for the sale of the Union Prayer Book be left to the Executive Board of the Conference. Carried.

II. Recommendation that a Text Book of Jewish ethics and practical Religion be published, was then considered. The discussion was opened by Dr. I. M. Wise and continued by Dr. E. G. Hirsch.

Rabbi O. J. Cohen moved that the original proposition contained in the general message of the President be adopted.

The motion being seconded, was taken up for discussion by Rabbi Shulman and Dr. Grossman but was voted down by the Conference.

Dr. D. Philipson then offered an amendment to the effect, that a statement of the Theology of Judaism be prepared, but that the Catechism be left out. After thorough debate the amendment was lost.

The original recommendation of the committee referring to the preparation and publication of a text-book on ethics and practical religion, was then voted on but not accepted.

III. Recommendation that the time of meeting of the Central Conference of American Rabbis, be annually, and in the month of July, was adopted and the Executive Committee of the Conference was instructed to amend the constitution in accord with this recommendation.

The proceedings were here interrupted to listen to messages of greetings and congratulations, for the success of the Conference and the Jewish Denominational Congress, from Mr. B. Bettman, of Cincinnati, Chairman of the Executive Committee of the Jewish Denominational Congress; Dr. Davidson, of Montgomery; Dr. Aaron, of Buffalo; Dr. Blum, of Los Angeles; Rabbi Hess, of St. Paul.

It was moved and seconded that a committee of three be appointed by the President, to arrange a programme for the Jewish Congress, under the auspices of the Conference, to be held in connection with the Columbian Congress of Religions.

President Dr. Wise then appointed Rabbis H. Berkowitz, J. Stolz, and Charles S. Levi, to carry out the instructions of the Conference.

It was moved and seconded that a committee of three be appointed to reconsider that portion of the President's message, referring to the formulation of a systematic Theology of Judaism, to become the basis of a catechism.

The motion prevailed, and Dr. E. Hirsch, Dr. D. Philipson and Rabbi O. Cohen, were appointed the committee.

The Conference was then adjourned until nine o'clock, Thursday morning.

THURSDAY—MORNING SESSION.

TEMPLE ANSHE MAARIV, }
CHICAGO, August 24, 1893. }

The members of the Conference were called to order by President, Dr. I. M. Wise.

Rev. Leon Harrison, of St. Louis, opened the session with prayer.

Dr. G. Gottheil, Vice-President *pro tem.*, resigned the honor in favor of Dr. K. Kohler, whose presence was announced by the Chair.

Dr. Kohler courteously insisted on Dr. Gottheil retaining the position.

The regular order of business was then taken up.

Secretary Charles S. Levi, read the minutes of the Wednesday Sessions, which, on motion, were ordered approved as read.

The report of the Ritual Committee, referring to the adoption of Part II, of the Union Prayer-Book was taken up for action.

It was moved by Dr. Mayer, and seconded by Dr. Gottheil, that the second part of the Union Prayer-Book as prepared by the Ritual Committee and now presented to the Conference, be adopted and treated in the same manner as Part I, of the Union Ritual.

Dr. Kohler, seconded by Dr. Hirsch, amended to insert "adopted as a basis." The amendment was subsequently withdrawn.

After a thoroughgoing criticism of the ritual and discussion on the motion had taken place, participated in by Drs. Wise, Kohler, Hecht, Hirsch, I. Moses, G. Gottheil and others, the following substitute motion offered by Dr. Philipson and seconded by Dr. Kohler, was carried. That the report of the Ritual Committee referring to and presenting Part II, of the Union Prayer-Book be received; that thanks are due the Ritual Committee, for their excellent services rendered; that the Ritual Committee be authorized to send a copy of the report to each member of the Conference, with the request that emendations and corrections be submitted to the Ritual Committee not later than the first of January, 1894, and that the Ritual Committee be re-organized.

It was moved and seconded, that since Dr. I. S. Moses, of Chicago, had defrayed large sums of money in preparing the report of the Union Prayer-Book, he be invited to give an account of expenses had and proceeds collected from the sale of Part I, of the Union Ritual; that the Executive Committee be empowered to re-imburse Dr. Moses for all expenses incurred, and if necessary to assess the members of the Conference for the payment thereof; and to add to the actual expenses a certain remuneration as an honorarium to Dr. Moses, expressive of the appreciation of the Conference of his arduous labors and generous sacrifices of time.

The motion was unanimously adopted.

On motion, duly carried, a recess was taken until three o'clock.

THURSDAY—AFTERNOON SESSION.

President Dr. I. M. Wise called the adjourned meeting to order at three o'clock P. M.

Rabbi Stolz, Chairman of the Committee on "Jewish Denominational Congress," presented the following report:

To the Hon. President and Members of the Central Conference of American Rabbis :

GENTLEMEN :—Your Committee appointed to arrange a programme for the Jewish Congress, to be held under the auspices of the Conference and in connection with the Columbian Congress of Religions, beg leave to submit to your honored Body the following report :

PROGRAMME
OF THE
JEWISH DENOMINATIONAL CONGRESS,
TO BE HELD IN THE
MEMORIAL ART PALACE,
MICHIGAN AVENUE FOOT OF ADAMS STREET,
AUGUST 27, 28, 29, 30, 1893.

B. Bettmann, Cincinnati,	- - - -	<i>President.</i>
Hon. Jacob H. Schiff, New York,	- - - -	<i>Vice-President.</i>
Adolph Moses, Chicago,	- - - -	<i>Vice-President.</i>
Julius Freiberg, Cincinnati,	- - - -	<i>Vice-President.</i>
Isidore Busch, St. Louis,	- - - -	<i>Vice-President.</i>
Hon. Solomon Hirsch, Portland, Oregon,	- - - -	<i>Vice-President.</i>
Rabbi Joseph Stolz, Chicago,	- - - -	<i>Secretary.</i>

Judge Simon Rosendale, Albany, N. Y.

Hon. Oscar W. Strauss, New York.

Hon. Simon Wolf, Washington, D. C.

Josiah Cohen, Pittsburg, Pa.

Mayer Sulzberger, Philadelphia.

Gen. Lewis Seasongood, Cincinnati.

Rabbi Isaac M. Wise, Cincinnati

Rabbi David Philipson, Cincinnati.

Rabbi Charles S. Levi, Cincinnati.

Rabbi Joseph Silverman, New York.

Rabbi Tobias Shanfarber, Baltimore.

Rabbi Emil G. Hirsch, Chicago.

Rabbi Isaac S. Moses, Chicago.

*Joint Committee of the World's Congress Auxiliary
on the Jewish Denominational Congress.*

CENTRAL CONFERENCE OF
JEWISH DENOMINATIONAL CONGRESS.
SUNDAY AFTERNOON, AUG. 27TH, 3 P. M.

HALL OF COLUMBUS.

1. Invocation, - - - Rabbi I. L. Leucht, New Orleans.
 2. Address of Welcome by the President of the World's Congress Auxiliary, - - - Hon. Charles C. Bonney.
 3. Address of Welcome by the Chairman of the General Committee on Religious Congresses, - Dr. John H. Barrows.
 4. Brief Responses by the Chairman, Rabbi E. G. Hirsch, and by Rabbi Isaac M. Wise, Cincinnati, and Rabbi G. Gottheil, New York.
 5. The Synagogue and the Church and their Mutual Relations with reference to their Ethical Teachings,
Rabbi K. Kohler, N. Y.
-

SUNDAY EVENING, AUG. 27TH, 8 P. M.

HALL OF COLUMBUS.

1. Invocation, - - - Rabbi David Levy, New Haven, Conn.
 2. The Fundamental Doctrine of Judaism,
Rabbi Isaac M. Wise, Cincinnati.
 3. Popular Errors about the Jews, Rabbi Joseph Silverman, N. Y.
-

MONDAY MORNING, AUG. 28TH, 10 A. M.

HALL IV.

1. Invocation, - - - Rabbi Charles S. Levi, Cincinnati.
 2. Ethics of the Talmud, - Rabbi M. Mielziner, Cincinnati.
 3. The Post-Mendelssohnian Development of Judaism,
Rabbi G. Gottheil, N. Y.
 4. Ethical Judaism — How the World Benefitted by its Teachings, - - - Rabbi A. Kohut, N. Y.
-

MONDAY AFTERNOON, AUGUST 28TH, 3 P. M.

HALL IV.

- What Organized Forces can do for Judaism.
- a. Societies for Popular Education.

1. A Jewish Department of the Chautauqua.
Rabbi H. Berkowitz, Philadelphia.
2. A Union of Young Israel, Mr. S. C. Eldridge, Jefferson, Texas.
3. A Jewish Publication Society,
Miss Henrietta Szold, Philadelphia.

Discussion.

MONDAY EVENING, AUGUST 28TH, 8 P. M.

HALL OF COLUMBUS.

1. Contributions of the Jews to the Preservation of the Sciences
of the Middle Ages, - - Rabbi S. Sale, St. Louis.
2. Position of Woman Among the Jews,
Rabbi M. Landsberg, Rochester, N. Y.

TUESDAY MORNING, AUGUST 29TH, 10 A. M.

HALL IV.

1. Invocation, - - Rabbi Moses J. Gries, Cleveland, Ohio.
2. A Concise Digest of the History of the Jews as far as their
share in the Culture of the various Nations and Ages is
concerned, - - Rabbi G. Deutsch, Cincinnati.
3. Attitude of Judaism to the Science of Comparative Religions.
Rabbi L. Grossmann, Detroit, Mich.
4. Universal Ethics according to Prof. Steinthal.
Rabbi C. H. Levy, Lancaster, Pa.

TUESDAY AFTERNOON, AUGUST 28TH, 3 P. M.

HALL IV.

1. Reverence and Rationalism, Rabbi M. H. Harris, New York.
2. What Organized Forces can do for Judaism—
 - b. Sabbath-School.
 1. A Sabbath-School Union, - Rabbi S. Hecht, Milwaukee.
 2. The Study of Post-biblical History,
Rabbi B. Felsenthal, Chicago.

Discussion.

TUESDAY EVENING, AUGUST 28TH, 8 P. M.

HALL IV.

What Organized forces can do for the Jewish Poor and for Jewish Immigrants.

1. Relief Societies, - - - Henry L. Frank, Chicago.
2. Social Settlements,
Prof. Charles Zeublin, University of Chicago.
3. Popular Lectures, - Rabbi A. M. Radin, New York.
4. Training Schools, - - Prof. G. Bamberger, Chicago.
5. Personal-Service Societies, Rabbi A. Gutmann, Syracuse, N. Y.
Discussion.

WEDNESDAY MORNING, AUGUST 30TH, 10 A. M.

HALL IV.

1. Invocation, - Rabbi Charles Rubenstein, Little Rock, Ark.
2. A Review of the Messianic Idea of the Jews from the earliest times to the rise of Christianity,
Rabbi I. Schwab, St. Joseph, Mo.
3. The Historians of Judaism of the Nineteenth Century.
Rabbi E. Schreiber, Toledo, O.
4. Closing Remarks by the Chairman and others.

Respectfully submitted,

JOSEPH STOLZ,
HENRY BERKOWITZ,
CHARLES S. LEVI,
Committee.

After reading, the report was received and laid before the Conference for action. A lengthy discussion followed, whereupon it was moved and seconded that the report be adopted as read. The motion was unanimously carried.

The Committee on Union Hymn Book, through the Chairman Rabbi Gutman, presented the following report :

To the President and Members of the Central Conference of American Rabbis :

In accordance with the resolutions passed by the Conference of American Rabbis at its last convention, held in New York, the Committee takes pleasure in presenting the following report :

The Committee determining to give the intention of the Conference as wide a publicity as possible, and to enlist the sympathy and support of all those interested in the welfare of Judaism, issued an appeal in several Jewish papers, calling for contributions of hymns, and also wrote letters to many competent persons, asking their co-operation. The Committee begs leave to say that, while it was somewhat disappointed in the result, as far as the number of hymns contributed to the collection is concerned, it nevertheless rejoices in being able to present for the consideration of the members of the Conference, a number of original contributions, whose quality, in our judgement, entitles them to grateful recognition and to incorporation into any Hymn Book, which this Conference may adopt as its own.

In addition to these original hymns, we have also collected a number of hymns from different sources which, after careful study, we feel warranted in recommending to the consideration of the Conference for adoption.

The Hymns, both original and adopted, which the Committee recommends, number in all seventy-five, but we think that the Hymn Book, when completed should contain from 200 to 300 hymns, so as to meet all the requirements of worship on Sabbaths and festivals, and also to enable the Rabbi to make such selections as to suit the theme of his discourse.

The Committee in accordance with the resolutions of the Conference, has also placed itself in communication with the Cantor's Association of America, and forwarded to them fifty hymns, for which they were to find suitable melodies. The Cantor's Association has as yet refrained from doing any practical work in the way of finding the melodies we are so ardently looking for. They claim, that the Conference of American Rabbis should officially adopt the texts, before they select or compose melodies.

The Committee begs leave to suggest that, as a Union Hymn Book is a crying need in *all* congregations, the Conference take immediate steps toward meeting this want by adopting the hymns presented, or selecting as many of them as they see fit, and thus form the nucleus of the coming Hymn Book, which could immediately be sent to the Cantors to be set to music.

The Committee also recommends that a certain sum be set apart by the Conference for the purpose of having these Hymns printed and that a copy thereof be sent to every member of the Conference, prior to the meeting of the next Conference.

Respectfully submitted,

A. GUTMAN, *Chairman*,
DAVID LEVY,
DR. KOHLER,
LOUIS GROSSMAN,
Committee.

On motion the report was received and placed before the Conference for action. It was the resolution of the Conference that the report be recommitted to the Hymnal Committee, that they continue the collecting of hymns, that they be empowered to have the same printed for distribution and add thereto such other hymns, as in their judgment are best fitted for a Union Hymnal.

On motion the meeting was adjourned until ten o'clock Friday morning.

FRIDAY—MORNING SESSION.

CHICAGO, August 25, 1893. }
 TEMPLE K. A. M. }

President Dr. I. M. Wise called the Conference to order at ten o'clock, and invited Rabbi T. Shanfarber, of Baltimore, to lead in prayer.

The minutes of Thursday's sessions were read and approved.

The Committee to which was referred that part of the President's message referring to the publication of a Union Catechism, reported through the chairman, Rabbi Oscar Cohen, as follows :

CHICAGO, August 24, 1893.

To the Central Conference of American Rabbis :

Your Special Committee appointed to reconsider the recommendation in the President's Message, relative to the compilation of a systematic theology and of a catechism to be based on the same, beg leave to recommend the following :

Resolved, That a Committee of five be appointed to collaborate in editing a book of the Religious and Ethical Teachings of Judaism, according to the ideas of modern reform in America, to contain (1) a brief popular exposition of their ideas for the use of teachers and adults (if desired, as an introduction to the work); (2) a simple systematic exposition of these teachings for home and school instruction; (3) a manual of instruction for confirmation classes; this book to be submitted to the members of the Conference for criticism and suggestions, and when completed to be presented to the Conference for its *endorsement*.

OSCAR J. COHEN,
Chairman.

Treasurer, C. C. of A. R.

On motion the report of the Treasurer was received and referred to the incoming Executive Committee, for auditing and final action.

It was moved and seconded that the reports of the Committees on President's message, together with the recommendations and amendments offered, be adopted as a whole. Carried.

The report of the Ritual Committee with amendment, was likewise adopted as a whole.

It was moved and seconded that the Committee on Reception of Prosylites be continued and given further time for report. Carried.

On motion the following committee were appointed to nominate officers for the ensuing year. The committee consisting of Dr. I. L. Leucht, Rabbis Gries and Levi, then retired for consultation.

The following resolution was offered and unanimously endorsed.

Resolved, That authority be given the incoming Executive Committee, under the provision of the Charter of the Central Conference, to make a loan, if necessary, to meet the obligation incurred by the adoption of the resolution passed at yesterday's session, referring to re-imbursing Rabbi I. S. Moses, for expenses in publishing the Union Prayer-Book.

Rabbi Bohnheim, of Wheeling, W. Va., was recommended for membership, and on motion was elected.

The Ritual Committee was re-organized, and President Dr. Wise announced the following as constituting the Committee: Dr. M. Mielziner, Cincinnati, Chairman; Drs. G. Gottheil, K. Kohler, M. H. Harris, New York; Drs. E. G. Hirsch, I. S. Moses, Chicago; Dr. J. Voorsanger, San Francisco; Dr. L. Mayer, Pittsburg; Dr. H. Berkowitz, Philadelphia; Dr. A. Moses, Louisville; Drs. I. M. Wise, *ex-officio*, David Philipson, Cincinnati.

The Chairman of the Committee on Nominations, reported the following list of officers to constitute the Executive Board for the ensuing year, 1893-1894:

President, Dr. I. M. Wise, Cincinnati.
 Vice-President, Dr. G. Gottheil, New York.
 Treasurer, Dr. S. Hecht, Milwaukee.
 Corresponding Secretary, Dr. David Philipson, Cincinnati.
 Recording Secretary, Rabbi Charles S. Levi, Cincinnati.
 Assistant Secretary, Rabbi Moses J. Gries, Cleveland.

EXECUTIVE COMMITTEE.

Dr. E. G. Hirsch,	Chicago.
Dr. K. Kohler,	New York.
Dr. H. Berkowitz,	Philadelphia.
Dr. M. Mielziner,	Cincinnati.
Dr. I. L. Leucht,	New Orleans.
Dr. I. S. Moses,	Chicago.

Trustees of Superannuated Ministers' Fund, Drs. Wise, Philipson, Rabbi Levi.

On motion the report of the Committee was received and placed before the Conference. The Secretary was instructed to cast the unanimous ballot of the Conference for the officers nominated, and they were declared elected by acclamation.

It was the sense of the meeting that a vote of thanks of the Conference be extended to Temple Anshe Maariv and Zion Congregation for placing their temples at the disposal of the Conference, to Rabbis Stolz and I. S. Moses, to the presiding officers of the Conference, to the Jewish Community, and the representatives of the religious and secular press of Chicago, and that these resolutions of thanks be read at the public night session, to be held in Zion Temple.

Dr. Berkowitz invited the Conference to Philadelphia, for the next Annual Convention.

Dr. Hirsch suggested that the next Annual Convention be held in Atlantic City, under the auspices of Rodof Sholom Temple. The suggestion was unanimously concurred in.

The Secretary was instructed to have the names of all the members printed in the Year Book.

Dr. Mayer closed the session with prayer, and the meeting was adjourned to re-convene at 8 o'clock, at Zion Temple.

PUBLIC NIGHT SESSION.

ZION TEMPLE, 8 O'CLOCK P. M.

President Wise called the session to order at 8 o'clock. Rabbi Leo M. Franklin offered prayer. Rabbi Charles S. Levi read the Sabbath Service from the Union Ritual. Rabbi E. N. Calish preached the Conference Sermon, on "Israel's Modern Kings." Dr. M. H. Harris, of New York, delivered the Conference Lecture, on "Dangers of Emancipation."

The following complimentary resolution of thanks was read :

Resolved, That the sincere thanks of the Central Conference of American Rabbis, be extended to the Holy Congregations Anshe Maariv and Zion, for generously placing their Temples at the disposal of the Conference; be it furthermore

Resolved, That the thanks of the Conference are extended to our presiding officers, President, Dr. I. M. Wise, and Vice-President, Dr. G. Gottheil, in grateful appreciation of the justice and good will with which they guided the deliberations of the Conference; that our thanks are due the local Rabbis, I. S. Moses and J. Stolz, for their excellent arrangements for the holding of the Convention; to the representatives of the religious and secular press, for their attention given to our sessions, and to the Jewish Community of Chicago, for their open and unmistakable hospitality.

President Wise in his closing remarks congratulated the Conference upon the work accomplished, and pronouncing the benediction, declared the Fourth Annual Convention adjourned, to convene again in Atlantic City, in July 1894.

RABBI CHARLES S. LEVI, *Recording Secretary*.

DR. M. H. HARRIS, *Assistant Secretary*.

[APPENDIX A.]

ISRAEL'S MODERN KINGS.

Conference Sermon delivered at Chicago, August 25, 1893,

BY REV. E. N. CALISCH, RICHMOND, VA.

Then mayest thou indeed set a king over thee, the one whom the Lord thy God, will choose; from the midst of thy brethren shalt thou set a king over thee; thou mayest not set over thee a stranger who is not thy brother. Only he shall not acquire for himself many horses, etc., so that his heart be not lifted up above his brethren, so that he turn not aside from the commandment to the right or to the left, in order that he may live many days in his kingdom, he and his children, in the midst of Israel.—Deut. xvii, 15-20.

MY BROTHERS—The occasion that brings us together this year is the same as that in other years. It is the Annual Convention of our Conference, whereby we are assembled from our various stations to consult together, to exchange thoughts, ideas and experiences, and, not among the least, to mingle in social and fraternal intercourse, to grasp the hand in loving clasp, to look with earnest gaze into the eye of friendship, to feel the thrill of united interest and the joy of our common hope and labor. Yet this occasion we might say is one of greater import than others. It is true our Conference is the same, our work is the same, but we are the harbingers of another gathering that will be the most glorious event in all the serried array of this century's achievements,—the queen jewel itself in the crown of the Columbian Exposition.

We stand at the threshold of the Parliament of Religions. The significance of that event I need not tell to you. We, here in session, are the first heralds of it, and it is meet that Judaism shall be first upon the field. Mother of faiths, her sublime truths and doctrines were first upon the field in the dim days of long ago, and spite age and all other obstacles, she has maintained her place, by the very eternity of these truths, maintained it alongside of her younger, and more active daughters. And here in the midst of all the clamors of creeds and sects, she will maintain it

and there shall be heard, like the still small voice that came to the prophet of old, midst the roaring of hurricane and thunder and tempest, the single and undying melody of Judea, singing of the unity of God, of human brotherhood and divine fatherhood.

Great things are expected from the Parliament of Religions. It will be the diadem set upon the royal head of the material magnificence. All the other Congresses, of genius, of intellect and of art, of brain and of brawn were but preparations for this. It is the keystone to the arch, raised by them all, upheld by them; yet without it, they would fall, useless, to the ground. It will be an inspiring and never-to-be-forgotten sight, to see the creeds of the world brought together "for comparison and not for controversy." Will it not be the first faint, pale streaks of the millenium dawn? The dimming of the multifold stars of multifold creeds, that have long twinkled in the night of ignorance, but now fading before the rise of the glorious orb of the Messianic day.

Who is there, whose heart throbs with a hope outside of his own circle of selfish interests, that does not pray that wider peace, broader tolerance, deeper respect for other men's convictions, and a keener realization of the unity of human aspiration, in spite of all its varying avenues of expression, who does not pray that these things may be among the fruits of the Parliament of Religions?

Yet who can say that they will be, and if they be that they will come with sudden overwhelming force? Will they not rather be but tentative feelers, that may, and may not, have the body of full conviction follow them? The chosen representatives of Judaism, the flower of her learning and her eloquence, will stand forward, and as much as men can do, they will do to press forward the claims of our faith. Yet will this single presentation of the cause change the ebbing tide of men's love, that has ever flowed away from us, or batter down the bulky barriers of misconception, mistrust, prejudice and ostracism, which have ever and do now prevent our free mingling with our fellowmen:—these things of centuries' growth are not uprooted in a single night. Long as has been their coming, patient and long-enduring must be the efforts that shall cause them to pass away.

It is needless for me to tell who should, who alone can make these efforts. It is not so much the people, as those who lead the people.

It is commonplace and trite to say to you, my brothers, that the Jews are united only by the tie of faith, the one subtle and ineluctable bond that holds them together, though otherwise pulled apart by the all powerful influences of varying nationality, training, custom and education. Separated by all that tends to distinguish one man from another, by immeasurable distances in thought, culture and ideals, yet the radical reformed Jew and the hyper-orthodox Jew are the closest brothers, so regarded by the world, so regarded by themselves, even though some would fain deny. Though he may turn in loathing from him apparently, yet in his heart of hearts comes the whisper, "draw near unto me, I am Joseph, thy brother." We are a kingdom of priests, with Sinai for our birthplace—the Torah, our constitution, and Shebuoth, our spiritual natal day. Every shrine erected to our faith, every house of prayer dedicated unto the living One on high, every community that bands itself to worship Him, is a province, and its Rabbi is its king, and *all* subordinate to our Father the Supreme King of kings.

We, my brothers, are to-day Israel's modern kings, and the kingdom which we rule is a spiritual monarchy. In our constitution is stated by what and how we shall rule, and how even we shall hold our court. (Deut. xvii, 15.) "A king from amidst thy own people shalt thou place over thee," only he shall not take for himself many horses in order that he shall not lead the people back to Egypt on account of having many horses.

"And it shall come to pass as he sits upon the throne of his kingdom, and he shall write for himself a copy of this law in a Book of the Priests and the Levites, and it shall be with him and he shall read in it all the days of his life in order that he may learn to feel the Eternal, his God; to observe all the words of this law and these ordinances. Not to raise his heart above his brethren and not to depart from this law to the left or the right, in order that he may prolong his kingdom, he and his sons in the midst of Israel."

As truly, aye as definitely, as these restrictions and admonitions applied to the actual kings in the material realm of old, so

truly and definitely do they apply unto us, Israel's modern kings, in our spiritual commonwealth of to-day.

It is a fault all too common among us that we seek to acquire many horses of power, plenty and position. We seek the strange goddesses of selfish interest, personal aggrandizement and personal importance. How many, alas! have the motive of self in what each undertakes that he may do these things for the enhancement of his fame, his reputation, his glory and his renown, rather than for mankind. How many subordinate personality to the cause. It is not rather that when one does things which, though they may be good, may be beneficial and useful to the faith at large, yet "he raises his heart" above his people and his brethren and is more glad that *he* has done it than that it has been done.

Is not here the keynote of our line of action to-day? "And he shall make a copy of this law and have it with him all the days of his life." Kings we are by this constitution, yet how many of us flagrantly, wantonly, repeatedly violate it. Here is our standard, yet do we rally by it? Leading the way for our armies in the bitter battle of life, in the great and never ending moral conflict of individual existence, we do not guide ourselves. we do not guide our hosts thereby. My brothers, we are making the profound mistake of yielding faith to the folly of cynical criticism, of putting intellectuality in place of spirituality. We are to have a copy of this law with us in our hearts, this law of spiritual glory. This "our wisdom and our understanding," this we are to rule by, to preach and give to the people. This, as has been given, is complete and full, not because God could not give more, but because human life and human experience has never found need for more. We must ourselves, my brothers, learn the lesson of this law, that life is only true, that life is only perfect when it is founded on faith and fed with spiritual truth. Look over the field of humanity in all creeds. Note the growing indifference, the fearful force of infidelity. Are not the people satisfied, sated, aye, sickened with systems and sciences, with theories, theologies and philosophies? They cry for spiritual bread and we give them an intellectual stone. Instead of the waters of a living faith, we are each endeavoring to direct the sickly, shallow stream of our own individual misconceptions. We are all and always

preaching the dead. We are glorying in what is cut down. We cry reform and we boast in reform. We have cut off the dead branches. We have pruned away the lifeless leaves, we have stripped the withered wisps of worthless, decayed and untimely ceremonies. We have emancipated Judaism, we cry; emancipated it from the clogging and cloying clothing of Rabbinism and mystic ritual—but are we not in danger of making emancipated Judaism an emasculated Judaism? We have taken away the dead, do we hold up the living? It is Tennyson's beautiful poem that runs:

Home they brought her warrior dead,
 She ne'r swooned, nor uttered cry;
 All her maidens, watching, said,
 "She must weep, or she must die."

Then they praised him, soft and low,
 Called him worthy to be loved,
 Truest friend and worthy foe;
 Yet she neither spoke nor moved.

Stole a maiden from her place,
 Lightly to the warrior stepped,
 Took the face-cloth from the face,
 Yet she neither moved nor wept.

Rose a nurse of ninety years,
 Set his child upon her knee;
 Like summer tempest came her tears,
 "Sweet, my child, I live for thee."

This, my brothers, is the true picture of what is done and what should be done. The people are standing with stony breasts and untouched hearts, gazing unmoved at the corpse of ceremonial Judaism around which we hover and talk and busy ourselves, while the living child of the true spirituality, for whom we should labor and care, we utterly neglect. Did it ever occur to you that while you are posing as the champions of intellect, and filling the air with finesse of ratiocination, did it ever occur to you that there was perhaps before you in your congregation one heart that was aching for the touch of faith, one breast heaving with anguish that could only be solaced by the comfort of our Father in heaven, and that were untouched and unsolaced by the dry disquisitions

on the difference twixt tweedledun and tweedledee? How can you tell that there is not one bosom before you racked with doubt, and longing for the light divine, that fain would see, that goes out in darkness, as it came in? Has not the prophet of old said, a "divine sentence is on the lips of the priest? (Malachi iii, 7.) Who of us does not hope for the day when Judah's light will shine over all the earth, who does not pray for the realization of Israel's ideals? Let us then work for it, prepare for it. It is a time when creeds are being shattered and men's century anchored, beliefs are loosened from their moorings. Like the glut in the industrial market, when men cry for bread and work, so is there now the cry of the people for a real faith, a living faith, a spiritual, heart-directing faith. Such is the living Judaism, such is the child of Reform Judaism, which is but true Judaism of old in the garment of its eternal, time-defying truths. Come, let us rally round it. "Sweet, my child, we live for thee." Let it be our standard, our hope, our all. Plant it high o'er the ruins of the creeds that have been, that all men may see, and seeing, be comforted. Then again from out the hills of Judea will flow the waters of salvation for mankind. Then again from "Zion will go forth the law and the word of God from Jerusalem." Then in truth will Israel's kings be crowned with the "crown of the Law" and they and "their children remain long in the land of their people." And may God in His infinite and unspeakable wisdom grant it to us all. Amen.



[APPENDIX B.]

THE DANGERS OF EMANCIPATION.

Conference Lecture delivered at Zion Temple, Chicago, August 25, 1893,

BY DR. M. H. HARRIS, NEW YORK.

It was eminently fitting that Israel should receive its liberty and its religion from the same hand, that the hero providentially selected to break the chains of Egypt should have also been chosen to promulgate the Decalogue from Sinai. The inseparable associations between faith and freedom immediately suggest themselves. When Moses appeared before Pharaoh, he based his plea for Israel's deliverance, on their desire to worship the God of their fathers. For liberty is religion's first condition. Slavery stultifies conscience, since no opportunity is given for its exercise;—there is no choice of duty, it is demanded. It is true, that, within very circumscribed limits, there is room for the play of some simple virtues. I say very circumscribed, for slaves have no means to assist others, seldom even permission; the expression of individual belief is either discouraged or prevented altogether, while there is no opportunity of regulating one's life in harmony with one's religious opinions. Furthermore, this treatment persisted in, gradually dries up the moral and emotional springs and degrades the individual to the beast of burden, for which he is used. Religion is the expansion of the soul—to expand it wants air, space, freedom.

But freedom is but an opportunity for religion, it does not assure it. Sometimes it is dangerous to religion. There is a simple, trustful faith that loves humbly to follow the leadership of others, that, thrown upon its own resources, given freedom to choose religion for itself, would grow appalled, terrified lest it might lose itself in such a boundless field, and stray off into darkness; and so it would hasten to find shelter behind stronger, braver souls who can dare to think for themselves. And even

they take guidance and confidence from the authority of hallowed greatness that has stood the test of time. If the air of freedom is bracing to natures that can stand it, it may bring a chill to weaker constitutions, freezing the sustaining faith that bloomed under warm, directing nurture. The world to-day is pretty evenly divided between those who consider freedom of choice and of action benefit, and those who consider it menace to religion. We shall see that it may be both.

"Set Israel free," asks Moses of Pharaoh, "that they may serve God in the wilderness." They came to the wilderness, and—worshipped a golden calf. Freedom did not bring religion. There were no taskmasters to coerce them, they could do as they pleased, and they chose idolatry.

Emancipation has often done more harm to a religion than intolerance. The methods used to suppress the faith, strengthened it. The methods used to free it, weakened it. Judaism has been as often jeopardized by its friends as by its enemies. In Alexandria, Seleucus, Ptolemy Philadelphus and Ptolemy Euergetes, enlightened and tolerant, were well disposed toward Jews and Judaism and encouraged that intercourse between Hebrews and Greeks that was helpful to literature and philosophy and also broadening to religious outlook; but somewhat menacing to Israel's rigid and uncompromising morals. Another generation of it might have disintegrated our faith. If it already produced a Philo who made half the Bible symbolic, might it not have ended in the explaining away all of our cardinal doctrines as poetic symbols? As it was, this flirtation with Greek gods, somewhat idealized by philosophy, prepared the way for a Trinity and for the birth of a rival religion—Christianity—within the fold of Judaism. While Ptolemy Philopater and Antiochus Epiphanes—who did their best to suppress both Jews and Judaism—gave them a new lease of life and made possible a Judas Maccabeus and a Hasmonian house, zealous for the God of Israel. This bit of history was repeated in Spain when centuries later the seat of Jewish learning was transferred there, and the enlightened toleration of Arabic sway, while it fostered a rich, poetic literature, cultivated also a free social intercourse between Moors and Jews. This was soon followed by a laxity of observance, and by indiscriminate intermarriage, that might have wiped us out, had not political

revolution brought the mailed hand of the Church upon us, which, trying to kill us, saved us; for persecution always begets opposition and creates heroes and martyrs. And so, in the hot fires of the Inquisition, Judaism glowed again.

When Mendelssohn emerged from the Ghetto in Germany and was warmly welcomed in all circles of brilliant learning, he commenced gladly the work of emancipating his people from the social degradation and narrow mental outlook to which the world's brutal intolerance had reduced them. But almost the first sacrifice to this emancipation were his own daughters. Their father had educated them to fit them to move in that charmed circle of literary and social distinction for which his own genius had been a sufficient passport. But when they looked at the squalor of the Ghetto, with its *juedisch deutsch* dialect, its blind formalism, its uncouth manners which almost hid its slumbering nobility and moral greatness, and then turned to the dazzling salons of the Gentiles which opened to them all avenues of refinement and culture and worldly success—the temptation was too strong. They abandoned the faith of their ancestors and joined the Christian Church. And many of their most brilliant co-religionists of that generation, for much the same reason, followed their example.

Remember, religion is distinctly a social institution; and while it may bring together originally those who hold the same opinions—a similar social environment may have encouraged similar beliefs in the first instance, and social ties will continue to foster the same religious outlook. For religion is more than a matter of beliefs. It is a bond of brotherhood, a cry for sympathy—a link binding those who stand on the same plane, live the same life, nourish the same aspirations. It enters our homes and our schools, rules at the fireside, dominates in all our family relations, regulates our joys, consoles us in our sorrows, presides at every important event, and idealizes and sanctifies the commonplace experiences of every day life. No religion could live as a cold creed only, without the aid of the social force. Hence, the need of the congregation—the gathering together for the worship of God, getting inspiration from the human multitude close around us. Therefore, when the Jew is emancipated, is given full political, commercial and educational privileges, permitted to move

freely in the world of the Gentiles and to be of it, and to enjoy social advantages from which his religion is distinct—a thing apart—then his religious problem becomes very much more complex.

It was so simple in the Ghetto; they were a social unit there, and could, therefore, easily pervade their lives with a completely Jewish atmosphere. To keep the Sabbath, to attend divine service, was to flow with the tide. Not to observe the ceremonial law was to single oneself out for uncomfortable mistrust and social ostracism. We all move along the line of least resistance; and to fulfill the tenets of Judaism, within the Ghetto, *was* to move on the line of least resistance. There was no inducement to neglect the faith, there was every inducement to observe it—that was the easier course. Not to obey the Mosaic and rabbinical law, or to take any new departure—that called for heroic sacrifice. Baruch Spinoza and Uriel Acosta were excommunicated, which means they were shut out from the social circle, and the latter felt the privation and the disgrace so keenly that he committed suicide. Under such conditions a faith does not develop nor broaden, but it is sure to live.

We Jews are emancipated to-day in America in the fullest sense; we are an integral part of the nation, sharing its duties and its rights, and at times indistinguishable from the Gentiles. In the large cities there are self-imposed Ghettos, it is true, but they are created by poverty rather than by religion, and their ranks are serried by many agnostic and atheistic exceptions, who, nevertheless, pass uncriticized. The religious freedom for which we have fought for 3,000 years is ours at last. But there are two sides to the freedom—freedom to observe, freedom to neglect. In the Ghetto it was easier to observe; in the world at large it is easier to neglect. This is a Christian country in all but name; and some judicial authorities have declared it Christian in name too; which proves, if nothing else, what an insignificantly small quantity we are, as not to be supposed to effect the nature of the mass. The Jews are forced, by all but law, to keep the Christian Sabbath, even though they may keep their own too. Their children are drawn into the participation of the Christmas festivities, by being taught to sing the Christmas hymns, and by being led to look forward gleefully to that time as their Mid-Winter holiday,

when too, the world is at its gayest; while they cannot stay away from school during their own festivals, without inconvenience, or even sacrifice, which often they and their parents are unwilling they should make. And even when they do stay away, it does not seem a holy day, for the noise and bustle of the world goes on; while there is a holy hush and all is still on the feast days of the Gentiles. They are not permitted to be ignorant of the doctrines of the Church, of its founder, its apostles or its teachings generally, for this information is presented to them in some form in every book they read and study, with occasional contemptuous reference to their own faith. They see that the Fast Days of the Church influence the food markets, that the Easter regulates the fashions of the world, that Christianity marks the turning point of chronology and decides the Calendar—in brief, that they must adapt themselves largely to the institutions of another religion.

In the small town or village, where but a few scattered Jewish families live, the problem is still harder. There is no Jewish centre at all—no synagogue, no Sunday-school, no benevolent institution, not even a club. And our city Jewish clubs, by the way, without for a moment intending it, do come to Judaism's aid by encouraging social intercourse among Jews and thus lessening the chances of intermarriage with Christians. But in the country town, Judaism is maintained in the isolated families in which it is maintained at all, like some ancient, foreign tradition. The children drift toward the Christian Sunday-school, and by a social law often intermarry with the society in which they mix; though, let me say, less often than the conditions warrant. Once a year, perhaps, some impecunious patriarch is hunted up from the city and a room is engaged to hold a service, such as it is; but the young generation knows not what that strange service in that strange tongue means; they are out of touch with it; if it awakens any sentiment at all, it may be one of repulsion, forcibly reminding them that it is a voice of another age—a message not for them.

In the small places then by necessity, and in the large cities by an encouragement that is almost a necessity, the hold of Judaism is steadily loosening on those born to its inheritance. The negative side of our emancipation is being eagerly seized upon, and many of our people are finding out that they can get along very

well without Judaism or any other religion, which they regard largely in the light of an anachronism. These unattached Jews are no longer put in *Cherem* as in the Ghetto days. Whether they keep anything or nothing is nobody's business they say; this is a free country—how such use of "free" strikes us with a sting! They are just as popular, just as well thought of, and even the doors of the observant are open to them. To rebuke them would be resented as an impertinence; and indeed, conditions have so changed that it is the *observant* who is likely to apologize, finding himself the object of jocular raillery. We have learned to be satisfied with so little that we are glad if but the sentiments of these Hebrews by accident of birth are at least Jewish. Any person born a Jew, provided he has not officially renounced Judaism and joined another creed, can be buried in a Jewish cemetery, can receive just as many or as few rites of the synagogue as he wishes. Even intermarriage is not severely frowned upon except, perhaps, by the immediate family and then it is usually condoned. A father no longer "sits *Shiva*" when his daughter marries a Gentile. Intermarriage is on the increase. Perhaps there is not a family within hearing of my voice that has not some relative out of the faith. For, moving freely among all, can we expect a different result? But marriage strictly within our own ranks is our only salvation.

By the law of association, we adapt ourselves to our environment, and daily grow more like to it. By a principle of gravitation the large drop absorbs the smaller drops. Can we resist the absorption, now that the Ghetto wall that separated us from the larger drop is broken down?

Such are the dangers of the emancipation for which we craved and which we have step by step attained. Do we regret it? No! For just as the world needed Judaism to supply an all-important share to its civilization, so too had Judaism to come in contact with the world's culture, with its best thought, with its most inspiring movement, with its choice souls. Only in this way does it advance with the ages and ripen with the world's growth, assimilating the highest and the best that humanity can produce. In the Ghetto, Judaism stagnated—losing its vitality and its spirit, hardening into forms from which the meaning had fled, not modifying its usages with the needs of the present, which the spirit of Judaism demands, but merely preserving—just as the insect is preserved in the amber, or an embalmed Egyptian body is preserved in a sarcophagus—

ancient ceremonies and beliefs, that were probably not Jewish, but were only borrowed from antique civilization, their origin forgotten. Yet emergence from the Ghetto always brought danger. Certainly they gained by contact with many minds and new experiences, when the large world with its limitless opportunities of fame, fortune and greatness was open to them, for none so eager as the Jews, none so able as they to make the most of such advantages. But they lost too, for some, drifting too far from the fold, were sucked up in the great tide of humanity.

The Jew has always been able to survive restriction and persecution—for the Ghetto was a form of persecution; can he survive emancipation?—that is the supreme test. Can a minority move among a majority without being absorbed by it? Our distinctive characteristics are going, one by one; we are becoming more and more like our neighbors and less distinguishable from them. Some short-sighted Hebrews are foolish enough to regard this as their ideal—thinking that, through all the centuries, they have only been struggling to come up to the level of their surroundings, as though we were inferior to them, and that when we are completely like them our mission has finished. Our struggle through the centuries has been to keep morally *ahead* of our surroundings, to be in the van of civilization, at least in the sphere of religious truth. Simply to become like the nations, we need only have permitted ourselves to have been absorbed by them—a pitiful ideal indeed. Our sufferings would have been entirely unnecessary. When it is your highest gratification to pass as Gentile, then you have forgotten your traditions, and are a traitor to your name.

A minority *can* maintain its separate existence in the midst of the majority—even as the Gulf Stream is part and yet distinct from the vast ocean in which it is never lost—by possessing a strong individuality, and by intensely believing in the purpose for which it stands distinct.

In Israel's youth, when its religious purpose for the world was only half developed, its leaders, Moses and Samuel, saw that their preservation depended on their standing aloof, a nation in themselves, isolated from their surroundings: and undisturbed by the allurements of grosser peoples, bring to fruition those sublime religious truths, which were ever after to give them inspiration and stamp them before the world as a people gifted with the genius of

religion—the chosen nation of God. In pain and struggle and much anguish of spirit, the divine seed slowly ripened in the hearts of Israel; but not till they emerged from the purifying fires of the captivity, a band of zealous Puritans, were they conscious of their divine selection. Even later, with the gift of national freedom came the lowering of ideals to the elaborate formalities of a worldly priesthood. Again came the hand of persecution with fire and sword to save them from themselves. And since that day of the dispersion among the nations, history has perpetually repeated its experience with them. Expanding under emancipation, yet deprived of it as soon as too much freedom made them forget their debts and their duties to the past and to the future. Let us regard the wave of persecution against us to-day, that has passed over the world, raging fiercely in Russia, somewhat turbulent in Germany and even in France, and touching us mildly here, too, as calling us to a consciousness of our danger, to remind us that the fires are waning, while we have been lulled to sleep by the mild breezes of toleration. For eternal vigilance is the price of Judaism's preservation.

We must, then, be up and doing, for the odds are against us, in numbers, in favorable conditions, in environment. We must make up in intensity what we lack in power and prestige. And because so many of our own are all but traitors to our religion's cause, therefore must the faithful few, "the remnant," be doubly vigilant, tirelessly striving against the rising tide of skepticism and indifference, that would renounce the hope of Israel, even in the sight of the Promised Land.

Because in the world at large there is so little to remind us of Judaism and so much to remind us of Christianity, therefore must we make our homes Jewish homes, full of the associations of our faith, reviving the old sentiments, so that the grand old traditions will take deep root in youthful hearts, not easily to be torn up in secular conflict with the world. If it is too late to take yourselves to task—not that I think it is—see, at least, that your children understand the vital tenets of their faith, that they are thoroughly familiar with their own history, so that they comprehend the meaning, the importance, the privilege of their separation, and then, instead of chafing against it, they will welcome it. Our hope lies in those who will succeed us, will take the torch from our hand, who will inherit the mission we have but indifferently considered. This

is the age of freedom, this is the land of freedom. Are we Jews ready for it? Are we brave enough to walk alone? Can we trust ourselves? Or must we go back to the confining boundaries of an isolated nationality, to the galling disabilities of the Ghetto, to the cramping legislation of the Shulchan Aruch? I say again—we have survived persecution, can we survive emancipation?



PROCEEDINGS
OF THE
FIFTH ANNUAL CONVENTION
OF THE
Central Conference of American Rabbis.

ATLANTIC CITY, July 11, 1894.

The Fifth Annual Convention of the Central Conference of American Rabbis was held in Atlantic City, in the Atlantic City Temple.

The sessions began Wednesday evening, July 11th, and continued until Sunday afternoon July 15, 1894.

The opening session was called to order by President Dr. I. M. Wise, while Rabbis Charles S. Levi and M. J. Gries, assumed their duties as Secretaries.

President Wise invited Dr. L. Mayer to lead in prayer, and the following invocation was offered :

Freely we have received. What shall we freely give? Inspire us, Oh God, that we may give courageously and unfalteringly to the present and future generations the candid thoughts which we have received from our prophets.

Do Thou, Heavenly Father, bless our hopes and aspirations.

Far from us be all strife and uncharitableness. May we forget every individual ambition, every personal grievance, and work each

one for the common good of all. May we be dutiful in all the work of our hands, and hopeful that, though seemingly contradicted by sad events, love and righteousness shall rule the world. And, whether we be hated or loved, flattered or slighted, may we never cease to trust in Thee and do the right.

Vouchsafe unto us more and more the spirit of truth. Though the way seems to be rough, may we feel that it is easy, though steep yet level, though dark yet flooded with light.

To Thee, Oh God, we commend ourselves that we may have some means, some knowledge, some light, by which we may impart light, knowledge and purity unto others.

In our deliberations, keep before us the words of one, who, like us, labored for the firm establishment and fearless observance of Thy eternal laws :

“Trust no custom, school, or fashion,
Trust in God and do the right;
Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding,
Trust in God and do the right.”—Amen.

The prayer was followed by an address of welcome delivered by Dr. H. Berkowitz, of Philadelphia.

Rev. Loewenberg delighted the members with sacred musical selections.

Dr. I. Aaron read from Sacred Scriptures.

President Wise then responded to the address of welcome, concluding his response by reminding the Conference of their loss by death during the past year, of two of their zealous supporters and members, the late lamented Prof. Dr. H. Zirndorf, of Cincinnati, and Rabbi H. Birkenthal, of Hamilton, Canada, and called upon Dr. L. Grossman, of Detroit, to deliver the memorial address and eulogy in honor of Dr. H. Zirndorf.

Dr. Grossman was followed by Rabbi J. Stolz, of Chicago, who delivered the memorial address and eulogy on Rabbi H. Birkenthal.

A telegram of greetings to the Conference from Dr. Jos. Krauskopf, from St. Petersburg, was then read.

Dr. Gottheil, of New York, then delivered the memorial address and eulogy on the late lamented Dr. Kohut, the great master of Jewish Literature and Rabbi of Ahavath Chesed Congregation, of New York, closing with the benediction.

Dr. Berkowitz announced a meeting of the Alumni of the Hebrew Union College, on Thursday evening July 12th, at 8 o'clock, at the U. S. Hotel, and invited the members of the Conference, their wives and friends to a reception to be tendered to President Wise, at 9 o'clock at the U. S. Hotel.

The meeting then adjourned to convene again Thursday morning at 9:30 o'clock.

THURSDAY—MORNING SESSION.

ATLANTIC CITY TEMPLE, }
July 12, 1894. }

The second session of the Fifth Annual Conference was called to order by President Wise at ten o'clock.

Rabbi Oscar J. Cohen, of Mobile, offered prayer.

The minutes of the first session were read, and with slight corrections were ordered approved.

President Wise stated that when the Annual Conference convenes the old Executive Board ceases to exist, hence they could not act on the applications for membership received from Rev. Wintner, of Brooklyn, and Rev. Wasserman, of Athens, Ga., during the first session of the Conference. It was the sense of the Conference that its old Executive Committee continues in authority until the new one is elected. Whereupon the applications for membership were referred to the Executive Board with instructions to report at the next session of this Convention.

Dr. Wise then presented and read the following annual Conference Message:

ADDRESS BY DR. I. M. WISE, PRESIDENT.

Brethren, Colleagues, Members of the Central Conference of American Rabbis:

When the temple of Zerubabel approached completion the Prophet Haggi predicted, גדול יהיה כבוד הבית האחרון הזה מן הרישון that the glory of this latter house would be greater than that of the first. The first temple stood about 450 years and the second 586 years. It was from the second temple, that Israel's divine knowledge spread among the gentiles, so that kings, mighty potentates, the rulers of great nations, mighty conquerors, like Alexander the Macedonian and Julius Caesar, worshiped the God of Israel in that second temple. This was the greater glory of that latter temple, the truth entrusted to Israel spread from it among the nations. In the first temple Israel only worshiped, was trained and educated in the Law of God. In the second temple the then civilized nations learned to know and to worship the God of Israel.*

Any assembly of God-fearing men known as a **כנסיה שהיא לשם שמים** is a sanctuary in Israel, and if the Law is discussed in such assembly, the Shekinah is revealed there as in the temple of Jerusalem **עשרה שיושבין ועוסקין בתורה שכינה שרויה ביניהם**

The Conference is such an assembly, it discusses and expounds the Thorah; it is a sanctuary in which the Shekinah reveals itself through the active intelligence and holy emotions and endeavors of its members to seek truth and to promulgate it. It is not given to man to do more than seek truth and endeavor to promulgate it.

Since June 12, it is half a century, that the first Rabbinical conference of this cycle was in session. It was in Brunswick, Germany, Dr. Maier, the *Kirchenrath*, presided. All the members except two of that august body, are gone home to their eternal reward **ד'צ"ל**. That event was the beginning of the new temple of our modern or rather modernized Judaism, the Reform. The American Conferences, of which this Central Conference is the youngest heir, assumed the legitimate succession of the former conferences in spirit, work and endeavors. May we not call this Central Conference of American Rabbis that "latter house," concerning which the prophet said, that its glory should be greater than that of the former house?

* The frequent mentioning in later psalms of the **רֵאָה** in later writings **שְׁמִיָּה** in the New Testament the devout Gentiles prove the wide spread conversions. See *Siphri Mishpalim* 18, Note 15 by Friedman there.

It seems so. For this conference opens now its Eighth General Convention (Detroit, Cleveland, Baltimore, New York, Washington, Chicago, Atlantic City), which none of its predecessors attained. It is גדול במסנן. It has reached the stately number of the ancient Great Synod, which none of former conferences did. It has made public opinion and won the confidence and support of our people, as no similar body did before. It presented favorably and most respectably the cause of Israel to the world in Chicago, and by its liberal enactments concerning the admission of proselytes, the discarding of all racial prejudices, the declaration of a lofty patriotism, love of liberty and unalloyed adherence to justice and humanity, it has so far placed Judaism upon the very height of religious freedom in advanced thought, lofty ethics, and universal catholicity, among the most advanced thinkers of the land. And, what is perhaps most laudable in this conference, it proved itself constructive and considerate by the work done and the work now before it. It takes hold upon those elements in the public mind, which a progressive age in a free and progressive country ripened and popularized, examines and probes it carefully, if in harmony with the spirit of Judaism formulates and seeks to make it permanent, not for one but for all, not for this or that society or congregation, but for all, to bring unity and harmony, fraternity and the sentiment of solidarity into the American Judaism, to supplant arbitrariness and prevent the reign of anarchy, hierarchy and dissolution. It throws a fire-brand into the camp of indifferentism and lethargic self-complacency; and all that has been accomplished in a few short years. May we not begin to believe, that the prophecy of Haggi—"Greater will be the glory of this latter house than the former"—is being fulfilled in this Central Conference of American Rabbis? The beginning is propitious. The beginning was small, may the future be great, redounding to the glory of Israel's cause, to the salvation of the human family, and the universal adoration of the Eternal God.

Worthy colleagues and fellow members, we are getting ready just now to open the flood gates of that very future of which I spoke, with the work to be done by this august body. Before we do so (*wollen wir zaehlen die Haeupter unserer Lieben*). This body needs a list of names of the members present. A motion to appoint the proper committee will be in order. Then let us remember the absentees, and especially those, whom death has summoned from our

midst. Honor to the memory of the departed teachers in Israel. They are there *שהצדיקים יושבים ועמרתיהם בראשיהם ונהניו מזיו השכינה* "Peace (first) to those who are far off, (then) to those who are nigh, saith the Lord, and I will heal them."

This Conference was established in Detroit, Mich., by a number of rabbis who were members of the Council of the Union of American Hebrew Congregations, which met in July 1889, in the city of Detroit, as a counterpart and helpmate to that Union of A. H. C. The Conference met then in Cleveland, O., in July, 1890; in Baltimore in 1891; in New York in 1892; in Washington, in an adjourned meeting in December of the same year; and in Chicago in August, 1893, prior to the Congress and the Parliament of all Religions, and, as said, meets now in Atlantic City. The proceedings of this body are laid down in the two volumes of the Year Book, and the magnificent volume called "Judaism at the World's Parliament of Religion." The official proceedings of the meetings in Washington, D. C. and Chicago, are not published yet, and will have to be added to the forthcoming Year Book of the Conference.

The reason for calling it the Central Conference was this: There existed then two similar organizations, one in the South and another in the East of the country. Therefore, this body was called "Central" as a geographical distinction. It was supposed that its members would come, aside of the *alumni* and *faculty* of the Hebrew Union College, from the Central States, the Ohio and Mississippi Valleys. The supposition proved incorrect, for the Conference, consisting now of far above one hundred rabbis, is truly national, with its members everywhere between New Orleans and Minneapolis, between San Francisco and Boston, including the representatives of the largest congregations, and we may add, the rabbinical scholarship of the whole land. This includes not the Polish, Russian and other so-called Orthodox congregations and their teachers, as the Central Conference at once rejected all illiberal elements, and stands only and exclusively for the American Israel of the liberal and progressive school which, in fact, is the majority of our people—the very people that furnished the men and the means to erect the palatial temples, hospitals, orphan asylums, homes for aged people, all over the land, the Union of A. H. C., The Hebrew Union College, the Sabbath-schools and most all the charity societies and lodges—the very people that naturalized Judaism in America, and Americanized Judaism for us and our posterity. The liberal principle and

the reformatory practice are the *conditio sine qua non* for membership in this Conference.

The states represented in this Conference are Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Maryland, Virginia, Georgia, Alabama, Mississippi, Louisiana, Texas, California, Arkansas, Missouri, Kansas, Colorado, Minnesota, Wisconsin, Illinois, Michigan, Indiana, Ohio, Kentucky, Tennessee, West Virginia, and the District of Columbia. All its members are officiating rabbis, or teachers in the Hebrew Union College. Its members are taxed five dollars per annum, for which everyone receives gratis the Year Book containing the proceedings of the Conference work, the papers presented to it, and this year also the volume mentioned before, "Judaism in the World's Parliament of Religion." One part of the income goes to the support of indigent and aged ministers.

The unexpected success of this conference finds its explanation in the change of circumstances. Every conference prior to this, especially those in Cleveland, Philadelphia and Pittsburg met once and never again, because outsiders were displeased with its resolutions and teachings, and those outsiders, fanaticized or even infuriated first themselves and then others, so that the controversies on those resolutions became personal attacks and gross insults disgusting to men of honor and sentiment. The main cause of all this was, that every one of those quarreling rabbis, editors and other writers came from another country, a different school, and had a different temper. They had but one thing in common, viz., each one imagined himself to be the most learned, the most competent and best entitled to the highest honors and consideration, being the authority *par excellence*. Whatever a conference did, offered sufficient cause to some great outsider to attack the body first as an opponent, then as an enemy, and lastly as a savage shooting poisoned arrows in words. The Central Conference started out with a nucleus of American or fully Americanized men, the teachers and graduates of the Hebrew Union College, and said at once to all other men, unless you are in harmony and sympathy with us in principle and practice, we do not wish to associate ourselves with you; we will have to offer no defense for our resolutions and enactments, no excuses and no apology, and pay no other attention to any attacks; we are the collective authority in those things and you outsiders are mere individuals, however great you may be in

fact or in your imagination. This standpoint commanded respect, as indeed the confidence of the congregations soon demonstrated, and rapidly united the men of equal principles. This, and this only is a solid union, cemented by outspoken and well defined principles.

Another cause for the unexpected growth of this Conference was the change that had been wrought in the congregations. The jealousy of the rabbis was also in the congregations. They were strangers to one another, each imagined itself just a little better and more honorable than its sister congregation in the same locality, so much the more so if located in a small city. They cared as little for one another as did their rabbis, and looked upon one another as competitors in trade or politics. The *Israelite* after a long and serious struggle converted them. It preached union, reform and Americanism so long, so incessantly and vehemently; without paying any regard to the violent disunion cries of rabbis and journals, till the Union of American Hebrew Congregations and the Hebrew Union College were established. This changed the status as far as the congregations were concerned. They met annually and then bi-annually in council, came so much nearer to one another and fraternized so much easier that they took a deep interest in one another. The rabbis, or rather many of them, were forced into submission to the new spirit which had thus risen in the world. Thus a higher degree of harmony was gradually attained, and a united action was made possible. The Central Conference was a mere symbol, a flag unfurled, a mere parole given out to harmonized forces properly trained, and the men of the same principles at once felt the necessity of uniting under the same banner with the graduates and faculty of the Hebrew Union College, as the congregations had been united under the same colors. And now the Central Conference is the visible representative of the spirit of union which pervades the American Israel, against which outsiders, disorganized as they are, are perfectly harmless, and sooner or later they will have to succumb, as the smaller body is invariably attracted by the larger one.

It takes patience, work, circumspection, prudence and honesty of purpose, humility and an amount of self-denial to make public opinion, upon which public institutions can be safely erected, to be durable and beneficent.

Our former Conferences in this country were not based on public opinion, were not in harmony with public sentiment, smacked strongly of a spirit of negation and sectional jealousy, and failed;

the Central Conference of American Rabbis prevailed, and within four years grew up to a power for good in the land, not only for the community but for every member connected with it. What it is for the community has been sufficiently demonstrated at Chicago in the World's Parliament of Religion, where Judaism was honorably, intelligibly and authoritatively presented to the world by this Conference, which could not be done with the same *ccl t* and influence by any individual attempts of the most learned and most eloquent among us. Whatever was presented came before that body with the force of an authoritative body. The same is the case with all the resolutions and enactments of this Conference, they impress the world with the force of organized authority. The benefit to the individual members derived from this association is evident. For the rabbi it is a drawing card to be a member of the C. C. A. R. *eo ipso*. The world cares little about the cause why one stands outside, when it is once known that he is an outsider, isolated, perhaps a self-admiring man or fearing that his shortcomings might be discovered. In spiritual communication with his compeers one gains more practical wisdom in one week than he might attain by a year of reading. In a Conference of this kind one comes face to face in contact with the progress of the time, the elderly man becomes rejuvenated while he instructs the young; it is an annual reckoning with the spirit of the age. Rabbis who keep aloof from such meetings become old and rusty, one-sided and capricious before they think of it. Besides all this, every public man must make himself known in company of his own compeers, or he remains a stranger among his own. The public spirited man must measure energy among men of his own caliber. The very idea that something good and useful is done without him, is unbearable to a man of duty and character.

The main object of the Central Conference is constructive. It intends, in the first place, to construct a unity of sentiment among the teachers of American Judaism, the lack of which in former days proved nugatory to the cause and derogatory to the dignity and usefulness of the teachers. This unity of sentiment is to be achieved—not by dicta and enactments—by a reasonable and free exchange of views and opinions in the debates on practical subjects within the conference in its sessions. The origin of those differences in the rabbinical ranks lies beyond the limits of the rabbinical sphere. A large and intelligent portion of our co-religionists, especially in

Germany and in the German element here, emancipated itself from the older rabbinical-kabbalistic authority, and this was the only governing authority in the synagogue in all matters of discipline, forms and formulas—and extended far away into the regulating and normative maxims of the Israelites private life. This self-emancipation in its progress led to a dissolution of all bonds of unity, a disregard of all hereditary forms, and with many to a rejection not only of the religious observances but even of religion itself, so that an academic interference on the part of the rabbis had become necessary, in order to save the kernel, when the storm of the age scattered the chaff. This was called the Reform in Judaism. Its object was to distinguish in the Judaism of history the essential from the non-essential, the eternal from the time born elements, the form from the substance, to replace the shattered forms by new and appropriate ones answering to the just demands of modern culture and thought, not to destroy but to save and rejuvenate the old and venerable inheritance of Israel. This storm of the age swept most violently over the American Israelites, especially those of us that had suddenly been transposed from the despotism of Europe to the freedom of America. Many deserted the old standard and fled to the camp of the Nothingarians while others sank into the indifference and lethargy of the thoughtless masses, that eat, drink, work sleep and die in common with the beast of the field, without any source of ideal happiness. The great number of the faithful, however, established congregations and other religious institutions, all on reform principles more or less, all *ad libitum*, everybody, certainly every society according to their conception of the situation, mostly without any rabbinical advise or leader. Thus we soon had as many reforms as we had congregations or even self-constituted parties in the congregations. All were without any authority except the majority rule in each respective body. When the rabbis came with their academic advice, they could not make the evil worse, they only stereotyped the particularism and made it permanent by as many prayer books, hymn books, catechisms for the young, and wisdom in print for the old, as there were men of some learning, imagination, or ambition at the heads of societies; and confusion was confused more and more with every passing year. Besides the *American Israelite* no public organ raised its voice against that confusion leading to a state of anarchy in American Judaism, and the *American Israelite* was for years the target for

the champions of that impossible orthodoxy and that particularism in the other camp. The conferences failed to establish unity of sentiment, because most of their members were self-willed particularists, each singing his own psalm, having his own iron in the fire, without selfishness, indeed, but with so much more self-delusion and self-exclusion. Only after the Union of American Hebrew Congregations had overcome to a large extent that spirit of particularism; only after the Hebrew Union College had sent forth a number of American rabbis with the American spirit of solidarity and the democratic spirit of listening to the opinions of others and yielding impassionately to logical argument—only then it was possible to establish a Central Conference of American Rabbis for the purpose of re-construction, reuniting the discordant elements, giving us unity of sentiment, unity of forms, unity of doctrine, an unbroken phalanx opposite our own stragglers; before the enemies of truth, enlightenment and progress; to the delight of Israel's friends, and the dismay of its foes. This, indeed, is the main object of the Central Conference of American Rabbis; it is constructive, it stands for consolidation, permanency, lawful and uniform progress.

Progress—whereto—to what terminus? The organism of man is subject to perpetual change, a perpetual metamorphosis of tissues; the consciousness, the Ego, the myself in this organism remains always the same. When I was a boy, says the hoary man; when I will be a man, says the lad. Such is life, such is nature; it is a constant change of tissues and forms. What is, that was, to be again in that or another form. Unchangeable is only the law of change, for all change follows but one law, and that law is the soul of the things, like the Ego, the myself in the human organism. There is no terminus to this progress. So long as the spirit, the Ego of Judaism lives—the prophet said, the word of God endureth forever—it will change and rejuvenate its forms, its organisms. All we can do in this matter is to take care that no sound organs be cut from the live body; that the changes grow out of the inner law, and be not imposed upon it from abroad. This is the line of progress for the conference, for every body of watchmen in Israel. It can neither make nor undo the progress, but it can control it, “that no sound organs be cut from the living body; that the changes grow out of the inner law, and be not imposed upon it from abroad;” that the defunct and cumbersome be dropped in proper

time, the true and the good growing out of the inner law be made permanent and acceptable to all. This principle of constant progress, which is the life principle, the very logos of Israel's history, always at work always pressing onward and upward, has two termini to reach. The first is the salvation and satisfaction of the Israelite under all changes and vicissitudes of life, all changes of culture and all vicissitudes of the political status: Under each of these various changes the spirit produces other corresponding forms, and all of them were sanctioned in advance by the Law of Moses. The second terminus is the human family. The spirit and essence of Judaism with these, those or other forms, as the prophets unanimously predicted, press onward and upward, to impart themselves to the human family for the salvation and satisfaction of each and all the children of the living God. The forms adopted or adapted at any time must be calculated to fulfill this double purpose. This is also the object of this Central Conference of American Rabbis. It works in the name of God for the congregation of Israel and all its individuals for salvation and satisfaction, under the present circumstances and vicissitudes of life in this country and this state of culture. It works in behalf of the divine spirit and essence of Judaism, to make it better known and accessible to the human family for salvation and satisfaction of each and all. It is with this double object in view that the Conference works to establish forms and formulas for divine worship, which shall be welcome and gratifying to every man, woman and child that seeks God and truth, that craves devotional elevation to the Father of all. It works to establish a uniform and rational expression in the didactic form of Israel's beliefs, doctrines and practices, to be known and understood by all that seek God and truth, the path of life in theory and practice, the law that cometh from Zion and the word of God from Jerusalem. This Conference with a view to its mission, opened the gate leading to Judaism by allowing proselytes to enter, without subjecting themselves to the Abrahamitic rite, and removed all racial barriers from Israel's covenant. It declared not only the equality of all human being before God and His law, in time and eternity, but declared also the inviolable attachment and obedience to the laws of the land and the people of this country as the religious duty of every Israelite. It declared the most advanced and most sacred ethical doctrines as commandments of God given to Israel from the beginning. It announced the Fatherhood of God

and the brotherhood of man, as the fundamental conception of Moses and the Prophets. It placed Judaism in its proper light before Israel and mankind, and we hope it will continue to be the light of the day.

With these sentiments and greeting I declare this Fifth Annual Convention of the Central Conference of American Rabbis opened.

It was moved and seconded that the message be received and referred to a Committee of Three for report on the recommendations therein contained. Carried.

Drs. Schlessinger, of Albany, L. Stern, of Washington, and E. Schreiber, of Toledo, were appointed by the Chair as the Committee.

On motion the roll was called by the Secretary, Rabbi Charles S. Levi, and the following fifty members were registered present.

Rabbis: Israel Aaron,	Buffalo.
Henry Berkowitz,	Philadelphia.
D. Blaustein,	Providence.
B. A. Bonnheim,	Wheeling.
E. N. Calisch,	Richmond.
Oscar J. Cohen,	Mobile.
H. Elkin,	San Antonio.
M. Elkin,	Hartford, Conn.
J. Feuerlicht,	Scranton.
W. S. Friedman,	Denver.
Charles Fleischer,	Boston.
J. Fryer,	Meridian.
A. H. Geismar,	Brooklyn.
M. J. Gries,	Cleveland.
L. Grossman,	Detroit.
R. Grossman,	New York.
Samuel Greenfield,	Pittsburg.
G. Gottheil,	New York.
S. Hecht,	Milwaukee.
M. H. Harris,	New York.

M. Heller,	New Orleans.
I. Joseph,	Wilkesbarre.
K. Kohler,	New York.
M. Landsberg,	Rochester.
Charles S. Levi,	Cincinnati.
David S. Levy,	New Haven.
Wm. Lowenberg,	Philadelphia.
L. J. Levy,	Philadelphia.
A. Loewenheim,	Chicago.
L. Mayer,	Pittsburg.
M. Mielziner,	Cincinnati.
Max Margolis,	Cincinnati.
I. S. Moses,	Chicago.
D. Philipson,	Cincinnati.
A. Radin,	New York.
L. Reich,	Atlanta.
I. Rosenthal,	Lancaster.
I. Schwab,	St. Joe.
E. Schreiber,	Toledo.
A. Shapiro,	Portsmouth.
J. Stolz,	Chicago.
M. Schlessinger,	Albany.
S. Sparger,	New York.
M. Salzman,	Charleston, W. Va.
M. G. Solomon,	New York.
L. Stern,	Washington.
Jos. Silverman,	New York.
A. Veld,	Montreal, Canada.
J. Voorsanger,	San Francisco.
I. M. Wise,	Cincinnati.
M. Wintner,	Brooklyn.
M. Wasserman,	Athens, Ga.

The Chair announced that the Conference was ready to receive the reports of the Standing Committees.

Dr. M. Mielziner, Chairman of the Ritual Committee reported progress, and asked to be granted till Friday morning when the Committee finish its work, and the final report can be had.

On motion the report was received and made the first order of business for Friday morning's session.

Dr. Jos. Silverman, Chairman of the Committee on Catechism, asked that the Committee be granted until Friday morning to present its report.

The report was received after a lengthy discussion, participated in by Drs. Kohler, Heller, Berkowitz and others, as to the necessity of such a Union Catechism, what practical ideas it should embody, the methods and underlying principles, which ought to be followed in the construction of such a book.

It was moved and seconded that Sabbath afternoon be set aside for the discussions on general questions of vital interest to Judaism, and that Dr. Kohler lead in the discussion of a "Union Manual of Religious Instruction," the discussion to occupy one hour. This motion was subsequently withdrawn.

It was then moved and seconded that the Committee on Union Catechism be given until Friday to make its report. Carried.

The Chairman of the Committee on Hymn Book, Rev. Gutman, of Syracuse, not being present no report of this Committee was presented.

The reports of officers was announced as the next order of business.

Rabbi Charles S. Levi, Secretary of the Executive Board presented the following abstract of the proceedings of the Executive Board for the year beginning July 1893, and ending July 1894:

REPORT OF SECRETARY OF THE EXECUTIVE BOARD
OF THE CENTRAL CONFERENCE OF
AMERICAN RABBIS.

Since the election of your Executive Board of the C. C. A. R., four meetings have been held, one in Chicago, August 25, 1893; two in Cincinnati, December 25, 1893, May 24, 1894; one in Atlantic City, July 11, 1894.

The Executive Board, in its wisdom unanimously decided that the proceedings of the Conferences held in Washington, in December 1892, and Chicago, August 1893, shall be published in the Conference Year Book, together with those of the Atlantic City Conference to be held July 11, 1894. Hence no Year Book has been published for the year 1893-94. At the meeting of your Executive Board held in Cincinnati, December 25, 1894, the publication of an authorized Edition of the Jewish Denominational Congress held in Chicago, under the auspices of the Central Conference and of the Parliamentary Congress, was thoroughly considered.

Mr. B. Bettmann, of Cincinnati, Chairman of the Committee on Religious Congress, appointed by the Union of American Hebrew Congregations, informed the Executive Board of the Conference, that \$800 were placed at the disposal of the Central Conference by the U. A. H. C., for the publication of the papers of the Jewish Congress delivered at the World's Parliament of Religions and Religious Congresses. Your Executive Committee accepted the gratuitous offer and under its supervision the Book of Jewish Parliament has been published, to one copy of which each member of the Conference is entitled.

The following is the detailed account of the last meeting of the Executive Board held in Atlantic City, Wednesday, July 11th, at 3 o'clock P. M.

The sessions of the Conference shall be guided by the following order of proceedings.

The Fifth Annual Convention of the C. C. of A. R. shall hold the following sessions :

CENTRAL CONFERENCE OF

OPENING SESSION OF CONFERENCE AT 8 O'CLOCK, AT THE TEMPLE AT
ATLANTIC CITY, WEDNESDAY JULY 11TH.

Invocation,	- - - - -	Dr. L. Mayer, Pittsburg.
Address of Welcome,	- - - - -	Dr. H. Berkowitz, Philadelphia.
Music,	- - - - -	Rev. Wm. Loewenberg, Philadelphia.
Scripture Reading,	- - - - -	Dr. I. Aaron, Buffalo.
Memorial Address,	- - - - -	Dr. L. Grossman, Detroit.
Memorial Address,	- - - - -	Rabbi Stolz, Chicago.
Music,	- - - - -	Rev. Loewenberg.
Address and Benediction	- - - - -	Dr. G. Gottheil, New York.

THURSDAY MORNING, JULY 12TH.

Prayer,	- - - - -	Rev. Oscar Cohen, of Mobile.
President's Annual Message	- - - - -	Dr. I. M. Wise, of Cincinnati.
Appointment of Committees by President Wise.		
Reports of Standing Committees.		
Paper on "Spiritual Forces of Judaism,"	- - - - -	Dr. K. Kohler, of New York.
Discussion.		

THURSDAY AFTERNOON.

Report of Committee on President's Message.
Discussion.

Propositions and Resolutions by Members of the Conference.

FRIDAY MORNING, JULY 13TH.

Opening Prayer,	- - - - -	Rabbi M. J. Gries, of Cleveland.
Papers on		
"Eschatology of the Jews Until the Close of the Talmud,"	- - - - -	
- - - - -	- - - - -	Prof. G. Deutsch, of Cincinnati.
"Prayer from the Standpoint of Judaism,"	- - - - -	
- - - - -	- - - - -	Rabbi Charles S. Levi, of Cincinnati.
Unfinished Business.	- - - - -	Election of Officers.

FRIDAY EVENING.

Sabbath Service.

Conference Sermon,	- - - - -	Dr. Max Landsberg, of Rochester.
Conference Lecture,	- - - - -	Dr. J. Voorsanger, of San Francisco.
Closing Remarks,	- - - - -	President Dr. I. M. Wise.
Reading of Resolutions and Announcements,	- - - - -	
- - - - -	- - - - -	Rabbi Charles S. Levi, Secretary.
Benediction.		

The following new members upon due recommendation were proposed, and elected: Rabbis J. Feuerlicht, Scranton, Pa.; J. L. Levy, Philadelphia; I. Rosenthal, Lancaster, N. Y.; J. Moses, Port Gibson, Miss.; B. Grad, Harrisburg, Pa.; A. Simon, Cincinnati; I. E. Marcuson, Cincinnati; A. Loewenheim, Chicago; D. Marx, Birmingham, Ala.

It was the unanimous decision of the Executive Board that any duly qualified Rabbi desiring to become a member of the Central Conference of American Rabbis, shall address a letter to that effect to the Secretary of the Conference, who shall send to him a certificate of application, which the Executive Board will hereafter issue.

RABBI CHARLES S. LEVI,
Secretary.

Adjourned.

The order of proceedings for the guidance of the Conference as set forth in the report was concurred in, and on motion the report was received and adopted.

The following report of Dr. S. Hecht, Treasurer of the Conference was then presented and read:

TREASURER'S REPORT.

ATLANTIC CITY, N. J.)
July 12, 1894)

To the Central Conference of American Rabbis.

GENTLEMEN:—I have the honor herewith to submit to you my Annual Report as Treasurer, together with such informations and suggestions as seem to me worthy of your consideration.

Our membership list, as far as I was able to obtain it, shows 124 names.

Of these 124 members

2 have paid their dues to April 1895.

55 have paid their dues to April 1894.

2 owe for 4 years.

19 owe for 3 years.

47 owe for 2 years.

55 owe for the current year.

CENTRAL CONFERENCE OF

RECEIPTS.

Oct. 5, 1893.	From my predecessor in office	.....	\$570 30
"	Dues from 5 members @ \$5 00	.....	25 00
Nov. 1893	" 1 member	"	5 00
Feb'y 1894.	" " "	"	5 00
March "	" 3 members	"	15 00
April "	" 1 member	"	5 00
May "	" 1 " "	"	5 00
June "	" 4 members	"	20 00
July "	" 2 " "	"	10 00
			<hr/>
			\$660 30

DISBURSEMENTS.

Oct. 5, 1893.	To Rabbi Jos. Stolz for donation to three indigent Rabbis @ \$10 00	.....	\$ 30 00
Nov. 1.	To Cash Book.	.....	1 00
Jan'y 19, 1894.	To Bloch & Co., Cinti.	.....	289 24
July 10.	Postage, Stationery, etc.	.....	2 92
			<hr/>
			\$323 16
July 11.	Balance on hand	.....	\$337 14
In addition to the above amounts passing through my hands, the secretary, Rabbi Charles Levi has collected the sum of.....			
			\$125 00
and expended :			
	To Poor Rabbis from Ministers' fund	.....	15 00
	" Resolutions to the late L. Adler	.....	8 00
	" Postage	.....	5 00
			<hr/>
			\$ 28 00
	Leaving a balance in his hands of	.....	97 00
	Which added to balance of	.....	337 14
			<hr/>
Makes the assets of the Conference			\$434 14

I would respectfully recommend that the business of the Conference be conducted in a more business like manner, that all moneys of the Conference should be turned over to the treasurer, who should pay them out by vouchers issued by the President, and counter-

signed by the Secretary, and that, the functions of every officer, being clearly defined, each officer be held to the performance of his duties.

It appears to me that the amount of money outstanding, reaching the quite considerable sum of \$1,070, for a Rabbinical Conference, ought to be collected, and I therefore suggest some legislation with that object in view.

My experience, during the year ending, as treasurer has suggested the advisability of a "Rabbinical Directory," which, in the hands of every member of the Conference, would facilitate, not only the official correspondence, but also private communications between members.

Respectfully submitted,
S. HECHT, *Treasurer.*

It was moved and seconded that the report be received, and referred to an Auditing Committee of Three with special instruction to suggest ways and means for collecting the outstanding debts due the Conference by its dilinquent members. Carried.

Rabbis Gries, Geismar and Grossman were appointed as the Auditing Committee.

Dr. Max Margolis then read the paper prepared by Prof. G. Deutsch, of Cincinnati, on "Eschatology of the Jews until the Close of the Talmud." On motion, the paper was ordered printed in the forth-coming Year Book of the Conference. The session was then adjourned until nine o'clock Friday morning.

FRIDAY—MORNING SESSION.

SYNAGOGUE, }
ATLANTIC CITY, July 13, 1894. }

The Friday Morning Session was called to order by President I. M. Wise, at 9:30 o'clock, Rev. Dr. G. Gottheil, of New York, led in prayer.

The minutes of Thursday's session were read and approved.

President Wise announced that Rev. Wintner, of Brooklyn, and Rev. Wasserman, of Athens, Ga., were elected members of the Conference by the Executive Board.

Greetings to the Conference from Rev. A. Gutman, of Syracuse, were read by the Secretary.

Dr. M. Meilziner, Chairman of the Ritual Committee, presented the following report of the Committee.

ATLANTIC CITY, July 12, 1894.

To the President and the Members of the Central Conference of American Rabbis:

GENTLEMEN:—Your Committee on Revision of the Ritual beg leave to report as follows:

The expectation which our venerable President expressed in the opening address, namely: that the question of the Union Prayer-Book be finally solved at this Convention of the Conference is on the point of being fulfilled, and that we shall separate with the assurance that we have accomplished this great and all important work.

You will remember that two things were assigned to your Committee at our Chicago meeting, namely:

1. To revise the second part of the Prayer-Book, containing the Ritual for Rosh Hashana and Yom Kippur which was submitted as manuscript at Chicago, and to report the result of that Revision to the present Convention.

2. To revise the first part which has been adopted and have it published.

As regards the first duty, it is with the greatest satisfaction that we are able to report that the revised text is now ready and that the result has been attained without any dissenting voice within the Committee, and that it has the unanimous approbation of all the members.

Considering that the composition of the Committee is such as to include all shades of opinion among us, we are confident that the revised text will meet the approval of the whole Conference, and will be gladly received by the congregations which they represent.

As regards the second duty assigned to us, namely: the revision of the first part, it is also in a fair way toward a successful result, and we would have been able to present the same report in regard to it as to the second part, had we had the necessary time at our disposal; but although your Committee has been diligently at work since Monday morning, and a vast deal of preparatory work has

been done by sections of the Committee during the Winter, we found it impossible to finish it in that conscientious and careful manner which we think it is our bounden duty to bestow on this holy work.

Only about half of it is actually finished. Considering the unanimity and the conciliatory spirit that prevails in the Committee and the better understanding of each other which has been attained by the frequent discussions of liturgical points, we are absolutely sure that two or three more sessions of the Committee will be sufficient to carry this part of our work also to a satisfactory conclusion. For this purpose, your Committee will remain here after the close of the Convention, and not separate until the last touch has been put to the revision of the text.

It is not to be expected that in a work like this in which many individual opinions have to be satisfied in one way or another, and which comprises contributions from various sources, that such uniformity of style and expression could be secured as the Ritual undoubtedly requires. It has therefore been thought necessary to appoint an Editorial Committee that shall have to go over all the adopted material and make all the verbal changes and corrections they may deem necessary. The members appointed are: Rev. Dr. Jacob Voorsanger, Rev. Dr. D. Philipson, Rev. Dr. Joseph Silverman, Rev. Dr. Harris and Rev. Dr. Rudolph Grossman.

The members will as soon as all the material will be handed to them, go into session, and will no doubt accomplish their work within less than a week.

Many congregations, especially those who have adopted the first part are urgent in their demand for the second part containing the Ritual for Rosh Hoshana and Yom Kippur, desiring to use it at the ensuing holidays. It appears to us both a duty and an advantage to satisfy that demand, but to be able to do this the book should go to the press as soon as possible. This again would require the adoption of the revised text by this Convention and also the appointment of a Committee for publication.

This is the course we hereby respectfully recommend to the Convention.

DR. M. MIELZINER, *Chairman.*
G. GOTTHEIL,
DAVID PHILIPSON,
HENRY BERKOWITZ,
ISAAC S. MOSES,
DR. K. KOHLER,
MAX. HELLER,
DR. L. MAYER,
DR. M. H. HARRIS,
JACOB VOORSANGER.

The Ritual Committee.

It was moved and seconded, that the report be received and acted upon. Carried.

It was moved by Dr. Schlessinger, and seconded by Dr. Grossman, that the report of the Ritual Committee as read by its Chairman, be adopted. Rabbi Schwab advocated that all the proceedings of the Ritual Committee be presented to the Conference and the members become participants in the inner work of the Committee. It was moved and seconded, that all speeches relative to the adoption of the report of the Ritual Committee be limited to seven minutes. This was finally amended to "five minutes" and the motion as amended adopted.

Dr. Schwab requested that the text of Part II of the Union Prayer-Book be submitted to the Conference for discussion.

Rabbi Heller moved that the report of the Ritual Committee be so amended, as to embody a suggestion to the Editorial Committee to take into consideration the recent publication of Dr. Schwab, in their final redaction work.

Dr. Mielziner, the chairman of the Ritual Committee, in behalf of the other members agreed to this amendment and the motion prevailed.

Dr. E. Schreiber spoke at length commending the adoption of the report.

Dr. Hecht stated it to be the sense of the Conference to adopt at once Part II of the Union Prayer-Book as presented by the Ritual Committee, and that the Conference be further instructed as to the scope of the changes in Part I, as undertaken by the Ritual Committee.

Dr. Hecht then offered an amendment that the report of the Ritual Committee be divided and that so much of the report referring to the Second Part of the Union Ritual be adopted. Rabbi Stolz seconded the amendment.

Dr. L. Grossman requested to be given an intelligent account of the underlying principles by which the Committee was guided in framing the Rosh Hashonah and Yom Kippur Ritual.

It was moved and seconded that action on the amendment of Dr. Hecht be momentarily deferred to listen to Dr. Kohler, who was requested to take the floor in reply to the request of Dr. Grossman. The motion prevailed and Dr. Kohler set forth the guiding principles of the Part II of the Union Prayer-Book, saying among other things that this day was an auspicious one for United Israel and Judaism of America. That the Union Prayer-Book shall be the means of uniting Jews of positive religious convictions, that in the new Ritual Einhorn and Wise dwell together in the historical past and the living present.

The amendment of Dr. Hecht was then unanimously passed and the adoption of the II Part of Union Ritual carried amid storming applause.

Rabbi Calish moved that the Committee on Publication, recommended by the Ritual Committee be forthwith appointed. Motion was seconded and carried.

It was determined as the sense of the Conference, that the Executive Committee of the Conference be made the Committee on Publication of the Union Prayer-Book, Parts I and II; that the Union Prayer-Book shall be the exclusive property of the Central Conference of American Rabbis and be copyrighted under its name.

It was moved and seconded that that part of the report referring to Part I of the Union Prayer-Book in charge of the Revision Committee be considered. Carried.

Rabbi Stolz stated in speaking of the scope of the Revision Committee that the true sense of the idea of revision authorized by the Conference, meant that the identity of Part I as already adopted be not destroyed. Action of the second part of the report was then taken.

It was moved and seconded that the entire report of the Ritual Committee as amended be adopted. The motion prevailed and the adoption was carried with thanks to the Ritual Committee and especially to its chairman, Dr. M. Mielziner, of Cincinnati, for the arduous labors so zealously performed.

Dr. Kohler moved that the question of Music be made the first order of business of the afternoon session.

Dr. Silverman suggested that a resolution as to the Hymn-Book be made the first order of business for the adjourned afternoon meeting.

Adjournment until 3 o'clock was then had.

FRIDAY—AFTERNOON SESSION.

The meeting was called to order promptly at three o'clock.

The report of the Committee on the President's Annual Message was presented through its chairman, Dr. Schlessinger, of Albany.

On motion the report was recommitted to the original Committee.

Dr. Silverman, chairman of the Committee on Catechism presented the following report, which upon reading was received for *seriatim* action.

Gentlemen of the C. C. of A. R.:

Your Committee on Catechism begs leave to submit the following report:

Whereas, it is the desire of the Conference that a precise statement of the principles of Judaism be agreed upon, so as to make uniformity in the conception of, and instruction in them a possibility, it is proposed:

1. That your Committee be instructed to present to the next Conference the draft of a Manual for Religious Instruction.

2. That, preparatory to such a work, a syllabus, giving methodic arrangement of the various subjects to be treated in the Manual, be prepared by the Committee as soon as possible, and copies thereof

be sent to the members of the Conference for criticism and suggestions, by the aid of which the Committee may be enabled to present an acceptable draft.

3. That the members of this Conference be requested to present their views as to the proposed Manual with regard to subject matter and methods of treatment, either during the sessions of this Conference or thereafter, by communication to the Committee.

Signed,

JOSEPH SILVERMAN,
LOUIS GROSSMAN,
JOSEPH STOLZ.
SIGMUND HECHT,
MAX HELLER,
CHARLES S. LEVI.

It was the sense of the Conference that the name "Manual of Religious Instruction" be substituted for the name "Catechism."

It was then moved and seconded that the Preamble and first Recommendation of the report be adopted. The following remarks were then made:

Dr. Schwab stated that we are all agreed on principles, that the aim and purpose of such a "Manual of Religious Instruction" should be to bring about a more exact instruction in Jewish Religious Schools, hence this should be embodied in some other form to substitute the preamble of the report presented.

Dr. Gottheil took exception to the idea of the unification of faith and principles. The object of such a manual is uniformity in the subject matter for Sabbath-school Teachers. There is a universally expressed want of well arranged and clearly written School-books for children's instruction. By creating a Manual of Religious Instruction, the Central Conference can make a beginning in supplying this want.

Dr. Landsberg would have that part of the preamble amended which expresses the ultimate purposes of the Manual by substituting the words: In order to supply a want felt by all Congregations for the Instruction in Sabbath Schools, a Manual of Religious Instruction should be issued.

Dr. Kohler would amend the preamble so as to include the words "conception, profession and instruction," insisting that we should agree on a formulated statement of principles.

Dr. Heller viewed this as a matter of utmost importance where-in extreme danger lurks. He wished to be on record as opposed

to such attempts at uniform expressions of principles, especially since the Central Conference is so young and has not yet attained the ripe authority for such a statement. Dr. Gottheil interposed that there is a great distinction between a "Manual of Religion" and a "Manual for Schools for Religious Instruction."

Dr. Kohler insisted upon the distinction between "Formula of Faith" and formulation of articles of religious conviction to give clear and concise expression to the same.

Rev. Radin remarked that to create a creed is not in the spirit of advanced progressive Judaism, it is a step backward.

Rev. Wintner maintained we ought not to be afraid to avow the principles on which we stand; especially to work out the three fundamental principles of our Faith for such a "Manual of Religious Instruction" to be used in Sabbath Schools.

Dr. Aaron stated that we can afford to place on record the platform upon which American Judaism stands, as a platform of historical guidance for growth and development.

Dr. Philipson made an amendment to strike out the preamble of the report and begin with the words "Your Committee recommend." The amendment was lost.

The previous question was then called for and the motion on the adoption of the preamble and first paragraph of the report as read, was carried.

Paragraph two was adopted with the amendment that the words "Not later than March 1, 1895," be inserted.

On motion, Paragraph III was adopted as read.

The report as a whole was then adopted in its amended form.

The Auditing Committee on the Treasurer's Accounts, then presented the following report through its Chairman, Rabbi M. J. Gries.

Your Committee on Treasurer's Report wish to state that they have examined the books and find them correct. They approve of the suggestion of the Treasurer that the financial management of the affairs of the Conference be put upon a sounder business basis, and to that end recommend:

1. That the fiscal year shall end July 1st of each year; that no money be paid by the Treasurer except upon voucher signed by the President, and countersigned by Recording Secretary.
2. That all moneys shall be held by the Treasurer.
3. That notice be sent to all members of the amounts in which

they are in arrears; further, that members owing 2 year's dues, notice of such debt having been given, may be stricken from the membership roll, by action of the Executive Committee.

MOSES J. GRIES,
A. H. GEISMAR,
RUDOLPH GROSSMAN.

It was moved and seconded, that the report be received and adopted, and the suggestion of the Treasurer, Dr. Hecht, that the current year of 94-95 be one of 15 months, from April 94, to July 95, be concurred in.

The following resolution of Dr. I. S. Moses, seconded by Rabbi Geismar was then read.

In view of the learned work on the "History of the Jewish Ritual" published by Rev. Dr. Schwab, be it,

Resolved, that it is the sense of this Conference, that as a testimony of esteem for the learned author, the Executive Committee be empowered to purchase a number of copies of said publication, to be distributed among the members of the Conference.

I. S. MOSES,
A. H. GEISMAR.

Rabbi Gries offered the substitute motion, that the matter of subsidy to Dr. Schwab on account of publication of his late work, "History of the Jewish Ritual" be referred to the Executive Committee. The Executive Board was then empowered to take the matter into consideration.

A petition of Rabbi Friedman in behalf of a colleague in distress was then read. On motion, the petition for relief was referred to Trustees of the Superannuated Ministers' Fund.

Dr. Jos. Silverman, seconded by Dr. M. Mayer, presented the following resolution which was unanimously carried.

Resolved, That the Central Conference of American Rabbis invite the Cantors' Association of America to co-operate with them under the auspices of the Ritual and Editorial Committees, in providing the Music for such parts of the Union Prayer-Book, as shall be designated by the Ritual Committee.

The Secretary was instructed to send an official communication to the Cantors' Association in accordance with the above resolution.

It was moved and seconded that when the Conference adjourns it shall be until Sunday afternoon, at three o'clock.

Dr. Jos. Silverman presented the following resolution on the creation of a Union Hymn-Book :

Believing a Union Hymn-Book to be a necessity for the purposes of congregational singing, and desiring to secure an early and final action ;

Resolved, That a Committee on Hymnal be appointed with power to act under the following instructions :

1. That the Committee prepare by January 1, 1895, a hymn-book to contain at least fifty hymns.

2. That as soon as the Committee has agreed upon the text, the same shall be turned over to the Cantors' Association with the request to prepare the music. Therefore,

3. That both, texts and music, be presented to the next Conference for adoption.

JOSEPH SILVERMAN,
MOSES J. GRIES,
LOUIS GROSSMAN.

On motion the resolution was amended so as to read "at least twenty hymns," and then unanimously adopted in its amended form.

It was moved and seconded that a Committee be appointed to nominate members for the Executive Board and report Sunday afternoon ; that the Committee be instructed to nominate no member unless he shall have been previously consulted and signified his willingness of accepting the honor. Motion unanimously passed.

The Chair then appointed the following Committee on Nomination: Rabbis Schlessinger, M. Gries, J. Voorsanger, I. Aaron, O. J. Cohen.

It was the unanimous sentiment of the Conference that the meeting to be held on Saturday afternoon for the purpose of discussing general questions vital to the interests of Judaism, be purely informal and that the papers of Dr. K. Kohler and Rabbi Charles S. Levi be read at the meeting.

President Wise then notified the members that a photographic grouping of the Conference would be taken after adjournment.

The meeting was then adjourned.

FRIDAY—EVENING SESSION.

BETH ISRAEL TEMPLE, }
ATLANTIC CITY, July 13th, 8 P. M. }

The Sabbath Eve Service was read and conducted by Cantor Rev. Wm. Sparger, of N. Y., assisted by Cantor Rev. Wm. Lowenberg, of Philadelphia, and Rev. Alois Kaiser, of Baltimore.

The Conference Sermon, "The Duties of the Rabbi in the Present Time," was preached by Dr. M. Landsberg, of Rochester.

Dr. J. Voorsanger, of San Francisco, delivered the Conference Lecture on "The Future of American Judaism."

Announcement was made that Dr. S. Hecht, of Milwaukee, would preach at the Sabbath Morning Services to be held in Beth Israel Synagogue.

President Wise closed the session with prayer.

SABBATH SESSION.

At the informal session of the Conference held Sabbath afternoon, Dr. Kohler read his paper on the "Spiritual Forces of Judaism." A most interesting discussion followed, which ended in a unanimous vote of thanks to Dr. Kohler, for the excellent work he rendered and the rare privilege of receiving his wise thoughts so sincerely presented. The paper was ordered published for wide-spread distribution, and printed in the Conference Year-Book.

CENTRAL CONFERENCE OF
SUNDAY—AFTERNOON SESSION.

BETH ISRAEL SYNAGOGUE, {
ATLANTIC CITY, July 15, 1894.}

Meeting was called to order by President Wise at 3 o'clock P. M.

Rabbi E. N. Calisch offered prayer.

The minutes of Friday's sessions were read by Assistant Sec'y, Rabbi Gries, and with slight correction were ordered approved.

A motion was made by Dr. Voorsanger that a full record of the informal meeting held Sabbath afternoon, be included in the record of the Conference minutes. Carried.

Dr. Kohler moved that a Committee be appointed to draw up a set of memorial resolutions in eulogy of the late Dr. Adolph Jellinek, of Vienna. The motion prevailed and Drs. Kohler, Landsberg and Schlessinger, were authorized by the Chair as the Committee.

Dr. H. Berkowitz, Chairman *pro tem.* of the Ritual Committee, presented the following additional report:

To the President and Members of C. C. of A. R., in session at Atlantic City, July 15, 1894:

GENTLEMEN:—The Committee appointed in the Chicago Session to take under consideration all suggestions, alterations and amendments offered by your members in revision of the Union Prayer-Book, volumes I and II, beg leave to report that the Committee organized itself in two sections, one composed of such of its members as were residents in the Eastern States, and the other section, of those residing in the South and West. These sections met separately revising the various portions of the work. Joint sessions were also held in Cincinnati and Atlantic City.

It is with the utmost satisfaction that the Committee reports that it has completed its work, and that all objections and difficulties have been admirably overcome through ardent industry, zeal and a truly earnest and religious spirit. The Revision Committee has turned its work over to the Editorial Committee, appointed by you, to finally complete the manuscripts for the printer.

It is recommended by us that Vol. II for Rosh Hashonah and Yom Kippur be published forthwith, and Vol. I as soon as the other is issued.

Your Committee has limited its labors to the preparation of an order of Public Services in the Synagogue, and would respectfully recommend that another Committee be appointed to prepare a

ritual for domestic and private worship, suitable for all sacred occasions in life.

Also, that the same Committee be empowered to formulate an Agenda for a Ministers' Hand-Book, or Manual as a guide for the various functions of the office of Rabbi.

Your Committee now respectfully asks to be discharged.

DR. M. MIELZINER,
Chairman per H. B.
 DR. I. M. WISE,
 DR. G. GOTTHEIL,
 DR. K. KOHLER,
 DR. I. S. MOSES,
 DR. H. BERKOWITZ,
 DR. D. PHILIPSON,
 DR. M. HELLER,
 DR. L. MAYER,
 DR. J. VOORSANGER.

On motion the report was received for consideration and action. Dr. Voorsanger moved the adoption of the report as the true sense of the Conference, and that the Revision Committee be discharged with thanks. Carried.

President Wise then delivered a congratulatory address to the Conference on the completion of the Union Prayer-Book.

The proceedings of the Conference were here interrupted to listen to Mr. Wm. Hackenberg, a philanthropist of Philadelphia, who, upon invitation, addressed the members and extended an invitation to visit the Russian Colony, at Woodbine, N. J., on Thursday, July 19, 1894.

The resolution of Rabbi Wm. Friedman, that the \$2.50 per annum set aside to aid superannuated Ministers be rigidly devoted to that purpose, was referred to the Executive Committee.

The resolution of Rev. Wintner, seconded by Rev. H. Veld, declaring it to be the sense of the Rabbinical Conference that instruction in Hebrew shall form a component part of the curriculum in our Sabbath-Schools, was referred to the Sabbath-School Union. Dr. Kohler suggested it be given over to the Committee on Manual of Religious Instruction.

Rabbi Schlessinger presented the following report on the President's message:

ATLANTIC CITY, July 15th.

Your Committee, finding the President's message to consist of an exhaustive review of the origin, history and results of the Central Conference, from the point of view of the venerable President, without any proposition or recommendation, respectfully submit that the same be adopted and printed in our proceedings.

DR. M. SCHLESSINGER,
REV. L. STERN,
DR. E. SCHREIBER.

On motion the report was received and unanimously adopted.

Letters of invitation to meet in the City of Montreal, were received from Rabbi Veld and his Congregation. Rabbi Veld extended a most hearty invitation to the Conference, to hold its next Annual session in Montreal. Rabbi Calisch moved that the next Annual Conference be held in Montreal, Canada.

Rabbi Heller offered an amendment, extending the thanks of the Conference to Rabbi Veld and his Congregation in Montreal, and moved that the selection of the place for the next Conference be left to the Executive Board. Motion as amended was carried.

A motion from the Committee on Nomination was made that a Committee of three be appointed to revise the By-Laws of the Constitution and report at the next Conference. Carried.

The Committee on Resolutions of Thanks presented the following report which was unanimously adopted with the amendment that a special vote of thanks be extended to the Ritual and Revision Committees, congratulating them upon the completion of the Union Prayer-Book.

To the Central Conference of American Rabbis in Session at Atlantic City:

GENTLEMEN—Your Committee appointed to express your sentiment in resolutions of thanks, beg leave to submit the following:

Resolved, That the thanks of this Conference be herewith extended to the President and members of Beth Israel Congregation, of Atlantic City, for the courtesy shown to our assembly, in giving us

the use of their Synagogue for our various sessions and religious services. Be it further

Resolved, That the Conference heartily commends the zeal of the Israelites of Atlantic City, who, though few in number, have erected a Jewish House of Worship to the advantage, not only of themselves, but also of the great numbers of our co-religionists who gather here. We do, therefore, impress upon our brethren who are visitors at Atlantic City, their duty as Israelites, to sustain the Beth Israel Temple both religiously and financially.

Resolved, That this Conference expresses its obligations to the Jewish Press for its prompt and impartial account of the proceedings of this Conference.

Resolved, That the thanks of the Conference are due, and are hereby extended to its venerable President, the Rev. Dr. I. M. Wise, for the able and impartial manner in which he presided over the deliberations of our Conference, and our sincere wish is hereby expressed that the Almighty may spare him for many years to continue his eminent services for the House of Israel.

Respectfully submitted,

DR. J. VOORSANGER,

DR. J. STOLZ,

DR. S. HECHT.

The thanks of the Conference were extended to the Recording Secretary, Rabbi Charles S. Levi, for the faithful performance of his duties.

The Secretary was instructed to communicate resolutions of thanks to the President of the Atlantic City Congregation.

On motion the Secretary was empowered to spend not more than fifty dollars during the year for work of the Conference to be done by typewriter or stenographer.

It was declared to be the sense of the Conference that in accordance with the report of the Revision Committee, the Committee on Domestic Devotion report to the next Conference.

On motion the Committee on Catechism was dissolved.

It was moved and seconded that a Committee of Ten on Manual of Religious Instruction be appointed by the President, to report at the next Conference.

Dr. Philipson offered a substitute instructing the Committee to report according to resolution previously adopted in the report of Dr. Silverman, Chairman of the Committee on Catechism. The motion with its substitute was carried.

The following report of the Committee on Nominations was then read, and on motion received for action.

President, Dr. I. M. Wise, Cincinnati.

Vice-President, Dr. G. Gottheil, New York.

Treasurer, Dr. S. Hecht, Milwaukee.

Recording Secretary, Rabbi Charles S. Levi, Cincinnati.

Corresponding Secretary, Dr. David Philipson, Cincinnati.

EXECUTIVE BOARD.

Dr. H. Berkowitz,	Philadelphia.
Rabbi Max Heller,	New Orleans.
Dr. K. Kohler,	New York.
Dr. M. Mielziner,	Cincinnati.
Dr. I. S. Moses,	Chicago.
Rabbi J. Stolz,	Chicago.
Dr. J. Voorsanger,	San Francisco.

The Recording Secretary was authorized to cast the unanimous ballot of the Conference for the nominees, who were declared elected by acclamation. The report of the Nominating Committee was then adopted as a whole.

The following communication was presented and after reading was referred to the Executive Board for consideration:

Resolved, That the Committee on Conference be instructed in the preparation of the programme for the sessions, to pre-arrange the same in more completeness and detail,

That, The sessions be extended, or the number of topics considered, be reduced so that the proceedings be made less of a physical task, of more intellectual benefit and more lasting inspiration, Also,

That, Each subject be introduced by a member appointed as speaker to preside over the assembly during the discussion of the same.

RABBI H. BERKOWITZ,
RABBI S. HECHT.

The thanks of the Conference were unanimously extended to Rabbi I. S. Moses, for his bringing to a successful issue the work of the Ritual Committee as presented in the Union Prayer-Book.

The resolution of the Conference that Rabbi I. S. Moses, be remunerated for his arduous labors, and re-imbursed for expenses had in the publication of the Union Ritual, was referred to the Executive Committee.

It was the unanimous sentiment that the Conference adjourn to assemble again in annual convention at such time and place as shall be designated by the Executive Committee.

Dr. Schlessinger then offered prayer.

The Conference, in united chorus, sang En Kelohenu.

The honorable President, Dr. I. M. Wise, then declared the labors of the Fifth Annual Convention ended, and the Conference adjourned.

CHARLES S. LEVI, *Recording Secretary.*

MOSES J. GRIES, *Assistant Recording Secretary.*



[APPENDIX C.]

**ESCHATOLOGY OF THE JEWS UNTIL THE CLOSE
OF THE TALMUD.**

A paper presented to the Central Conference of American Rabbis,

BY PROF. G. DEUTSCH, OF THE HEBREW UNION COLLEGE.

PSYCHOLOGICAL BASIS OF ESCHATOLOGY.

However the views may differ on what religion is, there will hardly be an objection to the statement that its object is the seeking and the achievement of an ideal. How do we form an ideal? We first experience a certain dissatisfaction with existing conditions, we see ourselves surrounded by want and need and sorrow, we suffer violence from mighty oppressors, we have to overcome the effect of hostile powers in nature, be they the ferocity of wild beasts or the inclemency of climatic conditions, we find ourselves helpless in view of sickness and death.

This unsatisfactory state of affairs must needs suggest to us the ideal that it is either a deterioration from or a development into a perfect state. Ancient people were contented with the former belief, while later nations by the meditation of the Jews through Christianity embraced the belief in a state of perfection in the time to come.

This is the psychological basis of this idea, which we shall try to follow in its historic course of development.

As we have already pointed out, mankind originally from the consciousness of this world's shortcomings had only concluded that primarily a state of perfection existed, for what originally was a desire only, became shortly afterward a reality. There was of the many evils under which mankind suffered only one that was universal—death. So death must have come as a punishment, and it is the unique feature of the Jewish account to regard death as the punishment for sin, and this sin as the transgression of the divine

law (Gen. 3), while the belief in a golden age of the past is found amongst all the ancient nations as proven by the classic literature (Hesiod, Ovid, etc., see the literature on that subject in Dillman Com. on Gen. 6. ed. P. 47).

The individual evils of this world are easier to be explained, they are punishments for sins committed, chastisements intended to make men better or they will be accepted with the resignation, which man owes to the superior wisdom of God. The latter idea is the central thought of the book of Job. It represents the higher development of a philosophy of life, while Job's friends still cling to the old notion that there can be no suffering where there is no sin Job 22, 4-5). Man had here already learned to content himself, that in regard to certain questions, the only possible answer remains: *ignoramus*. He had, however, in times past, tried persistently to explain the misfortune and evil as the outcome of his own sin, just as the brothers of Joseph in their utmost distress arrived at the conclusion: We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear, therefore has his distress come upon us. (Gen. XLII, 21.)

GOD'S JUSTICE IN HUMAN LIFE.

The dissatisfaction, however, with prevailing evil and its explanation by a departure from righteousness was incomplete, in as long as no way was indicated how to evade the evil, and how to create a satisfactory state of human affairs. Now, the conclusion at which mankind arrived was simply this: If misfortune is the consequence of wrong-doing, then doing right must in turn bring about happiness and prosperity. And this was the beginning of the belief in salvation.

In this respect we have to make a distinction between the salvation of the individual and of the nation. The individual could be just, while the nation was immersed in sin, and the nation could be moral and God-fearing, while individuals might be sinners. So on the other hand an individual could be prosperous, when the nation was on the verge of ruin, and a nation could be the ruler of the world, while individuals were starving, and in the throes of distress.

History in fact taught "that righteousness exalteth a nation, but sin is a reproach to any people," so the fate of nations was sealed by their departure from the good, especially by their violation of the sanctity of the moral law. The generation of the flood was

doomed "because all flesh had corrupted his way upon the earth." Sodom and Gemorrah were destroyed by brimstone and fire because they made every stranger the victim of their unnatural lust. When the law-giver enjoins the prohibition of illicit sexual relations he holds before the eyes of his people the warning instance of the Kanaanites, who perished in consequence of their licentiousness: "Defile not ye yourselves in any of these things; for in all this the nations are defiled, which I cast out from before you; and the land is defiled, therefore, I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. (Lev. XVIII, 24, 25).

But a nation is a composite of individuals. Its destiny is shaped by its members. A number of righteous people, though they would have been only ten, could have saved even the City of Sodom. (Gen. XVIII, 32). A crime committed within the precinct of a city would, according to the law in Deuteronomy (Ch. XXI, 1-9), affect the entire population, and had to be atoned for.

Thus a nation had to suffer on account of the sins of its citizens and the individuals, although innocent themselves, had to share the destiny of the people. But all this refers only to human life on earth. The Eschatology of old Israel is: A pious man will be prosperous. If one honors his parents his days shall be prolonged, if he bestows mercy even on the dumb creatures it shall be well with him. If he has pity on the distressed, the widow and orphan, he shall be blessed by the Lord.

(Deut. XXIV, 19), if he restoreth the pledge to the poor, when it is needed, it shall be righteousness unto him. (Ib. 15.) On the contrary, if one oppresses an hired servant, it will be sin unto him. (Ib. 15.) If one neglects to guard his roof with a fence, so an accident shall be blood upon his house. (Ib. XXII, 8.) If one afflict a widow or an orphan, God shall kill him with the sword, that his wife be a widow and his children be fatherless, (Ex. XXII, 21-23.)

The same idea is applied to nations: If ye walk in my statutes, the author of Leviticus (Ch. XXVI, 3 ff.) says: I will give your rains in their season, ye shall chase your enemies, and they shall fall before you by the sword, but if ye will not hearken unto me, I will set my face against you, and ye shall be smitten before your enemies. In almost identical words the Prophet Jeremiah (22. 8, 9.) and the author of Deuteronomy (XXIX, 22-28) ascribe the down-fall of the Holy Land and its capital to the fact, that the children of Israel forsook the covenant of the Lord, their God. Thus we see

that good and evil are punishment and reward, and that these are given to man in particular as well as to nations in general on earth for their doings in this life, but a life beyond, as well as a reward and punishment in another life is not thought of. If this need a proof, we could best furnish it from the Book of Job, which treats on the question, how the adverse experience of the righteous life can be reconciled with God's justice and goodness. It is not only the by no means weak *argumentum ex silentio* which we may adduce as proof for the fact that the writer thought, that these difficulties had to be adjusted in this world, it is more so the positive fact, that he complains that the wicked "spend the days in prosperity, and in a moment they go down to Sheol." (Job XXI, 13.) If he would believe that justice would be meted out to them after their death, then their sudden departure, which must deprive them of an opportunity to repent, would be rather a punishment than a reward. Similarly the author of the Book of Qoheleth finds the hardest riddle in the experience, "that the wicked are buried and come to the grave." (8. 10.) for "the dead know not anything and have no reward any more." (9. 5.) Thus we come to the conclusion that in the period after Alexander's conquest and before the Maccabaeen time—which even according to conservative views is the age of the author of Qoheleth—the belief in a judgement after death was yet unknown to, or to say the least, not generally held by the Jews.

IMMORTALITY AND RESURRECTION.

The period of the Maccabees had, more than any event since the re-establishment of the Temple at Jerusalem, exercised an influence upon the religious thought of the Jews. Just as all oppression will have an intensifying effect upon ideas, attacked so the persecution of the Jews by Antiochus revived religious sentiment amongst the Jews. The martyrdom of pious Jews who defied the tyrants wrath and in the sight of the fagot still clung to the God who is mighty to save, a fact which to judge from the Third Chapter of Daniel and the Second Book of Maccabee's must have been of almost daily occurrence, set the Jews to thinking.

Could these men and women, who had sacrificed their lives for God's sake, be lost forever? How could this be brought in harmony with God's justice, since he had the power to save? The answer was that these pious martyrs would rise to a second life, when they would not only enjoy undisturbed bliss and happiness, but even

hold supreme sway over all the kingdoms on earth. This doctrine is first taught in the Book of Daniel (XII, 2.) which according to incontrovertible evidence was written in the time immediately following the death of Antiochus Epiphanes. (164 B. C.) Beside this passage no other proof for the existence of the belief in resurrection could be adduced. The passages quoted as support for the theory in the Talmud (Synh. 90 b. sq.) do not deserve refutation and the passage in Isaiah (XXVI, 19.): "The dead shall live, my dead shall arise," apparently speaks of a political resurrection of the down-trodden Israel, just as Ezekiel in his stirring allegory (Ch. XXXVII,) compares the dispersed sons of Israel to dry bones scattered over a valley, a fact which even in the Tlm. (I. c.) is admitted.

The question, however, arises: Whence did this belief originate? The only possible answer is: It came partly through the Babylonian exile and more so after the Macedonian conquest of Asia, the spiritual treasures of the nations were in a livelier way than ever before, mutually exchanged. According to the belief of the Parsees, the souls of the dead have to pass the bridge of Cinvat. The wicked fall from it into the Hell (durakh) while the righteous pass it safely and enter the Heaven (garo demana, dwelling of song). Then, finally, a Savior (Saosyos) will appear who shall exterminate all evil, renew the world, annihilate by his fire the wicked and raise the dead. (s. Avesta, Vendidad XIX, 90—110). (*Yast 22, cf. Huebschmann: die parsische Lehre vom Jenseits in Ib. fuer Prot. Theol. 1879*).

It is impossible to deny the similarity between this doctrine and the words quoted from Daniel: "many of those who sleep in the dust shall arise, some to eternal life and some to eternal abhorrence." Here the objection may be raised that religions seem to be averse to foreign elements, and Judaism at the Maccabean age and during the subsequent time was more than any other religion opposed to all foreign influence, even to religiously and indifferent customs, but this objection is easily met by the experience that such ideas creep into a people or society or a nation without being noticed. Jewish Kabbala, with its views borrowed from Christianity and Neo-Platonism, is one instance. The Kaddish, the lighting of the candle for the soul of the deceased and the reading of Mishna for the benefit of the soul are instances of our own experience, showing that the Catholic views of hell, purgatory, saying mass, etc., had under Jewish disguise found their way into Judaism.

Was this resurrection thought of as universal? Modern scholars as *Hitzig* in his commentary on Daniel, says it was, and, therefore, explain the words *עַם רַבִּים מִיִּשְׂרָאֵל אֲדַמָּה עִפָּר* to mean the whole people of Israel. It seems, however, very violent to explain these words, "the many amongst the dead," viz.: Israel, instead of "many of the dead Israelites." This latter explanation, besides, is supported by psychological arguments, for as we previously said, this belief was the long sought for answer to the question, how God's justice could be brought in harmony with his passive attitude toward the suffering of the righteous and the prosperity of the wicked. The answer was given now, that a second life should right all wrong, bring eternal life to the pious martyrs and eternal shame to the tyrants.

This belief in resurrection, however, is only foreign in its outward appearance, its skeleton is Jewish, for there always existed a belief in immortality, or at least in a soul, which is a divine gift.

Thus, according to the account of creation, God blew into Adam's nostrils the breath of the air of life, and the Psalmist says: "When the breath goeth forth, he returneth to his earth." (CXLVI, 4.) Jacob, when informed of the death of his son, Joseph, exclaims: "I will go mourning to my son, down to Sheol." (Gen. XXXV, 35.) Even the desire of Jacob and Joseph to be buried with their fathers, as well as the expression: "Thou shalt be gathered to thy fathers," (Gen. XV, 15 cp. Jer. XXXIV, 5), or He was buried with his fathers, (II Kings XII, 32.) intended to convey a happy termination of a blessed life, show that there was in the early life of the Israelitish nation, even previous to the first destruction of Jerusalem, a belief in an immortal soul prevalent.

The chief difference between this and the later idea as found in Daniel, and still more in the early Talmudic phrase. *עוֹלָם הַבָּא* by this that the older Jewish idea did not regard it as a desirable state. Jacob, when he speaks of his expectation of being once united with his lost son, does not regard it as a hope in the way in which Jesus comforts the *malefactor* who is crucified with him, saying: "To-day thou shalt be with me in Paradise." (Luk. XXIII, 43.) Just the reverse. Expressly the Bible narrates this event with the remark that Jacob refused to be comforted. So we understand that in the Psalms, there is found so often the fervent prayer to preserve the life of the faithful, "for the dead praise not the Lord." (115. 11.) In connection we might mention the often

quoted passage from Job: "I know that my Redeemer liveth, and that at last He shall stand up on the dust." Here, Job, as the context teaches, expects to see God justifying him when leprosy shall have made his bones bare of flesh, yet before he dies, while he is still on the dust. The beautiful words: "Though he slay me, yet I shall wait for him." (Job XIII, 15.) can, in spite of the touching story of Grace Aguilar's last day, only be interpreted according to the K'thib. Let him slay me; I do not hope for anything. The only proof for the belief in the continuation of the existence of the righteous can be derived from Elijah, and the report that he went up to Heaven, which seems to indicate that the Heaven was regarded as an abode for the righteous. Yet here is an old myth which as Heracles, Romulus and Buddha prove was common to all nations and undoubtedly transplanted to the Hebrews, besides, the stress is not laid on Elijah's ascension to heaven, but on his departure from this earth, at which occasion, he, like Moses, is saved from the throes of agony and from disfiguration of body.

At all events we can easily see how the belief in resurrection and a second life could become familiar to the Jews without being regarded a foreign element.

The resurrection of the dead could not suffice as a solution of the problem of the destiny of Israel. The nation whose best members had been subjected to the most cruel hardships, had to be recompensed aside from the reward given to its individuals.

The noble martyrs had not only suffered, they had stood for a cause and this cause had to be vindicated. This was expected to be accomplished by the Messiah. Here again, biblical literature does not furnish any proof for the existence of this idea in the Maccabean time. It would be entirely out of place to contest the old Christian (Apok. V. 5.) notion of the Shiloh, (Gen. XLIX, 10.) which is accepted by the Aramaic translator (Onkelos, 3 cent), **עַד דִּי יָבִי** **כְּשִׁיחָא דְדִלִּיָּה הִיא מְלִכּוּתָא** and probably under the influence of apologetic Anti-Christian views, rejected by the Palestinian teachers (about 200 a. c.) who explain it satirically to mean the Babylonian exilarch and the Palestinian president of the Synhedrin, both of whom claimed to be descendants of David (Horayoth, 11 B.) So it is useless to contest the Messianic exegesis of some of the Psalms (II, 72-110) since all unprejudiced exegetes admit that they speak only of real earthly kings and their victory over enemies of flesh and bone. Still more weight must be attached to the fact that the theocratic constitution of Israel as outlined in Deuteronomy (XVII,

14-18, 22) knows of kings, prophets and priests as the legal powers to which God entrusted the government of the people. The extraordinary unlimited and dictatorial power of a Messiah has no place in a kingdom which is governed by the immutable and unchangeable laws of God. This leads us to the conclusion that at the age of the author of Deuteronomy, i. e. shortly before the exile, the Messianic idea was unknown. It is significant that in post-exilic times, Cyrus is called the Messiah of Jahveh (Is. XLV, 1.) which again proves that no personal Messiah was thought of, but every one, who fulfilled a great and noble task, oppressed the oppressors and delivered the oppressed, was regarded as God's anointed, but would this term have already existed in the sense in which we speak of it, designating a man endowed with supernatural thaumaturgic gifts, living forever and possibly pre-existent, it would have been a blasphemy to apply it to a heathenish king as to-day from our pulpits, protests would be sounded, if a prominent man though he be no heathen, would be called a savior.

Thus we have proven that still in post-exilic times the idea of a Messiah was unknown. We might go still farther down in history and assert, that even Daniel, that book, which still furnishes our missionary societies with the strongest weapons for the doctrine of the atoning power of Jesus' death does not know of a personal Messiah, but speaks of a high priest as Messiah, who, according to the views of most of the commentators is Onias, while I am somewhat inclined to see in the anointed, who came to an untimely end, and so interrupted the period of salvation, already begun, Judah the Maccabee. (Dan. X. 25, 26.)

The earliest traces of the existence of the belief in a Messiah, who would come either to judge the world or appear as eternal ruler after the judgement, are found in the apocryphal and pseudo-graphic literature, (Psalter, Sal. XVII, 24, 26, 27, 31, 38, 39, 41, Sibyl III, 652-666, Enoch XL, 16-38), and in Philo's works (*De praemius et poenis* §16). It seems, therefore, that after the kings of the Maccabean family had failed to fulfill the promises, which the author of Daniel believed would be fulfilled by them, possibly as early as in the time of John Hyrcan, when he turned aside from the Pharisees, probably not before Pompei had captured Jerusalem, or even not before the Idumean Herod had ascended the throne of David, then first the supernatural idea of the Messiah sprang up and remained the prevailing belief in the solution of the problem,

which the adversities of life presented to the faithful. This idea is supported by Josephus' statement that the Jews derived their strongest inspiration to rise against the Romans from a prophecy which promised them that one going forth from Palestine would become ruler of the whole world. The same oracle is alluded to by Roman historians. (Jos. Bel. Jud. 6, 5, 4, Tacitus, Hist. 5, 13, Sueton. Vesp. Ch. 4).

The Messiah naturally had a mission and this was the establishment of the universal kingdom of heaven מלכות שמים,* which meant the destruction of all ungodly powers, the maintenance of justice and brotherly love of happiness and prosperity, of universal peace which would include even the ferocious beasts, of political independence, of the gathering of the dispersed tribes, of the renovation of Jerusalem and of the re-establishment of the sanctuary with its priests and Levites, its sacrifices and its frank incense, all of which are prayed for in the oldest of the official prayers (called Shemoneh Esreh). And undoubtedly after the bloody oppression of the last attempt by the Jews under Bar Cochba, to free themselves from the Roman yoke (133-5 a. c.), these hopes grew the more ardent the more impossible their realization by secular means became.

We may review all that we have said before, summing it up in three branches of eschatological expectations, 1, a Messiah, who was a man (Justinus Dial cum Tryphone c. 49, Yerush. Taanith Ch. 1 Hal. 2), but endowed with a superior power. 2, Resurrection of the dead and universal judgement. 3, Establishment of the kingdom of heaven or the Messianic age or the world to come.

The greatest difficulty is to distinguish in the rabbinical utterances of later age the terms עולם and גן עדן. It appears on the surface that the world to come, meant the Messianic kingdom, while the paradise and its counterpart the valley of Hinnom, (N. T.

* Kingdom of heaven in rabbinical literature mostly means divine guidance of this world as e. g. to pray is called: to take upon himself the yoke of the kingdom of heaven, (Mishna Berakhot 2, 2, 5), but it also occurs in the sense of the messianic kingdom as in Qaddish ומלך מלכותיה in the Missaph prayer for holy days נלה כבוד מלכותך in the Sabbath Qedusha ומלכותך תראינה and in the Pesikta ed Buber 51, a. The time has come for the wicked kingdom to be uprooted from this world, the time has come for the kingdom of heaven to appear. See Scheurer: History of the Jewish people in the time of Jesus Christ Div. 2. Vol. 2., Page 171, m. 58.

Geenna Matth. 5, 22. 18, 9. 23, 33, Marc. IX, 47), seem to be the places where the deceased dwelt until the day of the general judgment would have arrived, on which all would arise and receive their fate. (Sukka 52 a.)

The difficulty who should be judged, since both parties had already received their share, and consequently must have been judged previously, although logically weighty, does not count much, for we know that all these notions often appear contradictory owing to the fact that they are moulded by the people who take such difficulties easy, and besides the subject is such as not to permit a strict expression.

More difficult is the fact that there is in many Talmudic passages an absolute equation between the future world and the paradise. Thus a strict observance of the ritual law entitles man, as well to the Messianic kingdom, as it brings him to heaven. For eating three meals on Sabbath, one is promised immunity from Geenna, (Sabb. 118, b.), and for rigorosity in the dietary laws *הרואה טרפה לעצמו* one is assured bliss in the world to come. (Chullin 44 b.) for exactness in prayer, especially in reciting the *Shema*, one is promised that the *Gehinnom* will be cooled for him, (Berakhot 15, B.) what means he will not have to fear it, for the same strictness in observing the law, another passage (Yerush, Shekalim 3, 5,) assures the faithful that he shall be a son of the world to come, finally the Mishna teaches that all Israelites shall have a share in the world to come. (Synh. XI, 1), so that it would not depend on man's action, but simply be a part of the inheritance of the blessing given to the patriarchs.

Suffering and meekness in this life preserve man from the tortures of *Gehinnom* (Erubin 41 b.), and secure him also the Messianic kingdom (Berakhot 5b, Synh. 43b). We have to explain these difficulties by the fact that the rabbis, as true followers of the Pharisees, cared little for the dogma and most for the rites, they laid stress on man's doing and were rather indifferent to his belief. Another possibility is that they regarded the punishment of the wicked in the *Gehenna* only as intermediate state which after twelve months would cease, (Rosh Hashana 17, a.), while in the world to come there would be no *Gehenna* (Nedarim 8 6). The only ones to be eternally doomed are the Minees, the Judaeo-Christians with their leaders under the *symbolic* names of Balaam, (Peoples' destroyer Gittin 57, a., Joroboam peoples' enemy Rosh Hashana 17, a.,

Elisha Ben Abuya), Jesus is God the son of God Father (Chagiga. 15, a).

Finally, just the rise of Christianity produced strong objections to the supernatural view on the kingdom of heaven, so R. Jochanan ben Sakkai says: "The prophet Elijah shall not come to declare anything clean or unclean, anybody worthy of priesthood or unworthy, but to redress the wrong." (Eduyoth 8. 7.) This he purported to be a tradition handed down in an uninterrupted chain from Moses to his own time. Rabbi Joshua, the strong opponent to all narrow national ideas, declares that the righteous of all nations shall participate in the Messianic kingdom that neither creed nor performance of rites and ceremonies should decide man's destiny, but righteousness should be the only test required of man. (Tosefta Synhedrin 13, 2, ed Zuckerman, p. 434.)

Samuel, the great Babylonian Amoray, says: "There will be no difference between this world and the world to come, except the subjugation under foreign nations" (Sabb. 34 b.) Rabbi Abbahu, his Palestinian contemporary says: If one say, "I am a God," he lies, if he says, "I am the son of man" he will repent of it, if he says, "I shall ascend to heaven," it will not be fulfilled. (Jerus Taanit II p-65. b.) Rabbi Hillel, undoubtedly the second Patriarch of this name boldly says to Franz Delizchs grief: There will be no Messiah for Israel for they have eaten him in the days of Hezekiah, meaning that the prophecies of Isaiah (a. 11.) were fulfilled by the glorious reign of that king. (Synh. 98. b.)

This Rabbinical opposition to Christian ideas, not only tended to reduce the Messianic dignity, but besides to rationalize all eschatological views. Maimonides although regarding the resurrection, the coming of the Messiahs and the renovation of the Jerusalemic temple as dogmas, rejects the idea of a rechange in the material condition of the world. (Introduction into the Comm. on Mishna Synh. Ch. XI) and is attacked by his orthodox opponents especially for his disbelief in the eternity of human life in Messianic times.* Later on Kabbalah tended to make the masses believe the grossest fancies and the most unreasonable imaginations. Still it is the great merit of even so ritualistic a mind as that of Abba Areka, that he taught that in the world to come there shall be neither eating nor drinking, no sexual pleasure nor trading nor hatred, nor covetousness nor

* See Heidenheim's commentary on the Pison in the prayer for the dew on the 7th day of Passover on the words הַכֶּתֶת תְּחִירָה יִכְיֶנּוּ

jealousy, but the righteous shall sit with crowns on their heads and delight in the splendor of the Shekina. (Ber. 17. a.) It is the merit of Judaism to have uplifted the minds from the pessimistic belief of the pagan world in a deteriorating course of mankind to the optimistic belief in a tendency for the better. It is the merit of Rabbinical Judaism to have recognized at least in its chosen spirits, the untenableness of a Messianic-age of prosperity or of salvation, and to have proclaimed the world to come as a spiritual good. It is the merit of these Rabbis to have overcome particularism of creed and ceremony, and to have risen to the height of the conception that righteousness leads to heaven, thus emphasizing the creed of the prophet that from all the nations shall be taken priests and Levites, that all men are children of the One Father.



[APPENDIX D.]

DR. HEINRICH ZIRNDORF.

A Eulogy delivered before the Central Conference of American Rabbis, at
Atlantic City,

BY RABBI LOUIS GROSSMANN, D. D., OF DETROIT, MICH.

The various items in the programs of our Conferences are becoming somewhat traditional with us, but I am glad to say that at least one of our practices at the opening meeting of our yearly sessions has not yet become perfunctory. We perform with some solemnity the sombre offices of piety to those of our members and to those eminent in Israel, who have died during the current year; and of whom, I regret to say we have had a number of such honored dead on our records at every session. Providence has not yet granted us a respite from the performance of this inevitable obligation. The pall, which in our separate communities we see so often fall on our friends, falls also upon our comrades in work and thought. Laymen and teachers, when their time has come, are equally wrapped in the shroud of everlasting silence. We are in the habit, when we minister to the sorrowing, to appeal to their sense of self-control; we endeavor to help them by the mild subvention of our consolation, to endure their dreary trial. Perhaps the most opulent source of comfort, however, we offer them, consists not in apology for Providence that it has brought the visitation, but in an enlightening presentation of virile self-assertion.

In recounting and estimating the losses we have sustained, let us not fritter away a significant occasion with sentimentalism, with, however neat, still, insufficient meditations on transcendental problems, the perplexity of which tantalizes us enough. This is an hour of reminiscence of valuable lives, of helpful reminiscence of some of the best amongst us, or rather of those

lights in the lives of our departed associates, which flash back a guidance even with their last flicker. Let the morally weak be demonstrative, us becomes a self-restrained discernment. It is regrettable anyway that the ordinary man's life and the serene things of his simple career are so often forgotten in the paroxysms of his relatives' wail. We shall take no such barren gratification of melancholy from the precious things our departed colleagues have done and said. We shall do them and ourselves an ample justice. The dead are lost to those, more than they would believe, from whom the despair of parting snatches away the memory of years. The last moment shall cast no such black of an ungrateful oblivion upon careers which have had an ardent interest. This distressing attitude as to death has come among Jews from foreign parts, and is radically un-Jewish in spirit and logic. The man's function in life, how he was with us or for us, or perhaps against us, these are the sovereign facts which we must dwell upon. An undisciplined and whimsical sentimentalism leagues itself often with doubt, with distrust, with restless vagaries, and will collapse, as all moral weakness must.

Still we do not admire the hardihood which finds a reconciliation with the inevitable in a stolid acquiescence. When death brings to a close the activity of one whom we knew and loved, we feel like giving account to ourselves solemnly why we loved the man and what we profited by his work. We search for the things which Providence meant we should get through his efforts or at his expense. We read the incentive from his struggles, or we take the exhortation which is implied in his failures; we receive the lessons of his weakness as well as of his strength. For, man works out his life unconsciously with his blood, as it were, under the stress of his ambitions or of his pathetic experience.

It is my duty to call to your mind the life of Heinrich Zirndorf. You expect possibly, according to usage, some sort of eulogy. I am impatient, however, of the conventional method of eulogies, which bespeaks indulgence and makes a pious show of patronizing kindness for the dead, and goes into length of generous apology, hastens over the ground where acknowledged foibles might trip up a more conscientious spokesman, and out of fear lest even an implication might disturb the fictitious felicity of the solemn encomium, resorts to an excess of posthumous praise, which is as

clumsy as it is insincere. I for my part prefer the ungallant bluntness of the severe judge and franker critic. This helps us, who live under no less trying difficulties, and sets justice aright: ill-fitting compliments are neither manly nor brotherly. Even the dead would prefer one word of plain avowal rather than an eloquent duplicity which is the more exasperating, inasmuch as it is given with solemnity. A makeshift eulogy sets aright neither the memory of the departed nor the fair claims of the living. If the dead are worth the mention here, they are worth the truth here. If we devote an hour to reminiscences, we can demand that the sap be drawn from them for our absolute gain, not for delusion. The dead are part of the universal life, so also are the living. The pulsations of our hearts take their rythm from the great soul into which all those who breathe go, one after another. The organism of the World-life is replenished and vitalized by every soul that dies in the ample vigor of its ripening. So our lives, our society is being substantiated with every throb of each dying moment. Matured lives fructify our lives. We cannot afford to beguile ourselves with generous dissimulation. We must have dispassionate justice. Not one precious opportunity for mental and moral invigoration must be wasted, and we can never afford, surely not for no better reasons than those of overstrained courtesy, to fail to take from the fruit of men's lives the true seed.

Dr. Heinrich Zirndorf was a character which had toned by the spirit of the last generation. Born at a period when a new sense was moving over the continent of Europe, birth itself gave him a restive temperament. He grew up in an atmosphere which was fetid with discontent and big with unknown, though surmised, possibilities. Political hopes had reached a delirium of unchecked enthusiasm. The doctrine of almost a hundred years before as to the Rights of Man had widened into the gospel of the Rights of Each man, and the new dignity of individualism in feudal Europe had intoxicated many susceptible dreamers. None was more impressionable than Heinrich Zirndorf. His nature was ill adapted to resist the alluring deceptions of the new freedom. The turmoil of politics, the frenzy of enthusiasts, who threw themselves into the cause of nations and peoples as if they were so many small families; the genial lovers of humanity, which they longed to see less restricted, and if not ungoverned at least less

dominated : these charming illusions developed in him into a disquietude, heightened, or rather aggravated, by a pathos all his own. Stronger and more heroic souls could have shaken off the thralldom of poetic passion ; with him it grew into life-long profession. Once become constitutional, he turned every occasion for doubt, surely such as justified protest or complaint without curb, and untamed, into a revolution. It was, as if after the waves of 1848 had receded from a reconciled and pacified world, they had left in their ebbing one seething spot ; and it did seethe and spurt quite vigorously.

Still, Dr. Zirndorf had lovable and placable traits ; but they were not easily noticed. He preferred to show the gruffer side of his character to the world ; he kept the kindlier amenities of devotion to the circle more closely attached to him, which nature had assigned to his keeping and care. He was a thoroughly devoted father, and the interpretation he gave to his parental and domestic duties was characterized by the same punctiliousness, which, as all fair-minded observers will cheerfully yield, gave to his well-intentioned functions all around, a high degree of conscientiousness. At times, when he persuaded himself that, after all, no cloud from past reminiscences hung over him, and he felt less distrust in the equity of the world, (notions wrought out of the weird weakness of his poetic abandon,) he was affable and communicative, and then his magnificent scholarship and the good will of his unhampered self gave him easily audience as well as dignity, to obtain which he had exercised himself in less felicitous hours with ill-advised petulance. His attainments were splendid ; he was not infrequently the surprise of the acknowledgedly best informed, and he wielded the learned sceptre over a territory at once large and varied. As to this, our respect can not well be disconnected from wonder. Even in his studies he exemplified the man of a former generation. He was a classicist in taste. We who are the children of another spirit and the product of different politics and society, may be inclined to look upon his literary pretensions with the patronizing air which often tolerance assumes. We allow ourselves to talk of pedants, and there is a touch of a slur in our mild approval. We might to our profit remember, that to be intense in the desire for information, to be conscientiously precise in statement even of a trifle, and to be uncom-

prising in the demand for fidelity, as to report and quotation, are sacred traits, especially in a public servant, whose ministrations are irrevocably significant at all times and in every place. There is no sin fraught with more evil than superficialism on the part of a teacher of the public.

Finally, one word, not of apology nor of explanation, surely not of justification of a trait in H. Zirndorf's character. Because he was demonstrative and was caught in moments of ecstasy in the sinister (still almost dramatic) display of egotism and conceit, he was judged, if not harshly at least not often sympathetically, without much patient deference to the subtle facts behind all this regrettable offense. "O sea!" says a medieval Jewish poet, "thou castest up mire and filth; still thou keepest pearls and stones of bright light within the bosom of thy dark deep!" We may never hope to know the mystery of genius; it pleases often to disguise itself. The grand frenzy of him who feels an untamed power laboring in him, we can only surmise. In the bosom of such a regal person, the spirit is impatient of rule and of the slow pace of regular and conventional ways of our formal life. He feels he is supreme by the grace of a higher law. In a certain sense, H. Zirndorf was an intellectual genius, and if he was intolerant and self-centered, his exceptional personality must be consulted and we cannot afford to allow the trifles of manner to obtrude upon our more discerning judgment of the capable man. There are those who are commissioned to lead, and who have the gift for it, *social* giants who know how to enlist helpers, how to constrain a following, and who can maintain submission and obedience; in short, men invested by nature with the gift for conciliating. There are others, not less in degree of ability and of dignity, whose eminence lies rather in seclusive force, in a contemplative ardor, in forceful Platonism, who love the world and still can not move in its crowd; who wish well to their fellow-men and still can do it no substantial service. They are ganglia of nervous irritation, without function, except when provoked. These men of impotent impetuosity the world does not often stop to notice, or gets to appreciate them tardily. The dramatic catch the public eye; but the gaping multitude passes by the meritorious passive, who do not bid for applause, in fact, who do not know how to bid for it. The unthinking, heedless, (shall I say inconsiderate?) world thus provokes the discontented and aggravates the irritation of some of its best, whose righteous disap-

pointment grows to indignation, the heat of which, a feverish madness unnerves and burns out the fussy zeal which else might have been power.

Conceit is the last protest of the conscious disappointed. In it they seek refuge from an ambiguous world, which is so grudging with its award. I explain to myself H. Zirndorf's morbid egotism in some way like that.

I am done. I have laid before you the mechanism of a life, which was as creditable as it was deservedly eminent. To those who knew him, bits of conversation, even such as were tintured by the strong acid of his merciless bluntness, will be sacred; and none of us will consent that the mannerism of the man, which was coincident with the solid virtues of an exemplary scholar, shall ever cheapen his reputation in our midst. To some of those who knew him as a writer, he has undoubtedly brought his own message, which they will honor. To us who have gathered here to do his memory justice, he leaves an inviolable heritage in the example of his progressive scholarship and the breadth of his learning. We shall remember the staunch fidelity in which he conceived and fulfilled the duties of his office, both as Rabbi and as Professor, and the creditable devotion he gave to every cause in which the treasury of his mind and the native purity of his character could aid. May the memory of his virtues be as permanent among us as they deserve.

The righteous shall live in our midst, in the spirit in which he was so eager that he should be received; so may he be in our memory ever. Amen.

[APPENDIX E.]

DR. H. BIRKENTHAL.

A Eulogy delivered at the Central Conference of American Rabbis,
Atlantic City, July 11, 1894.

BY RABBI JOSEPH STOLZ, OF CHICAGO.

Many and varied are the agents which Providence chooses in directing mankind nearer to perfection and to a greater happiness. הרבה שלוחים למסכים. The farm and the factory, the counting-house and the camp, the home and the legislative hall, the college and the church are God's messengers. In His service are enlisted the prophet and soldier, the scholar and mechanic, the leader and camp-follower, the radical and orthodox, men that carry on commerce and men that court the Muses, שמה זבולון בצאתך ויששכר באהלך men of action and men of reflection.

But it is around the thinker that all men and all institutions revolve. The things which men make are thoughts first; the institutions they have, have been wrought in the invisible workshop of the mind; the characters they develop are the result of their ideas of human nature, human duty and human destiny. First comes a change of ideas, then comes the reform; first the right principle must take root, then blossoms the social regeneration.

To-day men see the power of the dollar rather than the power of an idea; yet a dynamo is only a thought clad in iron and copper; the White City is the dream of man before it adorns the banks of Lake Michigan; our Republic is the philosophy of our fathers materialized; our business is our political economy transferred to the ledger; our society is our idea of justice incarnated. סוף מעשה במחשבה תחלה. When men will think aright upon the great social problems of the day; when they will have an adequate conception of the dignity of man, and will look upon him as a heaven-born child and not a chattel; when they will know that the protest against crushing a man between the upper and the nether millstone

of competition, is not a mere matter of sentimentality, but is a question of right and wrong; when they will comprehend that it is the duty of the strong to help the weak, not their privilege, and that it is justice, not charity, for the rich to lift up the poor; when they will understand that co-operation, not competition, is the mainspring of social progress, then the condition of the human family must improve. As little as the hand can stop the flow of the eternal ocean, can anything prevent it. Behind it is the momentum of the universe, under it the arm of the Eternal One.

The most influential man in a city is, therefore, he who quietly thinks out the eternal laws of God, and teaches them and is true to them. He sways the actions of men long after the rich are forgotten and their treasures have been scattered, for he builds up living stones, **כל אדם שיש בו דעה כאילו בית המקדש נבנה בימיו** and with them he helps rear the grand temple of humanity, which crumbles not, which soldiers cannot demolish and mobs cannot destroy.

Summoned by death, there laid down his work on September 12, 1893, our colleague, a member of this Conference, my first teacher, Dr. Herman Birkenthal, of Hamilton, Canada. He was born in Hungary in 1830, but left his native home for Prague, where he studied at the University, and sat at the feet of the erudite Rapaport. Five years he was Rabbi at Pisek, Bohemia; then, lured by the spirit of freedom and progress, that swayed this country, he immigrated to America, where for more than twenty-five years with zeal and love and learning, much patience and scholarly modesty, he preached Reform Judaism in the congregations of Albany, Columbus, Ga., Syracuse, and Hamilton, Canada.

His words were words of wisdom; his life a life of faithful devotion to duty, even when the paths were not pleasant beneath his feet, and untoward events made his heart sick. His character was a lesson in virtue, patience, kindness and truth; and wherever he served God he reared servants of righteousness, reflected glory upon our religion, and won many friends for our people. He was learned in our ancient lore, and loved to help others drink from the same fountains from which he had drawn such refreshing waters. It was his passion to teach; with him it was a divine seevice, **כל הלומד** and he imparted his knowledge with that modesty which is the symptom of true greatness. He was not afflicted with the modern itch for publicity. His name

may therefore not have been a household word ; but the momentary applause of newspapers, of flattered nabobs and enthusiastic women is not lasting fame. Not they who hanker after public applause will have their names indissolubly wedded to fame, but they will shine like the stars forever who scorn that applause, and who, when they teach and lead men to righteousness, seek the approbation of their conscience and the praise of their God, and not the plaudits of the public.

It is not by eloquence, nor by the printing press that the Jewish pulpit can become a prophetic power in the land, but by learning and sincerity, by honesty and uprightness. An illogical harangue does not become logical when it is printed ; a shallow sermon does not become deep when garbed in beautiful language and uttered by eloquent lips ; nor does the most learned and the most beautiful sermon bear the desired fruit when behind the utterance there does not stand the man. In their own way, such preachers as Birkenthal have set us the example, that if we would give our men and women an ideal interpretation of life, if we would quicken their nobler aspirations and strengthen them in all their worthier resolves, back of our actions must be character, and back of our words must be the eternal word of God, and not the fleeting philosophy, the sentimentality and sugar-coated humanitarianism of the age.

Birkenthal and his contemporaries fought for us younger men the battle of reform. They did pioneer service for us. While they swung the axe with the one arm, they had to wield the double-edged sword with the other. And courageous and self-sacrificing men that they were they stood by their convictions, until now the country at large accepts Reform Judaism as the true expression of Judaism, and the words Reform and Orthodoxy, referred to Judaism, are becoming obsolete. We have no longer to apologize before the world that our principles are the principles of Judaism, but upon us younger men rests the sacred obligation to realize their grand possibilities. Let us show our appreciation of the work these zealous men have done, not merely by words, but by the earnest resolve to devote to the cause they espoused the same love and energy and enthusiasm they devoted, to whom God has granted the heavenly peace that comes to the lot of those who love His law.

שְׁלוֹם רַב לְאוֹהֲבֵי תוֹרָתָךְ

[APPENDIX F.]

THE DUTIES OF THE RABBI IN THE PRESENT TIME.

Conference Sermon preached before the Central Conference of
American Rabbis, at Atlantic City, July 13, 1894,

BY REV. DR. M. LANDSBERG.

No task could have been assigned to me which I could appreciate more highly than the honor of addressing the teachers in Israel, the Rabbis selected by our Jewish Congregations to announce in their midst the Word of God, to be the leaders of thought, the guides of conduct, the representatives and banner bearers of the highest ideals by which the life of man is inspired.

Is it not natural that for such an occasion I should wish to select a most comprehensive subject, one which to us, the teachers, is of the highest importance, and, therefore, nearest to our hearts? And what question can be of higher interest to us, than the duties of the Rabbi in the present time? May this, therefore, be the subject of our consideration this evening.

Never have the duties of the religious teacher been expressed in a form more concise, in language more significant, than in the outline given by the Prophet Ezekiel, of the work which he feels called to accomplish, (XXXIII, 7). "I have set thee a watchman to the House of Israel, that thou shouldst hear the Word from my mouth, and warn them from me." The prophet hears the voice of God addressing him, and specifying his mission by saying: "Feel in your innermost heart the calling to watch on the high tower of spiritual knowledge; listen to the voice of God, and when you have heard it, speak fearlessly and warn the people."

This is how the ancient prophets, how their successors the Rabbis of old, understood their mission, and it is upon them, that the Jewish teacher of religion has to look for a pattern and an example.

It is true, that in many respects, there is a great difference between the position of the prophets and the religious teacher of to-day, that the modern Rabbi is confronted with conditions which differ materially from those by which the Rabbis in former generations were surrounded.

One condition, however, remains the same; he must be a watchman to the House of Israel, and hear the word of God and pronounce it fearlessly; his whole soul must be in the message he has to deliver.

There is a tendency in our time to regard the Jewish Rabbi as a sort of academic teacher, the Temple as a Lyceum in which lectures must be delivered on all sorts of subjects, on everything that is in the heavens above, on the earth beneath and in the waters under the earth, on astronomy and geology, on the tariff and the silver question, on modern dramatists and the latest novel which the young ladies are reading, on every conceivable branch of knowledge—except on the Jewish religion. And it is well known, that many yield to the temptation of furnishing such second-hand information, of serving as a professional reader whose function it is to give a syllabus of all the topics of the time to those who are either too busy or too indolent to do their own reading. Such a one may send away his hearers with their tongues loud in commendation of his scholarship, of his eloquence, but with their hearts unmoved, without having even attempted to fulfill his sacred duty. He may gain admiration, he may be loaded with praise, he may be idolized, but he has only proven that there is great suspicion that the ancient rebuke may refer to him, “the young Rabbi whose praise is sung so loudly, is not necessarily one who does his work very well, but who neglects to warn the people with the word of God.”

Not to give entertainment, or to win applause, is the task of the Rabbi, not to please nor to flatter. Not emotionalism and not spurious intellectualism must he cultivate, nor must he indulge in glittering generalities which too often but hide the emptiness of his message, but he must inspire men with enthusiasm by giving them the knowledge of their religion, by causing them to love it and to regulate their whole life by its teachings; he must lay bare the sins of the period, probe the wounds of the social and religious conduct in order to heal them and influence the deeds of his generation by Jewish thought, Jewish faith and Jewish hope. He must be possessed of that enthusiasm which shatters every rock to produce a

spring of living water, with that fervor which is a burning fire in his bones so that he cannot forbear to speak the word of God.

If he be a true watchman he will closely observe the signs of the time, all events and conditions which fashion the religious and moral life of the people. And certainly his field of observation should not be confined by any narrowing limits of sectarian or partisan consideration. Who would ask of the Jewish teacher to lose sight of the progress made by science, in all branches of literature, and of every interest of domestic, commercial and public life?

But if he understands his duty he will show in every department its religious relation and the regulating influence, which the vital force of Judaism should have upon the daily doings of men and society. He will individualize religion, further the growth and development which tend not to uniformity, but diversity, and he will do all this, not by cutting himself loose from or ignoring the past, by assuming a position arbitrarily defined as a result of his own thinking, or borrowed from purely extraneous sources, but as an organic growth from the thoughts, the convictions, the hopes of the fathers.

Unless the Jewish teacher is preaching the modern message from this vantage ground, he is constantly confronted with the question, "Why do you call your teaching, Judaism, why not Ethical Culture or liberal Christianity?" And will be at a loss to give a satisfactory answer. But if he is, as he ought to be, at home in the sanctuary of our history, if he has an intelligent knowledge of the religious development of Judaism, he is prepared to show that our Judaism is the immortal root from which has grown all that is good and noble and of lasting value in the life of civilized man, that our tree of life, far from being dried up and ready to be replaced by new plantations, has not lost its vitality; that, in spite of the ever repeated cry, "Hew down the tree and cut off his branches, shake off his leaves and scatter his fruit," it still grows and is strong, and its height reaches unto heaven and it is seen to the end of the earth, and all creatures can find shelter under its shadow and be nourished by its meat.

He can show how liberal Christianity has done nothing but cut off excrescences which had never disfigured the stem of Judaism, nothing but discard Greek and pagan dogmatism and revert to the simple faith and the pure ethics of the mother religion, as taught by

the ancient prophets and preached and practiced through all the centuries by the learned expounders of Jewish thought, often under the most unfavorable conditions. He can show that, as nineteen hundred years ago it needed no new dispensation for the purification and improvement of Jewish ethics, so to-day it requires no new message to teach under a new name what is flesh of our flesh and bone of our bone. He can show that to the Jewish thinker there can be no conflict between the teachings of his religion and the established results of scientific investigation, because Judaism accepts the revelation of God as much in the laws of nature, in the lessons taught by the rocks and the stars, as in the ethical law which wells up in the consciousness of man and produces the sensation of the supremacy of duty. No blind belief has ever been taught in Judaism, but *יידת היום והשבות אל לבבך* thou shalt hear, thou shalt understand. Thou shalt know this day and reflect well in thy heart, that the Eternal is God in the whole universe, and the result of this conviction shall be, to obey His laws in order to produce the result so generally advocated in our age, the greatest happiness of the greatest number. *אשר ייטב לך ולבנך אהריך*

O, how fortunate are we in having a purely historical religion whose genius is in perfect harmony with truly scientific development, in being unhampered by a creed against which reason rebels, by the rigid rules of unchangeable ritual! More and more understood in our age is this organic development, beginning in the most ancient times and continued without interruption to the present day and sure to go on until the world will be full of the knowledge of God as the waters cover the depths of the sea.

I am well aware that there are those in our midst, and not a few of them, who lay great stress upon prayer and song and liturgy and ceremony, and far be it from us to take issue with them as long as they insist upon their good right to express their religious sentiment according to their own taste and the dictates of their heart; but we cannot grant them the right to legislate for all, to determine what is Jewish and what not, and to vindicate for themselves the right of excluding those who may feel the need of giving utterance to their religious sentiment in a manner differing from their own. Prayer and song and liturgy and ceremony are unquestionably a means of awakening and strengthening religion, they are a help; but only a help, they are not religion. Strict uniformity of ritual, therefore, is far from being as important as many suppose. Diver-

sity is rather desirable, because it saves that which should be a living power from becoming mere routine work, **כבוד אנשים מלומדה** it enhances the individual interest, it enlivens the enthusiasm for the essence of religion. Why is it so often forgotten how small a part coming to Temple and performing ceremony plays in the Jewish religion, how it was never regarded as an end in itself.

Not uniformity of ritual was, therefore, the ideal of old Judaism, but uniformity in the conception of duty, in practicing justice, love and humanity, in applying a religious standard to all conditions of human existence, so that all the duties of life might be better performed. Therefore in old Judaism nothing was trivial, the whole life was, so to say, a continuous prayer, not of words but of action, every relation of man was surrounded by the halo of sanctity, elevated upon so high a religious plane, that selfishness and wrong doing were impossible to the faithful Jew, and everything was done in the name of God, with the consciousness that man should always be (**שותף ליה'ק'ב'ה**) a partner and co-laborer of God in the work of his creation. In this sense we should strive to be one, and not necessarily in ceremony and ritual, and we would harmoniously co-operate in the discharge of our sacred duties. Let us remember that,

"All the forms are fugitive,
But the substances survive."

If thus we preach and teach Judaism, we benefit not only those who are in our special charge, but also those outside of our immediate sphere. To our Jewish brethren who are not yet redeemed from the influence of medieval persecutions, and believe, that Judaism necessarily be clothed in oriental garments, we are the pioneers who carve the way which, sooner or later, they will all surely follow; we are their torch-bearers. Our work is to them the pillar of cloud by day, and the pillar of fire by night. The descendants of those who now reproach us and decry us as destroyers and foxes in the vineyard, will point at us with joy and hold us up as an example to their children. All precedents in secular and religious history tend to prove that this assertion is not an empty boast, but that it is borne out by the development in all ages.

Of equally as great importance, however, it is that we should set Judaism and the Jews in the right light before the world. It is universally known among the Jews and their friends, that most of the unpleasant social features and moral failings of some Jews,

which are charged to the Jews as a class, were forced upon them by the systematic oppression and persecution carried on in all lands of Europe during many centuries, and disappear fast wherever freedom and equal rights are granted.

But less known is the fact that the charge of exclusiveness, of peculiarity, of keeping aloof from those of other denominations has the same history. By nature the Jews and the Jewish religion were not exclusive. If the Biblical records tell a true story, the principal fault found with our ancient ancestors was that they associated and intermarried too much with the heathens. At the beginning of the Christian Era the Jewish religion was broad, liberal and universalistic. Our old prophets had proclaimed universalism and a cosmopolitan spirit thousands of years before their ideas were understood among the most advanced nations. Malachi asks, "have we not all one father, has not one God created us?" Zephaniah predicts the time when "all nations will worship God with one consent in a pure language." Micah and Isaiah made the glorious prophesy, that the nations will beat their swords into plowshares and their spears into pruning-hooks and that men shall learn war no more; and the Second Isaiah boldly announces that true worship is not confined to the sons of Israel alone, but that all should join together therein, and the stranger from another people be just as acceptable as the priest from the seed of Aaron. These doctrines had taken firm root in Israel, the Jews were conscious of their mission to be a covenant of the people, a light of the nations; they taught that all men independent of religion and nationality were descended from one common ancestor, who was neither a Jew nor a Hebrew, and in their very patriarchal legends pointed with pride upon the mission assigned to Abraham, "In thee and thy descendants shall all the families of the earth be blessed!"

This broad spirit remained alive in them in spite of the social isolation forced upon them by the edicts of Christian emperors, kings and church councils, directed against the friendly associations of Christians and Jews which continued through centuries after the Christian Era. But finally they were driven into an exclusiveness, which made those who were not of them believe that it was original and the result of their own choice. In consequence of such conditions, so great a scholar as Max Mueller, could charge the Jewish religion with lacking the missionary spirit, and therefore, doomed to extinction. Of course he knew nothing of that higher missionary

spirit, which, far from wishing to make all men uniform in their belief, holds that the righteous men of whatever faith can win the grace of God and be saved, and aims at the conversion of all men to respect the supremacy of the ethical law, and has the glorious conception that some day its own name will disappear and Judaism be emerged in humanity, united in the worship of the one and only God.

Prejudice and exclusiveness may be forced upon those who are systematically treated with hatred and persecuted; but they will become a constitutional trait only with those who have done the persecuting, and so Christians could forget that the truth in Judaism, and the truth in Christianity are identical, while the distinctions were originally only some philosophical dogmas doctrines and mysteries added to Judaism in order to make Jewish ethics acceptable to the heathens.

Maimonides knew better; for in his great ritual work he says, that the Christian religion and the Islam are both streams that issued from the fountain of Judaism, and are instruments in the hand of God to win the people over to the pure worship of one only God, to the recognition of the universal brotherhood of men.

Is it not then the sacred duty of the Rabbi to teach plainly the lesson of Judaism, boldly announcing to the people, the word God speaks to him while he stands as a watchman upon the tower of spiritual vision?

True, the more faithfully he tries to fulfill his mission, the more painfully he will often realize how little prospect there seems to be for broad and liberal ideas soon to conquer and to be wedded with truly religious sentiment. In the course of his service he will often feel like exclaiming with the prophet, "Who has believed our preaching?" As he beholds how sluggish are the masses around about him and how much he has to struggle against indifferentism, discouragement will track his steps, weigh down his heart and make him cry out: "I have labored in vain, for naught and vanity have I spent my strength!"

But a study of the long development of our religion, and especially a glance at the evolution in the last fifty years, will inspire him with renewed confidence, will teach him that all such disappointments belong to the experience of man which always includes trials that brace the character and mature the judgment, will make him

confident that "yet his right is with the Eternal, and his work with God."

This, our Rabbinical Conference, celebrates the fiftieth anniversary of that memorable Conference at Brunswick, where for the first time the reform movement in Judaism, based upon a scientific treatment according to modern methods, found an organized support. With deep veneration do we now look at those men who then dared to identify themselves with this movement as our teachers and shining examples. But what a vast progress have we to register since those first small beginnings! How beautifully has the seed, then sown, grown and developed, and what a rich harvest has it yielded!

Then those who had an intelligent view of the progressive spirit of Judaism were few and far between. Only a handful had the heroic courage to proclaim the word of God they had heard on the watch tower and to warn the people. There was no organized center to give expression to the recognized truth, and its proclaimers were reviled as destroyers of the faith of the fathers. Now a number of Jewish seats of learning vie with each other to continue the great work of the old Jewish academies, combining the enthusiasm of former times with the scientific spirit of the present age, and our conservative brethren, especially those of them who possess real Jewish scholarship, pursue the same methods which their predecessors condemned with emphatic violence.

We should be far from questioning anyone's sincerity; we should take it for granted that the motives of the most vehement opponents of progress and enlightenment are pure; but who can gainsay that step by step they had to yield ground, to admit by their practice the justice of our cause, and against their will, and however reluctantly, to adopt the results of scholarly investigation, and to say Amen to them. It is an established habit to look with severity upon the condition of Judaism in our country, and to draw odious comparisons between the religious sentiment of the Jews in Europe and America to the detriment of the latter. Never a more unjust aspersion has been made, as all those will readily admit who lately had an opportunity of studying with their own eyes, the condition of Judaism in Europe. It is the good fortune of the Jews of America, that those of the heroes of Jewish learning in Germany who were not satisfied with an academic elaboration of their religion, but regarded it as their mission to carry out in practice

their honest convictions and to heal the sad conflict between theory and life, found no room; for their prophetic teaching in their old homes, and were induced to cross the ocean, here to become the pioneers of a new, youthful, vigorous and aggressive spirit in our religion under the blessed influence of perfect freedom of conscious.

It is owing to them that to-day, in hundreds of Temples, this message is taught, and that two seats of Jewish learning could be built up amongst us with the ambition of furnishing to Jewish Rabbis the instruction needed for the teacher of the present day, so that here, at least, Judaism is regarded no more as a peculiar, obsolete, oriental and tribal religion, but receives as respectful a hearing as any, and can make its influence felt upon the ethical relations of the people at large.

However great our failings may still be, they are surely not those caused by sloth and indolence, but by the exuberance of youthful power and vigorous vitality, and, however, much room there may be and may long remain for improvement, it cannot be denied that the practical development of Judaism in the sense of the ancient prophets has been transplanted from Germany to the soil of America, and our work will continue to bear precious fruit if the Rabbis, of whatever shade of opinion, will feel that they are standing on the watch tower, that their function is there to hear the voice of God and to speak the warning word to the people. Then all will more and more realize that our message is not one that separates men, that erects barriers between them, but one that unites men, teaches them love and good will, makes the crooked paths straight, levels every mountain of prejudice, fills up every valley of hatred, and transforms the desert of baneful indifferentism into a garden of God, flowering with roses of faith and hope.

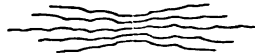
Those who obstruct the view between man and man, by perpetuating peculiarities and outlandish features longer than necessary, are doing a dangerous work; innocent as their mind may be of evil intentions, they play a hazardous game, and act like him, who "shipwrecked, kindles on the coast false fires that others may be lost."

But not less dangerous is the work of those who teach that science and philosophy alone are sufficient, and rob the people of their religious sentiment. Judaism is the friend of science and philosophy; it is, however, more than they. Since the time of the ancient prophets, it appeals to man for an adjustment of his rela-

tion to his fellow-men. It teaches the appreciation of duty; it stirs up the sentiment that with every right is connected a cordative obligation. In the realism of life, it makes to shine the sun of a higher idealism which promises ultimately to bring healing on its wings for the ills that affect human society, not by holding out the prospect of their speedy elimination, as a weakly optimism may suppose, but by educating mankind so that justice shall triumph and one covenant of love unite all the children of men.

This message, so old and ever new, we must ring into the religious chaos of a time when old creeds are crumbling away and many thousands are ready and anxious to hear it. This is Judaism's opportunity which the Rabbi, who is true to his mission, cannot neglect.

Let us be strong and courageous, let us act upon the call of the prophet, "Enlarge the place of thy tent and stretch forth the curtains of thy habitation, spare not, lengthen thy cords," but do not forget "to strengthen thy stakes." Then "thou shalt spread to the right and to the left." Thy watchmen shall lift up their voices and they shall sing, "all the ends of the earth shall see the salvation of our God!"



[APPENDIX G.]

THE SPIRITUAL FORCES OF JUDAISM.

Read before the Central Conference of American Rabbis, at Atlantic City,
July 14, 1894,

BY REV. DR. K. KOHLER, OF NEW YORK.

The business man takes, from time to time, an inventory of his goods, knowing that they are subject to the changes of time, and either undergo depreciation or rise in value. The men who have charge of the spiritual treasures of mankind should act on the same principle, for here certainly the same influences are felt. "*Tempora mutantur et nos mutamur in illis.*" Especially in our age which moves onward with lightning speed, ideas rise in prominence to-day and come into abeyance to-morrow. It requires, indeed, all the alertness and assiduity of a comprehensive mind to keep pace with the progress of research in every field of learning, as many a new discovery nowadays overthrows entire systems of thought and starts new lines of inquiry. The attitude and view of scholars regarding the Bible and the Biblical books, *e. g.*, undergo such rapid changes in these days, owing to the new light that comes from disinterred Assyria, Babylon and Egypt, that the theologian who is not familiar with the very latest book may suddenly find all his theories antiquated. Such theologians as cling to systems made long ago, while laughing at the frequent changes of views in others, often remind me of the traveler in the train, who, looking out from his window, sees field and forest, hill and valley, passing by him in rapid flight while he remains unmoved, forgetting at the moment that he is laboring under an optical illusion. He moves, but, owing to the speed of the train, does not become aware of it.

Still, advancement is not always made in the same direction. History does not always run in a straight line forward. The speed may at times mean an entire change of front. The train may be switched to a side-track, and carry us backward unawares. And there is no doubt that the century has at its close come to a retrograde movement. Intellectualism has exhausted its powers: Radicalism has run mad. Reason, enthroned as a goddess at the close of the last century, is fast becoming a dreaded demon as leader of the *fin de siècle* mob.

With all due deference to our sainted pioneers and the still living leaders of Reform, I say that Reform theology, when based on sole reason as fundamental principle, is, or was, built on sand and quagmire. Reason, which often ends in doubt and anarchy, is a *corrective*, not a *constructive* force of humanity. All the great men and events of history are impelled, not by intellect, but by the inspiring power of faith. Just as the bright flame which illumines its surroundings is set ablaze by the underlying force of heat, so does soul-power underlie all the intellectual advances of man. Sentiment is far more effective and powerful than reason. Cultivate a man's reason, and you develop one side of his nature; cultivate his emotion, and you take hold of the whole man. In a most interesting work, entitled "Social Evolution," which appeared quite recently, Benjamin Kidd sums up a review of the world's history by saying: "Reason is a disintegrating force. It liberates the individual, but it fails to bind man to man and group to group. This *religion* does." Our Reform theologians, following the German train of thought, allowed themselves to be enticed by Hegel's philosophy, "*Die Philosophie des Geistes*," into identifying the mind with the spirit, the cold process of reason with the intuitive perception of the truth by the soul when in touch with the Infinite. The genius, the prophet, the inspired messenger of truth, religious or otherwise, never works by mere reason, but by intuition, which is the instinct of the race. He does not take hold of the truth he proclaims, but the truth takes hold of him, and renders him its agent and herald. It is the psychic force of the nation or age, concentrated in him in a manner to obtain for him the power of a providential calling, which flashes forth the new idea.

Religion, in order to be comprehended in its very depth, must be studied as the psychic force of a race, or of a combination of races. It works as an all-comprehensive spiritual, not as a mere intellectual factor of mankind.

Now, the question is, has Judaism been perceived and recognized as a great spiritual power of the human race by either Jew or Gentile? It seems to me that both those who want to confine it to a nationality and those that would altogether denationalize it, ignore essential facts and features of its history. As Geiger, in his "Lectures on Jewish Theology," says, the eminent power of Judaism consists in its being the direct outcome of national history, in its presenting a race individuality of its own, a specific type of humanity, and not, like Christianity, a mere conglomeration of spiritual forces, without a healthy national life as basis and background. But, at the same time, its view and outlook, its aim and purpose, are broad and universal. And in the combination of the national and universal elements lies the difficulty for the modern Jew and the stumbling-block on the road of the Jewish theologian.

When I look around, and see how the great-priest and martyr-people of the world, which have given to mankind its highest treasures, have in large numbers turned materialists, skeptics and cynics; when I find among the world's religious sects none as indifferent and as callous to the Book of Books, to the study and the preservation of that truth which is their priceless heirloom, as are the Jews nowadays; when in matters of pure religion and Hebrew learning, I know of none who is so ignorant and at the same time so insipidly and irreverentially proud of this ignorance as the modern, the would-be enlightened Jew, then I cannot help thinking that our entire training and mode of thinking is utterly at fault. I do not hesitate to say that the materialistic, the unbelieving and disloyal Jews of to-day—and their name is legion—who turn their backs upon their four thousand years' history in order more easily to intrude into circles where Jews, as such, are shunned and sneered at, fill me with alarm. Their nihilism works as contagiously as that of the anarchist. Yet who is to blame for this drift of the mind?

From two opposite sides Modern Judaism received recently a scathing rebuke through women whose pen and pathos can not

butenlist our fullest attention. Both spoke from partisan stand-points, but, however shrill their bugle horns sounded to the hearer, they struck true and deep notes in the Jewish hearts, for their words have the ring of profound earnestness. Though the one advises an allopathic and the other a homœopathic cure, they agree in the diagnosis of the evil they expose. Both alike complain of the *lack of spirituality* in our life as Jews. You probably have read the two papers I refer to, the one on the "Revival of Judaism," by Esther J. Ruskay,* and the other on "The Claims of Judaism," by Josephine Lazarus. The former, while pleading for the reinforcement of all the ancient rites, and particularly the Hebrew ritual, blames Reform Judaism in an unsparing manner for the disloyalty and religious indifference of the modern Jew, and for the decline of the pristine virtue and purity of the Jewish home. Blind to the great achievements of modern Judaism as a world-uniting power, blind also to lofty prophetic ideal of Israel and its Messianic mission, she advocates retrogression to the Oriental garb and tribalism of the Ghetto. Still she is right when complaining that Reform Judaism has failed to invest the home and the every day life of the Jew with the sanctity the Jewish household of old had, when the traditional signs and symbols were still observed. We have been far too eager to break down and too slow in building up. We have been quick in humanizing our religion, but very negligent in religionizing our lives as men of the world. While longing for the Church Universal, the Universal Sabbath and Universal Bible, we have neglected our own holy treasures, and now we are fast drifting toward a humanitarianism which borders very closely upon agnosticism. As Sulamith, in the Song of Songs, says: "We took heed of other vineyards, but failed to keep our own."

Josephine Lazarus, on the other hand, starting from a broad universal point of view, finds Judaism on the contrary, too much wrapped up in its tribal self, too much intrenched in particularism and separatism. She desires to see it stripped of every badge and barrier dividing it from the world. Strangely fascinated, like Claude Montefiore, by St. Paul's weird theology, she would have Judaism abandon the principle of stern law and jus-

*See *The American Hebrew*, June 22, 1894.

tice, and seize upon that of love as the vehicle with which to reach the Fatherhood of God and the brotherhood of man. But, like Mrs. Ruskay, she misses in modern Judaism spirituality. She sees in the orthodox and the liberal Jew none but the old law-worshipping Pharisee and the worldly wise Sadducee repeated. She finds intellectuality coupled with legalism or ritualism here, and with downright materialism there, but "no touch of the spirit" in either. "When the framework of the ancient law falls away, we are left without God in our lives. We remain an ethical people, but cease to be a religious people." Are these words of hers not strikingly true? And more beautiful and telling is her remark: "The great truths are intuitively apprehended by great men. Then reason comes and weaves its thoughts, which harden into dogma, and afterward destroys them again." Yet this Penelope-like work of weaving and tearing up fails to satisfy the soul's innermost craving for the Infinite and to give it rest and stability.

Yes, Judaism lacks spirituality. The fount of living waters which flows through the prophets and psalmists has long ago come to stagnation, because it was obstructed by forms which lost all meaning and force. There is no soul-life in the Talmud, none in the prescribed forms and formulas of the ancient rite or ritual. Nor did the philosophers of the Middle Ages renew or awaken the spiritual forces of Judaism. Like the Talmudic Halacha, the Spanish thinkers, with the exception of Yehuda Halevi and Bachya the mystic, offer nothing but dialectics for the mind, but no food for the soul, no comfort and uplifting power to the heart.

He who wanted to reach the flood-gates of the spirit resorted to the Cabbala, to mysticism. In general, however, the Jew remained a free reasoner, a defender of the Unity, a soldier on the battlefield of truth and righteousness, and his soul-life found expression and satisfaction only in his domestic or national relations. His religion assumed an almost exclusive intellectual bent. And now, when the Jewish Ghetto walls and customs no longer keep him back, his religious spirit evaporates. Either false race pride or narrow ritualism renders him a Jew to-day.

We have all philosophized too much. We have trained the young to look only to the deed, and not to creed, to conduct, and not to confession, and now they simply draw the practical con-

clusions. They cast aside their religion as a superfluous framework, assuring us that they will look out for noble demeanor. But, alas! the many wrecked lives and dreary homes tell their own sad tale. They show us that they have lost hold of the spiritual forces of life which sustain and breed manhood, character, and family pride and purity. We have all along too exclusively fostered the intellect which uproots, but failed to cultivate the sentiment which preserves the root. In our teaching and preaching we did but rationalize. Most emphatic in our non-belief as to miracle, revelation or plenary inspiration of the Bible and resurrection, or as to the obligatory character of the ceremonial statutes, we have been very slow and hesitating in affirming and defining, in asserting and proclaiming our positive belief. We have but the leaven of criticism to offer when we lay the Book of Books before our children to imbue them with zeal and love for our ancient faith, but no substantial nurture for their soul. Our reason chills their hearts, and our faith is not strong and fervent enough to inspire them with love.

All honor to the great pioneers and nestors of Reform Judaism. **סתירת זקנים בנין** Their tearing down was done with the view to the new structure of positive faith. The building of our radicals, however, is destruction. In their attempt at a close fellowship with the liberal elements of various other churches who have lost compass and anchoring-ground themselves, they overlook the fact that there is no healthy growth except by the sap of the soil running through root and branches. When two persons stand within eyes' or ears' reach to each other on the top of two Alpine peaks, they must go down all the length of the mountains to meet, because the base is different. Religious sentiment begins at the base, not at the top. The cosmopolitan universalism of our enlightened is but light French Revolutionary talk. History does not work by leaps and bounds.

Has Judaism no spiritual forces as potent and as affective as Christianity? This is the main question, which I venture to answer in a most decided affirmative. The spirit of Judaism manifests itself in a different form than does the spirit of other religions. This fact many of our writers and critics fail to see.

The great difference between Judaism and Christianity lies in this, that the latter has the salvation of the individual, the former the salvation of man as object and aim. The Christian religion is, to use George Eliot's striking term, Other-worldliness; Judaism is elevation and sanctification of the human life here on earth. The Christian's hope is a Kingdom of Heaven in the world to come; the Jew's is the one reared by righteousness in the world that now is. The chief aim of Christian theology is to make heaven, the world beyond, the lever and incentive of this: Jewish theology wants to imbue the earthly life with the grandeur and glory of heaven. This is not mere phraseology.

Let us examine into the various tenets of religion, and we see at once the difference. To the Christian revelation must be supernatural, as the Christ whose claim is based upon the Bible is superhuman. So likewise are the ideas of atonement, the belief in resurrection, transcendental, supernatural. Reason is simply incompatible with these mysteries. Judaism deals not in mysteries. Revelation, like the men who are its agents, may be conceived in a rational spirit as perfectly human. And so is the Messianic hope, as bound up with the destiny of Israel, eminently human and universal. But the psychic force of the Jewish religion lies in the Jewish race. The nation is the object of divine care in the great economy of the world. Reward and punishment, the system of retribution, the hope of resurrection, the idea of revelation, all centre upon the Jewish people as a unit.

In the prophet, the hero, the martyr, the Jewish people work as the spiritual force. The soul of the nation comes in touch with the world's great Spirit and realizes His sublime purposes for mankind. The seer and saint are but the agents, their soul the electric fluid which flashes forth the truth. There is no other Judaism but Race Judaism. Jewish monotheism without the nation as living and acting force, is Theism or Deism, Pantheism and any other ism but Judaism. (Those that would admit proselytes into the Jewish fold on no other ground than that they are monotheists, place themselves upon a platform which ignores historical theology by which a sharp boundary line is drawn between the half-proselyte whose claim to heavenly bliss is equal with that of the Jew, because he stands on the same ethical ground, and the full proselyte who adopts the life-mission of the Jewish people

whom he joins as member. The same may be said of intermarriage, that is of countenancing a duality of faith in a house that should be one in faith and in principle).

Judaism is the world's pure monotheistic faith in the keeping of the Jew as its guardian and defender. As a matter of course, then, no individual can by the mere dictatorial authority of reason create or abolish any religious form or belief, book or season. קיימו וקבלו The community as such can by ratifying any reform measure devised by reason and introduced by individuals lend it sanctity and spiritual power. This I take to be the רוח הקודש—the holy spirit of God, the power of inspiration which was at work at the composition of the sacred canon, at the introduction of the various rites and practices that have come down to us as the work of the Founders of the Synagogue, the Men of the Great Synagogue. Not individual reason, but popular sentiment hallowed the vital forms of Judaism, that spirituality which created our martyrs and our heroic defenders of Israel's great truths.

And here lies the secret of true *spirituality*. The soul-life which binds the many together for the one great and sacred cause is the mysterious power underlying and permeating all religious institutions. Spirituality does not exclude the working of reason nor the natural course of evolution. We may trace every form of religious life to its primitive historical or pre-historical sources, and nevertheless postulate and admit the idea of revelation or divine inspiration, if we simply refer to the unconscious, yet providential working of the spirit of the nation, the *ethnico-psychic* force, the genius or soul of the nation through which God's influence is manifested and felt. Comparative study of religion and its kindred branches of law and literature precludes the assumption of a supernatural origin of Biblical precepts and sayings, but it affirms and elucidates, rather than denies the operation of spiritual forces to bring every law and every traditional tale within reach of a whole nation. The Bible rises above the rank of every other literature, sacred or profane, as *the* inspired Book or Collection of Books, not because God wrote or dictated it, nor because as shallow Unitarians have said, it does still inspire us—which is a very relative statement—but because it is impregnated with the spirit of a nation that gave the world the highest form and ideal of religion, the God whom man will forever yearn after, because the spirit of God rests upon its every page and tale.

The Biblical miracles claim a superior rank among all the legends of religious or mythical folk-lore, not because they are to be taken or interpreted as historical facts, but because they typify the religious spirit of Israel, offering as they do illustrative impressions or suggestions of the relationship of God to Israel, of Divine Providence and Retributive Justice, shaping and guiding the destiny of man. And so are all the ceremonial laws of Judaism intended to symbolize the priestly character and mission of the people of the covenant. It is sheer folly on the part of modern theologians, especially of the orthodox school of our days, to find, with Maimonides, in the dietary laws mere sanitary measures. In this case, they ought to be universal in their application since they concern the physical and moral welfare of man. In fact, any one familiar with the laws of Manu and Zoroaster, with the priestly customs of Egypt and Babylonia (the Haranites) knows that, whether originating in totemism, as the late Robertson Smith suggested, or not, they have a priestly origin and character; and it is in fullest consonance with the Mosaic law to assume that they were given to the people of Israel for the purpose of investing them with the sign and character of priestly sanctity. But, while being observed most scrupulously by the Jews during all the ages past, they could not fail to exercise a hallowing influence upon their lives. They trained them to sobriety. They disciplined them in self-control and temperance. They rendered them a people of Nazarites. They consecrated their life to their high priestly mission. Here lies the spiritual force of the ceremonial laws.

And this spirit of priestly holiness prevailed, and prompted all the institutions of Judaism, Biblical or Rabbinical. There can be no dispute to-day among the learned as to the pre-Mosaic origin of the Sabbath and the Festivals, yet, in order to mould them and render them God-given laws, the spirit of Israel's God immanent in His messenger had to imprint the seal of holiness upon them and hand them down from the realm of the Infinite. And, behold, these Sabbath and festivals while enlarged and fastened into iron rules and fetters, of life under Chasidean and Pharisean directions, became powerful fashioners and educators of Jewish home-life, efficient teachers of purity and piety, to make the Jewish household a veritable sanctuary, Jew and Jewess the true priests of the God of holiness.

Likewise, in ordaining that utterances of praise and thanksgiving to God should accompany and sanctify every enjoyment of God's gifts, every experience of sorrow and every uncommon event in life, the rabbis desired to imbue every step and phase of Jewish life with that same spirit of priestly sanctity. Therefore, Jerusalem was remembered on occasions of joy, when a new member was to be linked to the family by the tie of marriage, and again in sad hours of affliction, when the mourners were to be confronted by the remembrance of the consolation promised by God to the desolate daughter of Zion. Everywhere, the thought of the nations became the means of elevating and spiritualizing the life of the individual.

This is also the characteristic feature of the Jewish idea of Retribution and Resurrection as embodied in the Biblical and Rabbinical literature—nay, of the entire ethical system of the Mosaic and prophetic teaching. It is Israel as a nation which is addressed in the Decalogue, which is offered rewards and threatened with punishment, and which is to achieve the future salvation of mankind. And when, during the Chasidean or Psalmistic period, the individual raises his claim and gives expression to his own sentiment of yearning and longing after God as a child does to his father, the force that links and wings him to the throne of God still remains the people through whom God revealed Himself to the world, the people of the covenant.

What Christ is to the Church, the idea of Israel, as the priest and witness of God, the suffering and finally triumphant servant of God, the true historical Messiah of the nations, was to Judaism. Christian theology must needs derive all the divine authority from the Supernatural, because Christ is nothing if not conceived of and adored as a human being to whom all the powers of earth and heaven, truth and salvation, are mysteriously committed from the world's beginning. Judaism, on the contrary, beholds in the working out of the world's salvation through Israel's life and thought, simply the process of divine life working in human forms and channels, in full consonance with reason and history. Christianity and Islamism on the other hand, themselves form from this point of view but evolutions of Jewish thought under the influence of other spiritual forces combined with its own.

Well could Judaism, therefore, always regard reason as the lamp of God in man, as a reflection of the divine intellect, since no Jewish thinker would forget that God, the Spirit of all Spirits, is far beyond

the reach of reason and above every argument and human comprehension, felt and perceived only by that intuitive power which is the privilege of prophet and saint, the chosen instrument of God in whom His majesty dwells as a potent psychic force.

The closer we examine into the history of Judaism, the more we find alongside of the stern law and the dry casuistry of the Talmud, the spiritual forces of individual devotion and piety, and alongside of the rationalism of the philosopher the outpourings of God-seeking mystic. Mind and soul, intellect and emotion were not divorced, but formed a unit, because the national and domestic life of the Jew united and harmonized them. The Sabbath and festivals, the home life with its joy and sorrow were invested with forms of sanctity as expressed in the various terms: קדוש, קדושין, קדושין, קדושין, קדושין. But the authority to innovate and establish such forms or to alter and abrogate them was never vested in the individual, however wise he may have been, but in the many upon whom alone God's spirit was believed to rest. Hence, the rabbinical maxim that only a council superior in number and wisdom to its predecessor could abolish an old institution—אין בית דין יכול לבטל דבר בית דין חברו, or that individuals were not allowed to change the prayer. Therefore, was every Rabbinical ordinance treated as a precept of God, as is shown, *e. g.*, in the traditional forms of prayer, אשר קדשנו במצותיו וצונו להדליק נר של חנוכה. The leading idea of Judaism always was that the spirit of God which rests upon the representatives of the people, and not the reasoning faculty of the individual, should sanction every form of religion. This does by no means exclude or impede progress; it only restrains it from becoming mere individualism and arbitrariness. The spirit of the many should act as a wholesome conservative force.

The modern crisis in Judaism came, when the spirit of the age rebelled against ceremonial statutes, which from wings of the soul had turned into fetters. The modern Jew realized that the form had killed the spirit. The shell had crushed the idea it formerly embodied. Therefore, Reform Judaism was hailed not by the indifferent, nor the irreligious and disloyal, but by the devout and profoundly religious Jews as the redeemer and liberator of the spirit. But here lay the great difficulty, when God said to Satan: "Thou mayest inflict as many plagues on my servant Job as thou desirest, but dare not touch his life," this was—the rabbis say,—as if a

master would say to his servant: "Break the barrel but by thy life I enjoin thee not to let a single drop of the precious wine be lost."

Just so difficult was the task of the Reformers. "Break the framework, but allow not the spirit to evaporate." This was their charge, and they undertook it, making the Messianic mission of the Jew the watchword and principle of Reform and Progress. They showed to the world that Judaism was not dead nor dying, but full of vigor and vitality. They lifted it from the ruins, purified it from the rust and dust of the ages, made it a matter of pride and credit again to the Jew to be the standard-bearer of its deathless truth. They renovated and regenerated the ancient faith by discriminating between the essentials and non-essentials and introducing new forms which endowed it with fresh life and attractive beauty. Judaism became a power felt, respected and feared as competitor of all the great religions.

Still Reform failed to infuse the spirit of the Jewish mission into the lives and homes, the souls and hearts of the people. It gave too ample scope to reason and did not do enough to spiritualize the everyday life of the Jew. While laying all the stress on prophetic ethics, they overlooked the fact that without a positive religion, without fear of God and His law, and without a great aim and object of life as motive-power and incentive to righteousness, ethics is nothing but fine phraseology. Only the Jewish idea of holiness as embodied in the Jewish system of life of old renders man truly ethical.

Judaism is not mere ethics, but a system of training a whole people for the exemplification of the loftiest principle of ethics. It is not a mere creed, but a system of educating a whole people for the glorification of God and the unification of man and the world. Christian ethics is individual morality. Jewish ethics is social, aiming at nothing less than the reign of God over earth, the kingdom of righteousness and love.

Truly, in this mission of the Jew lies the highest spiritual force of the world. Judaism is the greatest spiritual factor of the world.

And Reform will never have achieved its task before it has made Judaism again a system of consecration of life. It must again, as did ancient Judaism through the Mosaic and Rabbinical law, offer the Jew a system of self-control, of self-sanctification. We have long

enough remained on the side of negation. We have been abrogating obsolete forms, but failed to substitute better and more impressive ones in their place. It is high time that we become positive, that we make Judaism a great factor of every-day life, a dominant spiritual force, and not merely a social and intellectual one. If we are actually the world's missionaries, as we say and maintain in our prayer and our teaching, we must by all means model our life accordingly, and train our children and our people in this spirit.

This we can certainly not accomplish by weakening, as our radicals do, our racial individuality, our soul-life, our spiritual forces as Jews. On the contrary, we must strengthen and concentrate our powers. If we have a religious mission which implies the social and the intellectual one, we must needs utilize that very race sentiment, which is at present a misdirected source of selfish pride and false conceit, in order to create true love and enthusiasm for our religion in every heart and home. We must surround the life of the Jew from the cradle to the grave, our festive seasons, both at home and in the synagogue, with symbols and signs expressive of Israel's great truth and holy mission. We must, as Mrs. Humphrey Ward says, translate the past into the language of the present age, not in theory only, but in practice.

It is surely no credit to us that, after having given the world the Psalter and the Prayer-Book used in the church and the mosque as well as in the old synagogue, we have unlearned to pray; that, after having kindled the fire of devotion upon other altars, we have allowed ours to become cold from indifference. I trust that the work we have now successfully begun will awaken the spirit of devotion and prayer in our people. But we must not stop here. Reform mistook its task when transplanting religion from the home to the temple. Religion begins and centres in the household. Not the individual, but the family fireside, is the true keeper and guardian of religion. Ours is not a faith which peoples the heaven with souls, but one which plants heaven into every soul by linking it to God and humanity through the ties of home and social life.

We must lay greater stress than we did hitherto on the emotional side of man. But in doing so, we ought not to imitate and thoughtlessly copy ideas and notions of the Church which, being built upon the tomb of her Christ in wait of the resurrection of the dead, beholds life overcast with the gloom of death and the terrors of a

Satanic power. In full harmony with the optimistic spirit of Judaism, we ought rather to listen to the triumphant song in praise of the Most Holy One, who turns grief into gladness and death into life eternal, and works only for the good and for peace everlasting. There is a higher spirituality in the Jewish Kaddish than in the Christian mass, a deeper source of love in the Jewish principle of justice and mercy, which is universal, than there is in the Christian law of love, which is but partial and exclusive.

Why, then, should we refrain from asserting our claim to be the chosen people of God, since this at all times meant, and still means to-day, wearing the badge of sufferance, the crown of martyrdom, until our great mission is achieved, and every man has become God's priest and every soul a vehicle of the Divine spirit, until the world needs no Christs any more to suffer for mankind's sins?

Particularly I wish, in conclusion, to emphasize the need of a better and firmer basis for our theological and pedagogical training of the young. I do not hesitate to blame the old-school theologians, ever since the days of Zunz, for having made of Judaism an archaeological and philological science, rather than, what it should be, a live system of theology—nay, a life force of human history, a system of ethical and spiritual life superior to any other.

Our entire history and literature require re-shaping and re-casting in that spirit of a positive and world-regenerating faith, ancient, yet ever vigorous and young. Away with that insipid rationalism which chills and deadens life! We must discern and awaken anew the latent spiritual forces underlying our whole past, and foster reverence for everything sacred and dear to our fathers. Not a petrified Judaism we want, nor a cold, rationalistic one, but one that knows how to draw forth the waters of life even from the rock.

Union has become our watchword. Let us endeavor by doctrine and practice to unite all the spiritual forces of Israel's past and present, allowing nothing that is valuable in the past to be lost, while claiming and demanding the fullest liberty and recognition for every phase and stage of thought. Let us have a union which, while making no concession of principle, aims and strives for unity in sentiment, for the final union of the divided house of Israel, a union which comprises the laic and the learned elements, the congregation and the spiritual social leaders, elevating and enlisting all in the service of the common cause, and we may feel certain that

the respect and admiration of the world will not fail us. United Judaism will finally win and unite the world.

Old Judaism believed in and hoped for the resurrection of the body. We say with the prophet Ezekiel: Come, O Spirit from all sides and enter the dry bones of Judaism, that it may revive and rise and glorify God and unify mankind—a mighty and great people.





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Year Book _____
... OF THE ...
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1 (4)

TABLE OF CONTENTS.

	PAGE
Proceedings of Sixth Annual Conference, - - - - -	5-67
President's Annual Address, - - - - -	6-12
In Memoriam, Rev. H. M. Bien, - - - - -	12
In Memoriam, Rev. L. Strauss, - - - - -	13
Committees on Annual Address, - - - - -	12, 14
Report of Secretary of Executive Board, - - - - -	15-18
Treasurer's Annual Report, - - - - -	18-21
Report of Publication Committee, - - - - -	21-25
Reports of Committees on "Manual of Religious Instruction," -	25-26
"Plan of Instruction in the Jewish Sabbath-School,"	
By Prof. Dr. M. Mielziner, - - - - -	26-30, 35
Report of Committee on "Union Hymn-Book," - - - - -	31-35
Roll Call, showing members present, - - - - -	36
Report of Committee on "Missionary Efforts Within Judaism," -	36, 38-39
Report of Committee on "Post-Biblical and Patristic Literature,"	
- - - - -	37-38, 52, 54, 58-63
Report of Committee on "Publication Committee's Report," -	40-43
Election of Honorary Members, - - - - -	43
Report of Committee on "Jewish Summer School and Assembly,"	
With Address by Dr. Henry Berkowitz, Philadelphia, Pa., -	43-52
Report of Committee on "Formula for Reception of Proselytes,"	54-58
Report of Committee on "Resolutions of Thanks," - - - - -	40, 64-65
Report of Auditing Committee, - - - - -	65-66
Executive Officers of Conference for year 1895-96, - - - - -	40, 66
Selection of City for Seventh Annual Conference, - - - - -	67
"The Scroll of the Law," by Prof. G. Deutsch, Cincinnati, -	68-77

IV.

TABLE OF CONTENTS.

	PAGE
Remarks on "The Scroll of the Law,"	
by Prof. Dr. M. Mielziner, Cincinnati. - - - -	77-78
"Missionary Efforts in Judaism,"	
by Rev. Dr. I. S. Moses, Chicago, - - - -	79-89
"Philosophy of the Reform Movement in American Judaism."	
by Prof. Dr. E. G. Hirsch, Chicago, - - - -	90-112
Conference Lecture, by Rev. Dr. Adolph Moses, Louisville.	
I. "Religion and Philosophy in the Pulpit," - - -	113-119
II. "The Reasons Why We Believe in God," - - -	120-133
Conference Sermon, "True Religion," by Dr. S. Sale, St. Louis.	134-143
List of Members of the Central Conference of American Rabbis.	144-148

Proceedings OF THE

Sixth Annual Convention

OF THE

Central Conference of American Rabbis.

ROCHESTER, N. Y., July 10, 1895, }
TEMPLE B'RITH KODESH. }

The Sixth Annual Convention of the Central Conference of American Rabbis began its sessions in the city of Rochester, New York, in Temple B'rith Kodesh, on Wednesday evening, July 10th, at 7:30 o'clock. The Conference was called to order by the honorable President, Dr. I. M. Wise, after which the Temple Choir sang a beautiful anthem.

Dr. I. Aaron, of Buffalo, delivered the invocation.

Dr. Max Landsberg, Chairman of the Local Committee of Arrangements, extended hearty greetings to the Conference in an Address of Welcome, which was responded to by Dr. G. Gottheil, of New York: Vice-President of the Conference.

A hymn was then sung by the whole congregation, when, amid hearty greetings, the venerable President, Dr. I. M. Wise, arose and delivered his annual address and message, which he concluded by declaring the Sixth Annual Conference duly opened and ready for the transaction of business.

OPENING ADDRESS BY PRESIDENT WISE, OF CINCINNATI,

In Central Conference of American Rabbis, at Rochester, N. Y.

Reverened Brethern, Venerable Colleagues:

In the name of the Eternal God, and in behalf of the American Israel I bid you welcome to this Central Conference of American Rabbis, this *אסיפה רבה* or *כנסת הנדולה* of the expounders of the Law of God to the Congregations of Israel; and pray with King Solomon (1. Kings v., 57),

יהי ה' אלהינו עמו
כאשר היה עם אבותינו

Accept, brethren, my profound thanks for the high honor conferred upon me to preside again over this august assembly of Israel's chosen men, the bearers of the Urim and Thumim by the free choice of our people and under the protection of the glorious banner of American liberty. My hair is gray, my gait infirm, my enthusiasm is unimpaired; besides this hoary head and fervent enthusiasm, I am conscious of no merits of mine that deserve the distinguishing honor which this chair confers upon me, who am but one of you. I occupy it to afford you the opportunity of fulfilling the law *והדרת זקן* (thou shalt honor the countenance of the old.)

THE HISTORY.

If it is an honor to preside over the legislative body of any State or the Congress of the United States, it is certainly no less an honor to preside over a body of men in council assembled who deliberate over the highest and holiest interests of men, the religious treasures of the human mind, which is the crowning glory of human nature, connecting the short-sighted and short-lived being with the Eternal God, Absolute Wisdom and Absolute Love, connecting the Adam with Jehovah his Maker.

If it is an honor to preside over any council of guardians and expounders of the most sublime ideas and most ennobling ideals of the human being, it is certainly much more so to preside over an

assembly of Israel's shepherds, who minister at the altar, sanctified by three thousand years of history ; who administer to those to whom belong the Law and the covenant, the prophets and the promises, the priesthood of human kind and the temple on that lofty mountain, to which the multitude of nations flock to be taught of the ways of the true God, in order to walk onward on His paths. (Isaiah ii., Micah iv).

If it is an honor to preside over any council of Jewish shepherds anytime and anywhere, it is certainly a much greater honor—and I am deeply sensible of it—to preside over this honorable body, the Central Conference of American Rabbis, now and here. Here, because we are American citizens, in political and social status high above the inhabitants of other countries, free, yet law-abiding men, independent yet sociable, enlightened and rational, yet true to God and Israel, loyal to our country and to our God. And now, because there is among us peace, cordiality, harmony of sentiments and aims, which is *נְלוֹי שְׁכִינָה* the revelation of Shekinah in the assembly of men, as the prophet said (Malachi) and the ancient rabbies truly said *עֲשֶׂרָה שְׂוֹשְׁבֵינ וְעוֹסְקִין בְּתוֹרָה שְׁכִינָה שְׂרוּיָה בִּינְהֵם*

You know, venerable colleagues, that this child of American birth, the conference, is but five to six years old. It was born in Detroit. It sojourned from Detroit and encamped in Cleveland, then in New York, in Baltimore, in Washington, in Chicago, in Atlanta City, and now in beautiful and generous Rochester. It grew by the way to one hundred and forty members. Never since the days of Jamnia, Usha, Zepporis and Tiberias, never since the days of the annual *Kallah* in ancient times, was so stately a number of Rabbis united in one association, in this or any other country. This success in numbers is so much more marvelous, as we, right at the start, for the sake of peace and harmony, excluded all opposed to the progressive and reformatory school of American Judaism. So this stately number of 140 members proves that ours is the majority of the American Israel, and it is admitted on all hands that the majority represents the whole, even in *הַלְכוּת שְׁחִיטָה* to which the other side of the camp attaches so much importance. When Moses constituted the national council he selected but seventy elders of Israel. Eldad and Medad prophesied in the camp, they represented those who were not called, they spoke in behalf of the opposition, but it did not impair the authority of the council of the seventy elders. The nation was represented by seventy elders. After the

Babylonian exile, we are told, the authority was vested in one hundred and twenty men of the Great Synod. Still when the independence of the Hebrews was fully restored under the Maccabees, the council of seventy elders, as the Synhedrion, was restored and remained intact to and after the end of the second Hebrew Commonwealth. Later on in the dispersion of our people, if a very important problem had to be solved, one hundred rabbis were convened to decide the matter. Neither the Sanhedrin of France under Napoleon I., nor the Rabbinical conferences and synods of Germany, of which we are the historical successors, reached the number seventy. In numbers this Central Conference of American Rabbis is superior to all similar bodies in the history of Israel, and each is *de facto* the rabbi of a congregation, a teacher in Israel. במנין we are superior to our predecessors; and בחכמה we may say to our opponents בדורו כשמואל בדורו יפתח and we have the advantage over our predecessors of eighteen centuries, that we are the citizens of a free and just country, the sons of an enlightened age, the teachers of emancipated and righteous congregations. It must appear evident, therefore, to all conscientious students of Israel's history, law and customs, that every authority vested in any similar representative and advisory body in Israel is vested also in this conference, up to all cases to which the Talmud adds יש כה ביד בית דין

This child of American birth, this Central Conference, during the short period of its existence, has done some good work. It has united our best men in peace, harmony and fraternal sentiments, which elevated Judaism in the estimation of the people. The Eldad and Medad are few in number and harmless as to the dignity of this body. This is certainly a most important achievement.

This conference abolished בשב ואל תעשה the barrier of מילת נרים has opened the door widely to all good men, to come into divine covenant of God with Israel, and participate with us in the mission, promises and hopes expounded by the Prophets, the inspired messengers of the Most High. It has thus made known to all that Judaism is no tribal, nor racial religion, no conglomeration of antiquated customs and obsolete laws, it is the universal religion, progressive like reason, motherly humane, and like God's sun radiating light and life to all pilgrims of this sublunar sphere. It has made proclamation to all, come and be welcome to our sacred altar, where the only true God is worshiped in truth and righteousness.

This Conference furthermore presented to the world Israel's sacred cause in the Parliament of Religions at Chicago, presented it nobly, wisely and earnestly; proclaimed the God of Israel before the chosen men of all religions, as said the sacred bard, "And I speak of thy testimony before kings, and I am not abashed." It went forth far and wide, this voice of Israel, and impressed itself upon many thousands of earnest men and women. This Conference had to do it, because, alas! there were no other men in the land to do it. This Conference accomplished the great and glorious work, never accomplished before since the days of the Great Synod in Jerusalem, of giving one uniform liturgy to the synagogue, accepted and introduced already in the leading congregations of our country, to the satisfaction and edification of all that worship God, as did the fathers of old, in the language of the Psalms, in the spirit of the prophets and the vernacular of our country, as did the Israelites of Palestine in Palestine, those of Babylon in Babylonia, and those of Egypt and Asia Minor in Greek in all Grecian countries. Here is a book of worship made by no particular person, published for no one's special profit, prepared for no special faction, brought forth to the glory of God and the edification of Israel, a fac simile of the sacred truth and the holy sentiments current in Israel, that all may see and know that Israel in the land of the free and under the sunshine of advanced culture is as faithful to God and as loyal to His sacred truth as were the fathers and mothers of old under hapless environs. Thanks to the committees who did the work; thanks to the congregations that supported it; thanks to the Eternal God who accomplished it, for we and our reason and our productive energies are His, His forever, in time and eternity His. In all humility and gratitude, however, we must confess that only through this Central Conference of American Rabbis could this great work have been accomplished; as likewise all it has done in the name of God and the progress of Judaism is as valid and lawful as if it had been enacted by Joshua, Samuel or David and Solomon and their councils, or by Rabbi Jochanan ben Saccai, or Rabbi Jehudah the Prince and his Beth Din, not merely according to our opinion but according to the established rules of the Talmud as quoted above, and the standing rule from and after Abaye and Rabeh הלכה כבבאירא the last decision is the binding one. Hitherto we are the last authority.

THE WORK FOR THIS SESSION.

Permit me, Reverend Colleagues, to say a few words more, especially on the work before this body in this convention. We all agree that it is sound doctrine in Israel to promulgate the truth, the God-cognition, the moral law, the standard of righteousness and rectitude, the conditions of peace, purity and fraternity among the family of man. We send no missionaries to the heathen to convert them, because all Israel with its unshaken fidelity, its indestructible adherence to God and His law, its unshaken consistency and unparalleled martyrdom, is a missionary host with the banner of truth held upon high in all lands and zones where civilization erects its monuments. As far as Israel was scattered among the nations, its light and truth spread and spreads among the nations. There are more worshipers of Jehovah, more servants of righteousness now than ever have been in the world's history in any period. We convert no Christians or Mohammedans to Judaism, because it was prohibited under the penalty of death, and is prohibited under less rigorous penalties in some countries, by special ostracism in others. Still the doctrine remains as sound as ever, Israel is a missionary people, Judaism is a missionary religion, without compromises, without latitudinarianism, without hypocritic flattery, also without fanaticism and means of violence to other people and other confessions.

This Conference did conscientiously work in that direction. It declared its loyalty to the country, its people, its government, its laws, its moral sentiments, its progressive spirit, its love of liberty and justice. This was a declaration to all that Judaism is as good as any creed you might name. You have thrown open the doors in the true spirit of the prophets to all good men and women who seek redemption and salvation in the house of Israel. In your manual of worship you laid bare before all the world the faith, doctrine, hope and mission of Israel; you teach all who read what it is to be an Israelite in faith, and what are his duties as a man and an Israelite. But not all men read two volumes, however small and interesting and attractive they are. Your children especially, and many childlike people must be told in words brief and impressive, what do you believe, what is your duty, what is your hope, in what are you different from other religious people.

The first and main work of this convention is to hear and discuss the reports of your committee on the Manual of Religious Instruction, which this Conference shall send forth with its endorsement and sanction to the religious schools of our congregations, and to those of the outside world generally that seek information on Judaism, brief clear and systematic. This Manual of Instruction, of course, must be in strict harmony with your Manual of Worship. This will silence your traducers, your Dathun and Abiram as well as your Eldad and Medad, and will be the best missionary tract you can furnish the friends of our cause. Next in order will be the reports of all the other committees and the officers of the Conference, motions, propositions and resolutions. Every session, morning, afternoon or evening, shall be opened after prayer and before reading of the minutes, with the reading of the paper prepared for this Conference by members appointed by your executive committee.

Then, I propose to have a general discussion and reference to special committees, if no decision be reached on these questions :

What is our relation in all religious matters to our own post-biblical, our patristic literature including Talmud, casuists, responses and commentaries?

Should we or should we not introduce and recommend a mission system, and how should it be arranged and carried into effect?

Should we or should we not introduce and recommend in connection with the annual convention of the Conference, a Summer School for Judaism, its essence, history and literature; and how should it be arranged and carried into effect?

I will occupy your time but a minute or two longer with a tribute of respect due to a deceased member of this Conference, who departed this life but three months ago, the late and lamented Rabbi Bien, of Vicksburg, Miss., who was known to many if not all of us as a faithful and zealous shepherd of Israel, an upright, talented and zealous teacher and author, a pure and affectionate spouse and parent, a friend of the poor, a trusty servant of the Lord.

And now I declare this Convention of the Central Conference of American Rabbis duly opened and ready for its business.

It was moved and seconded that the President's annual message be received with thanks; that the various suggestions and recommendations be referred to three Committees, who shall be appointed by the Chair, with instructions to submit reports at the Friday morning session of the Conference.

These Committees shall be: 1, on "Our Relations in Religious Matters to our Post-Biblical and Patristic Literatures; 2, on "A Jewish Summer School in Connection with the Conference;" 3, on "Missionary Work within Judaism."

This motion was unanimously carried.

President Dr. Wise announced the Committees, as follows:

On "Post-Biblical and Patristic Literatures," Drs. M. Schlesinger, E. G. Hirsch, and A. Guttman.

On "Jewish Summer School," Drs. H. Berkowitz, G. Gottheil, and T. Shanfarber.

On "Missionary Efforts," Drs. I. S. Moses, L. Mayer, and Joseph Stolz.

The following resolutions in memory and honor of Rev. H. M. Bien, of Vicksburg, were presented by Rev. I. L. Leucht, and, after reading, were adopted by a rising vote.

Resolved, That the Central Conference of American Rabbis in meeting assembled, deeply deplore the death of the Rev. Henry M. Bien, one of its useful and honored members. A man of character and loyalty to the cause of Judaism, he served under the banner of progress and enlightenment to the last, and never wavered in his duty toward his sacred charge.

Resolved, That we deeply condole with his esteemed family, who have lost, in the demise of our co-laborer, a faithful husband and a tender father, who never tired of striving for their comfort and happiness, and whose last thought was devoted to those he loved best here upon earth.

Resolved, That a minute be made of these resolutions, and the same be sent to the family of our departed brother, the Rev. H. M. Bien.

I. L. LEUCHT,
II. BERKOWITZ.

Dr. I. S. Moses, of Chicago, delivered a short eulogy, in memoriam of Rev. Leon Strauss, of Belleville, Ill., and offered the following resolutions, which were adopted by a rising vote:

Resolved, That the Central Conference of American Rabbis desire to place on record a resolution of sympathy and condolence with the children and relatives of the late Rev. Leon Strauss, who was a member of our Conference. Brother Leon Strauss, while on a visit to his sister in Chicago, met with a painful accident on the cable car, necessitating the amputation of one of his legs, and eventually causing his death.

The Jewish ministry knows no hierarchy of rank, no division into a higher or lower clergy. The few who bear titles of academic distinction, show no manner of superiority over their colleagues. The only distinction is one of personal merit and purity of character. Be it, therefore, further

Resolved, That although our late brother Strauss did not belong to the guild of scholars renowned, he was yet a man of such earnest and sincere purpose that he made his ministry a source of spiritual blessing, not only to his own congregation, but also to the Christian community in whose midst he happened to live. His noble character was his most eloquent sermon. His modesty and gentleness endeared him to all who knew him. He was a man without pretences. He loved to call himself a lay preacher, rather than to parade with clerical dignity. He spoke from the heart of personal, moral, and religious experience; therefore his plain words probably made a deeper and more lasting impression than the ornate diction of college-bred preachers. Even in his retirement he did not cease to work in the cause of Israel. He gathered the few Jewish families of the town around him, whenever opportunity offered, to give instruction both to old and young. By his efforts and sacrifices he provided the little community with a Jewish Cemetery.

Resolved, That in reviewing the blessed ministry of our worthy colleague, we wish to honor his memory and express to the children of the deceased Rev. Leon Strauss the heartfelt sympathy of his colleagues of the Central Conference of American Rabbis.

I. S. MOSES,
CHARLES S. LEVI.

Dr. Landsberg then made several announcements, extending an invitation in behalf of the Eureka Club to attend a dinner to be given Thursday evening, in honor of the assembled members. The invitation was accepted with thanks. An invitation was extended by the Congregation B'rith Kodesh to attend a Reception Friday evening. Accepted, with thanks. The freedom and privileges of the

Eureka Club were accorded the members of the Conference during their sojourn in Rochester.

The Trustees of the Jewish Orphan Asylum invited the Conference to visit their noble institution.

A cordial invitation was extended by Mr. D. W. Powers to visit the Power Art Gallery, either collectively or individually. Dr. Henry Berkowitz, in behalf of the officers of the Chautauqua Assembly, extended a cordial invitation to attend the Assembly on Lake Chautauqua, for which trip excursion tickets will be issued gratis, and the freedom of the grounds opened to all.

All these invitations, so generously offered, were unanimously accepted with many thanks.

President Dr. Wise, by and with the consent of the Convention, appointed Rev. S. Shulman Assistant Recording Secretary.

Dr. L. Mayer then offered prayer and benediction, and the opening session was adjourned.

THURSDAY—MORNING SESSION.

TEMPLE B'RITH KODESH, }
July 11, 1895. }

The second session of the Sixth Annual Conference was called to order at 10 o'clock by President Dr. Wise.

The minutes of the first session were read and approved.

President Wise announced the appointment of the three Committees on the annual message, as follows:

On "Missionary Work Among the Jews," Rabbis I. S. Moses, J. Stolz, and L. Mayer.

On "Our Position with Respect to Our Post-Biblical and Patristic Literatures Considered as Religious Authority," Rabbis M. Schlesinger, E. G. Hirsch, and E. Guttman.

On "Summer School," Rabbis H. Berkowitz, G. Gottheil, and T. Shanfarber.

Rabbi Charles S. Levi, secretary of the Executive Committee, presented the following abstract of the proceedings of the Executive Board for the year beginning July, 1894, and ending July, 1895.

REPORT OF THE SECRETARY OF THE EXECUTIVE COMMITTEE OF THE CENTRAL CONFERENCE.

Since the election of your Executive Committee five meetings have been held—one in Atlantic City, July 15, 1894; one in New Orleans, December, 1894; one in Rochester, July 9, 1895, and two in Cincinnati, December, 1894, and May, 1895.

Your Executive Committee has published, during the year '94-95, the authorized Year Book of the Conference containing the Proceedings of the Washington, Chicago and Atlantic City Conferences. A copy has been sent to every member of the Conference.

The Union Prayer Book, Parts I. and II., were submitted by the Revision and Publication Committees, and the publication of the same was authorized by the Executive Officers, thereby carrying out the instruction of the Conference.

The selection of the city for this year's Conference, which was left to the Executive Board, was made at the meeting in New Orleans, where Dr. Landsberg and Mr. Lowenthal, in the name of the Jews of Rochester, heartily invited the Conference to meet in Rochester, when the invitation was thankfully accepted.

The following is the detailed account of the last meeting of the Executive Board, held in Rochester Wednesday, July 10, at 11 o'clock, A. M.:

The Sixth Annual Conference shall be opened with a public session Wednesday evening at B'rith Kodesh Temple. There shall be two sessions daily—in the morning at 9:30, and in the afternoon at 2:30. All papers shall be read during the morning and afternoon

sessions at such time as shall be assigned, and the public at large invited.

The Conference shall be guided by the following order of proceedings:

OPENING SESSION AT EIGHT O'CLOCK, TEMPLE B'RITH KODESH,
AT ROCHESTER, WEDNESDAY, JULY 10.

Anthem	- - - - -	Temple Choir.
Invocation	- - - - -	Dr. I. Aaron, Buffalo.
Address of Welcome	- - - - -	Dr. M. Landsberg, Rochester.
Response	- Vice-President	Dr. G. Gottheil, New York.
Hymn	- - - - -	Choir and Congregation.
President's Annual Message	- - - - -	Dr. I. M. Wise, Cincinnati.
Appointment of Committees	- - - - -	By President Wise.
"Eulogy and Resolutions in memory of Rev. Leon Strauss,"		-
		Dr. I. S. Moses.
Memorial Resolutions for Rev. H. M. Bien	- - - - -	Dr. I. L. Leucht.
Announcements by Chairman of Committee of Arrangements	- - - - -	-
		Dr. Landsberg.
Announcements by Secretary	- - - - -	Rabbi Charles S. Levi.
Prayer and Benediction	- - - - -	Dr. L. Mayer, Pittsburg

THURSDAY MORNING, JULY 11, 9:30.

Opening Prayer	- - - - -	Rabbi Wm. Rosenau.
Paper on "The Scroll of the Law," by Prof. Dr. G. Deutsch, to be read at 11 o'clock by	- - - - -	Prof. Dr. Mielziner.
Reports of Officers—the Secretary, Treasurer, and Chairman of the Publication Committee,	- - - - -	- I. S. Moses.

Reports of Standing Committees:

On "Principles for Manual of Religious Instruction," by	- - - - -	-
		Dr. K. Kohler, Chairman
On "Literature," by	- - - - -	Dr. Louis Grossman, Chairman.
On "Plan of Instruction," by	- - - - -	Dr. M. Mielziner, Chairman.
Committee on "Union Hymnal," by	- - - - -	Dr. I. S. Moses, Chairman.
Committee on "Ministers Guide and Handbook," by	- - - - -	Dr. G. Gottheil.

The afternoon sessions shall be a continuance of the unfinished business of the morning session.

The paper of the afternoon session shall be read at 4 o'clock. Subject: "Philosophy of the Reform Movement in American Judaism," by Prof. Dr. E. G. Hirsch, of Chicago.

FRIDAY MORNING, JULY 12, AT 9:30.

Reports of the Committees on President's Annual Address, viz. :

Committee on "Post-Biblical Literature."

On "Missionary Efforts Within Judaism."

On "A Jewish Summer Assembly and School."

Paper on "American Judaica," - - Dr. D. Philipson.

Paper on "Missionary Efforts in Judaism," - Dr. I. S. Moses.

Paper on "A Jewish Chautauqua," - Dr. H. Berkowitz.

Report of Committee on "Formula for Reception of -

Proselytes," by - - Dr. H. Berkowitz, Chairman.

Unfinished Business.

Resolutions.

All resolutions must be handed to the Secretary in writing, with at least two signatures.

Election of Officers and Executive Committee.

Appointment of Committee on Resolutions of Thanks.

CONFERENCE SERVICE FRIDAY EVENING AT 7:30.

Reading of Service, - - - Dr. M. Landsberg.

Conference Sermon, - - - Dr. S. Sale.

Anthem, - - - Temple Choir.

SABBATH MORNING, JULY 13, CONFERENCE SERVICE AT 10:30.

Reading of Service, - - - Dr. M. Landsberg.

Prayer, - - - Rabbi T. Shanfarber.

Conference Lecture, - - - Dr. Adolph Moses.

Reading of Resolutions, - - - Rabbi Charles S. Levi.

Benediction, - - - Dr. I. M. Wise.

It was decided that the resolution passed by the Executive Board in Atlantic City, requiring applicants for membership to send in a written petition, be strictly enforced.

The resignation of Rev. E. Eberson was received, and accepted with regret.

Communications from Rev. M. Eppstein, of Ligonier, Ind., and J. Jacobson, of Natchez, were received and favorably acted upon.

It was the unanimous decision of the Executive Board that all members in arrears for two years or more shall be dropped from the roll of membership if their dues be not paid by September, 1895.

The Treasurer was instructed to carry out the resolution of the Board by notifying members to that effect.

It was unanimously decided that all matters pertaining to indigent ministers be referred to the incoming Executive Committee.

A communication from Rev. Chumaceiro was referred to the Secretary with instruction to make appropriate reply to the same.

RABBI CHARLES S. LEVI,

Recording Secretary.

The report of the Secretary was received and adopted. The order of proceedings for the guidance of the Conference set forth therein was concurred in and ordered endorsed.

Dr. Hecht, Treasurer, presented his annual report which after reading was received and referred to following Auditing Committee: Drs. I. L. Leucht, E. G. Hirsh and S. Sale.

TREASURER'S REPORT.

FOR THE YEAR ENDING JULY THE 1ST, 1895.

To the Central Conference of American Rabbis.

BRETHREN:—I have the honor herewith to submit to you my Second Annual Report as Treasurer of the Conference, and bespeak for it, as for the informations and suggestions, accompanying the same your earnest consideration.

MEMBERSHIP.

July 1, 1895, Number of Members enrolled	124	
New Members elected during the year	12	
		—136
Resigned during the year	1	
Died during the year	1	
		— 2
July 1, 1895, Number of Members enrolled....		134

Of these 134 members
 1 is exempt from paying.
 2 owe dues for four years.
 13 owe dues for three years.
 20 owe dues for two years.
 27 owe dues for one year.
 71 have paid up to date.

134.

13 have paid in advance for the year 1895-96.

RECEIPTS.

July 1,	1894.	Balance on hand	.....	\$ 337 14
July,	1894.	Dues from 13 members @ \$ 5 00.....		65 00
"	"	" " 6 " @ 10 00		60 00
August,	"	" " 8 " @ 5 00.....		40 00
"	"	" " 1 member		10 00
September,	"	" " 6 members @ 5 00		30 00
"	"	" " 3 " @ 10 00		30 00
"	"	From Secretary Rabbi Charles S. Levi...		97 00
"	"	From Dr. D. Philipson, dues collected by him		15 00
October,	"	Dues from 5 members @ \$ 5 00		25 00
"	"	" " 1 member		10 00
"	"	" " 1 "		15 00
November,	"	" " 1 "		5 00
"	"	" " 3 members @ 10 00		30 00
December,	"	" " 4 "		25 00
February, 1895	"	" " 1 member		5 00
March,	"	" " 1 "		5 00
May,	"	" " 2 members @ 5 00.....		10 00
"	"	" " 3 " @ 10 00		30 00
"	"	" " 2 " @ 15 00		30 00
"	"	" " 1 member		20 00
June,	"	" " 11 members @ 5 00.....		55 00
"	"	" " 9 " @ 10 00.....		90 00
"	"	" " 2 " @ 15 00.....		30 00
Accrued Interest to July 1, 1895.....				26 57

Total.....\$1,005 71

DISBURSEMENTS.

July 15, 1894. To Rabbi H. Berkowitz, Chairman Committee of Arrangements for Printing, Etc.....	\$ 19 80
July 15, 1894. To Rabbi J. Voorsanger, expenses of Editorial Committee at Cape May	100 00
August 9, 1894. To Swain & Tate, for Printing Receipts....	1 00
August 31, 1894. To Postage and Stationary to date..	2 76
November 24, 1894. To Dr. A. Guttman, expenses incurred as Chairman of Committee on Hymn-Book.....	6 10
November 26, 1894. To Leo Wise & Co. Advertising Union Prayer Book	7 65
November 26, 1894. To Rabbi J. Voorsanger Additional Expenses.	71 65
March 7, 1895. To the Bloch Publishing and Printing Co..	12 29
June 10, 1895. To Postage from August 31, 1894 to date....	3 26
June 10, 1895. To Stationary from August 31, 1894 to date..	1 50
June 20, 1894. To Bank for Collections of Checks Deposited.	1 50
June 26, 1895. To Postage and Stationary to date	1 25
Total of Disbursements	<u>\$228 76</u>

RECAPITULATION.

Total Receipts for the year	\$1,095 71
Total Disbursements for the year	228 76
July 1, 1895. Balance on hand	866 95

I am happy to report that, in consequence of the more business-like method, adopted at the Conference, held at Atlantic City, the receipts during the year have largely reduced the indebtedness of our members. On July 1st, of this year the amount outstanding is in the aggregate about \$550.00 as against \$1,070.00, a year ago.

I would respectfully recommend that steps be taken at this session to establish the fund for superannuated ministers, by setting aside such part of the capital, as may seem wise and proper to you, that hereafter the Treasurer be required to credit one-half of each member's annual dues to said Fund, and that said Fund be safely and advantageously invested.

The Treasurer should be required to give a bond, in such sum as may be stipulated by the Conference.

In my extensive correspondence with members of the Conference, I have learned that some have sent their dues to Cincinnati, but as I was not advised of the fact I could not credit their account in my book.

Bills, sent to REV. A. POSMAN, Danville, Pa. and to REV. A. JACOBI, Washington, D. C., were returned to me as unclaimed.

REV. L. SCHRIEBER, of Alexandria, La., wants to resign, for the reason that he received no Year-Book, no Prayer-Book, nor anything else except a Bill, part of which he disclaims. He has paid up to July 1, 1895, since the above was written.

A similar claim is made by the REV. L. FREUDENTHAL, of Trinidad, Colo.

The name of REV. M. MESSING, of Indianapolis, appears on the list of members, printed in the last Year-Book, but as it does not appear in the list, which I received after I was elected Treasurer, he has received no bill from me, nor could I send him one now, as I do not know when he became a member. I should like to have this matter attended to by the Conference

In conclusion I beg to return to you my thanks for the honor you have bestowed on me in making me the Custodian of the Funds of the Conference for two years, and fondly trust that my successor in office may find his task as pleasant as I have found it to be.

Respectfully submitted,

S. HECHT,
Treasurer.

The report of the Committee on Publication was now presented and read by its Secretary, Rabbi Jos. Stolz. On motion the report was received and referred to the following Committee appointed by the Chair:

Drs. D. Philipson, I. Aaron and Rabbi I. Joseph.

On motion duly carried the Committee was instructed to engage an expert accountant, who together with Rabbi Loewenheim, of Chicago, shall examine the financial part of the Publication Committee's report.

REPORT OF PUBLICATION COMMITTEE.

ROCHESTER, July 11, 1895.

To the Hon. President and Members of the Central Conference of American Rabbis:

It is with great joy and satisfaction that the Publication Committee report to you that since the last session of the Conference, both volumes one and two of the Union Prayer-Book have been printed and circulated, and are now in use in fifty-five of the most prominent congregations of the United States, from New York to San Francisco and from Mobile to St. Paul and Minneapolis. The manuscript as adopted at the Atlantic City Conference and revised by the Editorial Committee, was again repeatedly subjected to the most scrutinizing revision by various members of your Committee. The task that devolved upon your Committee was not simply the making of contracts for paper, printing and binding; nor was our only difficulty the financial embarrassment involved in our having to make without a dollar on hand contracts amounting to thousands of dollars with men who had to be paid for their work and material before the book was put on the market. We had also to do the final editorial work, to revise and arrange every page, to write and rewrite prayers, translations, responsive readings and scriptural selections, to condense and expand, to read proof and attend to countless details involving an expenditure of much time and energy.

It was no small labor to publish the two volumes within a single year; but our compensation is the fact that a work of historic importance has been completed, that a beginning has at last been made in getting men, who from a strong sense of individuality held aloof from each other to co-operate for the consummation of an imperative need, that the book has been adopted by the mother congregations of the four principal rituals in this country, and that the day seems not far distant when practically all the congregations in the land will use the same Prayer-Book, and American Israel thus held together by the spiritual bond of uniform prayers will grow into a firmer union and a broader fellowship. When this ritual will be used in every city of the Union, the Jews of this country will be bound together by an internal bond so strong that they will be better able to resist attacks from without, and will be more ready to co-operate for the promotion of undertakings necessary for the advancement of the spiritual interests of Judaism in America; and therefore we deem it an event of unusual importance to report at this session of the Conference the final completion and publication of the Union Prayer-Book.

Though the first volume has appeared scarcely two months ago, the Union Prayer-Book has already been adopted by the following Congregations :

B'nai Jeshurun,	Cincinnati, O.
Temple Emanuel,	New York.
Beth El Congregation,	New York.
Rodef Sholom,	Philadelphia.
Temple Emanuel,	San Francisco.
B'nai Israel,	Cincinnati.
Tiffereth Israel,	Cleveland.
Zion,	Buffalo,
Adas Israel,	Louisville.
Baltimore Hebrew Congregation,	Baltimore.
Emanuel,	Milwaukee.
Beth El,	Detroit.
Congregation,	New Haven, Conn.
Congregation,	Monroe, La.
Congregation,	Brookhaven, Miss.
Congregation,	Evansville, Ind.
Shaarai Shomayim,	Mobile, Ala.
Ohev Sholom,	Huntington, W. Va.
Ohev Sholom,	Port Gibson, Miss.
Ohev Sholom.	Toledo, O.
Ohev Sholom,	Selma, Ala.
Ohev Sholom,	Omaha, Neb.
Ohev Sholom,	Columbus, O.
Congregation,	Scranton, Pa.
Congregation,	Meridian, Miss.
Congregation,	Columbus, Miss.
B'nai Sholom,	Kansas City, Mo.
B'nai Sholom,	Quincy, Ill.
B'nai Sholom,	Lancaster, Pa.
B'nai Sholom,	Indianapolis, Ind.
B'nai Sholom,	Memphis, Tenn.
B'nai Sholom.	Portsmouth, O.
B'nai Sholom,	Pine Bluff, Ark.
B'nai Sholom,	Youngstown, O.
B'nai Sholom,	Anniston, Ala.
B'nai Sholom,	Akron, O.
B'nai Sholom,	Henderson, Ky.
Congregation,	Greenville, Miss.
B'nai Israel,	Little Rock, Ark.
B'nai Israel,	Minneapolis, Minn.
B'nai Israel,	Nashville, Tenn.
B'nai Israel,	Jefferson, Tex.
B'nai Israel,	Newark, N. J.
B'nai Israel,	Barnesville, Ga.
B'nai Israel,	Lafayette, Ind.

B'nai Israel,
B'nai Israel,
B'nai Israel,
B'nai Israel,

Grand Rapids, Mich.
Boston, Mass.
Albany, N. Y.
St. Louis, Mo.

(And about ten others whose names we cannot furnish at this moment.)

The book is thus introduced in twenty-four states, viz.: New York, New Jersey, Pennsylvania, Massachusetts, Connecticut, Ohio, Indiana, Michigan, Minnesota, Wisconsin, Nebraska, Missouri, Illinois, California, Georgia, Tennessee, Mississippi, Kentucky, Alabama, West Virginia, Maryland, Louisiana, Arkansas and Texas.

Volume II containing the prayers for the New Year and the Day of Atonement appeared in September, 1894, based on the printed manuscript adopted at Chicago and revised at Atlantic City. 5,382 copies were printed and bound of which 5,179 copies were sold leaving but 203 copies on hand. A new edition should therefore be issued at once and we would recommend that the Conference order a second edition of 1,000 copies to be printed and bound.

Volume I containing the prayers for the Sabbath, the three festivals, week-days and other occasions appeared in May, 1895, based on the manuscript adopted at New York and revised at Atlantic City. We printed an edition of 15,000, binding 13,500 and leaving 1,500 unbound. Of the bound copies 5,244 have been distributed leaving a balance of 8,256 copies.

The cost of Volume II was:

Printing	\$ 1,178 30
Binding	1,142 30
Paper	402 00
Stamps	32 00
Advertising	9 92
Total	\$ 2,764 52

The cost of Volume I was:

Printing	\$ 1,710 10
Binding	3,411 39
Paper	1,092 00
Stamps.....	22 00
	\$ 6,235 49

Sundry expenses connected with the publication of
Volumes I and II for which we submit an itemized
account

\$ 206 77

Cost of Printing and Binding the ritual for the New Year
and Day of Atonement rejected at the Chicago meet-
ing

1,861 32

Total..... **\$11,068 10**

We have received from the sale of Volume II	\$ 2,801 19
Volume I	6,664 09
Total	\$ 9,465 28

And thus we owe but \$1,602.82 with a stock on hand valued at \$8,700.45.

We brought along all our account-books and beg the Conference to appoint an Auditing Committee to subject them to a careful examination.

From the account submitted from the certainty that many other congregations will in the near future adopt the ritual and from the further fact that the book will be handled solely by the Conference and no outside individual or corporation will receive any profit from its sale, it is apparent that the Conference will soon have a surplus at its disposal and will be able to accomplish tasks germane to its sphere which heretofore it was unable to accomplish through lack of funds.

We deem it advisable to call the attention of the Conference to this, and as a basis of discussion would suggest that for the next five years the Conference set aside one-half of this money as a contribution to the fund for the support of superannuated Rabbis, and that the other half be used as a working-fund.

1. For organizing missionary work to the Jews.
2. For the publication of the following literature.
 - a. A Union Hymn-Book.
 - b. A Minister's Hand-Book.
 - c. A cheap edition of the English Bible.
 - d. An annual collection of sermons expounding the fundamental doctrines, aspirations, hopes, needs, duties of the Jews. This would give the American people an idea of the content of modern Judaism. It would be of inestimable value to small Jewish communities and some of the sermons especially adapted to that purpose could be circulated as tracts at a very slight expense.

We invite your earnest consideration of these suggestions and would recommend the re-appointment of a Publication Committee.

Respectfully submitted,

ISAAC S. MOSES, *Chairman*.
 G. GOTTHEIL,
 MAX. HELLER,
 S. HECHT,
 JOSEPH STOLZ, *Secretary*.
Committee.

The reports of the various committees on "Manual of Religious Instruction" were now called for.

The sub-committee on "Principles," owing to the absence of Dr. K. Kohler, Chairman, was unable to report.

The sub-committee on "Literature," whose Chairman, Dr. L. Grossman was not present, were not ready to report.

Prof. Dr. M. Mielziner, Chairman of the sub-committee on "Plan of Instruction," presents the work of his Committee in the sub-joined report, the reading of which is postponed to the afternoon session, because the time set for the reading of the paper, "The Scroll of the Law," by Prof. Dr. G. Deutsch, had come.

Plan of Instruction in the Jewish Sabbath-School.

To the President and Members of the Central Conference of American Rabbis in Session at Rochester, N. Y. :

GENTLEMEN :—Your Committee, appointed to submit a "Plan of Religious Instruction in the Sabbath School," beg leave to report :

At a meeting of the Rabbinical Literary Association, held in the year 1880 in the city of Detroit, Mich., resolutions having reference to instruction in the Sabbath-school were passed. Taking those resolutions as a basis, the Hebrew Sabbath-School Union, which was organized for the purpose of promoting the work of our Sabbath-Schools throughout America, published some years ago an elaborate plan for a five years' course of instruction in the Sabbath-School, and a two years' course for Post-Confirmation Classes. As this plan has proved to be very practical and useful in several Sabbath-Schools that adopted it, we have consulted, and in great part followed it, in making our present report.

In addition we beg leave to submit also a "Plan of a Course of Studies for Normal Classes for the Training of Sabbath-School Teachers." After these preparatory remarks, we respectfully recommend to the Central Conference the adoption of the following resolutions, as well as of the subsequent plans of instruction :

A.—RESOLUTIONS.

1. We regard it to be a sacred duty incumbent upon every Jewish community to organize and support a Sabbath-School for the religious instruction of their children.

2. The branches of instruction in the Sabbath-School shall be :

- a. Biblical and Post-Biblical History.
- b. Religious and moral doctrines of Judaism.
- c. Bible reading in English.
- d. Hebrew reading and Translation.
- e. Instruction in religious singing, having in view the preparation of the youth for participation in congregational singing.

3. Every Sabbath-School is to be organized with at least three grades, with subdivisions into classes, according to the number, age and capacity of the pupils.

4. The age of children to attend Sabbath-School shall be from eight years and upwards.

5. The course of instruction is to comprise five years. In addition, one year's preparation for confirmation, and a two years' course for Post-Confirmation classes.

6. The weekly sessions should be opened with religious exercises, consisting of prayer, hymn, and a sermonette by the Principal, or by one of the Teachers.

B.—COURSE OF STUDIES AND PLAN OF INSTRUCTION IN SABBATH-SCHOOL.

The First Year.—Primary Class.

I. *Biblical History.*—Oral instruction in the narratives contained in the Book of Genesis.

II. *Judaism.*—The ethical instruction is here to be closely connected with the Biblical History, by briefly deducing and explaining the moral lessons contained in each narrative, and applying them to the different relations of life within the sphere of the child's comprehension. Short and impressive Bible verses, having reference to those lessons, are to be memorized by letting them be repeated by the whole class. Short and childlike prayers for morning and evening, and grace at meals are to be learned by heart.

III. *Hebrew.*—The elements of Hebrew reading.

THE SECOND YEAR—FIRST INTERMEDIATE CLASS.

I. *Biblical History.*—Finish the Pentateuch and the Book of Joshua.

II. *Judaism.*—The method of utilizing the Biblical History for the ethical instruction is to be continued. The Ten Commandments and the passage of Leviticus XIX, 1-4; 9-18; 30-37, are briefly to be explained and memorized. At the approach of every Jewish festival explain its name and significance, and memorize the names of the months of the Jewish Calendar.

III. *Hebrew.*—Practice correct and fluent reading. Translate easy passages of the Prayer-book, as:

אין כאלהינו, ימלך יי, קדוש, ואהבת, שמע

THE THIRD YEAR—SECOND INTERMEDIATE CLASS.

I. *Biblical History.*—The Judges; the establishment of the kingdom to its division.

II. *Judaism.*—Oral explanation of Duties to God and to Parents. Corresponding Bible verses are to be memorized.

III. *Reading from the Bible in English.* Selected chapters of Deuteronomy, besides selections from the Book of Proverbs.

IV. *Hebrew.*—Reading exercises continued. Translate the three Benedictions of the evening service (U. Prayer-book, p. 25); the two Benedictions preceding the Sh'ma of the Morning service (U. Prayer-book, p. 59 and 61); the Bible verses and Benedictions before and after the reading from the Torah (U. Prayer-book, pages 96, 97, 98, 100, 101).

THE FOURTH YEAR—JUNIOR CLASS.

I. *Biblical History.*—History of the kingdoms of Israel and Judah to their respective overthrow by Assyria and Babylon.

II. *Judaism.*—The divisions of the Bible and the names and general contents of its books. The holy seasons and fuller explanations of their significance. The duties to our fellow-men and to ourselves, based on Bible verses, and illustrated by Biblical history, as well as by beautiful sayings of the ancient Rabbis.

III. *Bible Reading.*—Read and explain some of the following Psalms: Ps. 1, 8, 15, 19, 20; 23, 24, 27, 29, 30, 32, 33, 34, 51, 65, 67, 78, 84, 90-92, 95, 100, 103-107, 111-118, 121, 122, 139, 145-148.

IV. *Hebrew.*—Translate some important passages of Part II. of the U. Prayer-book for the great holidays, as:

"י, and אבינו מלכנו (pages 59 and 61). קדוש אתה (page 163), טהל לעונותינו (pages 181 and 183); כי אנו עמך (p. 185). As far as possible, translate, besides, from Genesis, Chapter I., 1, to II., 3; Chapter XII., 1-9; Chapter XXII., 1-19.

THE FIFTH YEAR—SENIOR CLASS.

I. *History.*—Ezra and Nehemiah. Post-Biblical history to the Destruction of the Second Temple.

II. *Judaism.*—The doctrines concerning God and our relation to Him: concerning man, his dignity, the true aim of his life, and the immortality of his soul, and concerning Israel's mission and hope for humanity. Besides, full instruction on Prayer and Public Service, and on religious customs and practices in ancient and modern times. The Jewish Calendar.

III. *Bible Reading.*—Read and explain selections from the prophets, especially:

Isaiah I., 1-20; II., 1-5; V., 1-24; VI., 1-13; VII., 1-9; XI., 1-9; XII., 1-6; XXXVIII.; XXXIX.; XL., 1-26; XLIII., 1-28; XLIV., 1-23; LV., 1-13; LVII., 1-14.

Jeremiah I., 1-9; II., 1-19; VII., 21-34; X., 1-16; XVI., 19-21; XVII., 1-14; XXV., 1-14; XXVI., 1-24; XXX., 23-37.

IV. *Hebrew.*—Translate Exodus chapters XIX, XX.; Leviticus XIX., 1-18; 31-37; XXIII. Combine with the translation the elements of Hebrew Grammar.

C.—PLAN OF RELIGIOUS INSTRUCTION FOR POST-CONFIRMATION CLASSES.

First Year.

Jewish History.—Important events and prominent men in the period from the destruction of the Second Temple to the time of Moses Maimonides.

Bible Study.—Reading and explanation of *poetical parts* of the Bible, introduced by a lecture on Biblical poetry.

Remark: The following chapters are especially recommended:

The song at the Red Sea (Exodus, XV.); Balaam's Involuntary Blessing (Numbers, XXIII., XXIV.); Moses' Last Admonition and Blessing (Deuteronomy XXXII., XXXIII.); Deborah's Song (Judges V.); Hannah's Prayer (1. Samuel, II.); some of the Psalms collected in the "Selections from the Book of Psalms," published by the Hebrew Sabbath-School Union of America; Job. III.-IX.; XXIX. XXXVIII.

Second Year.

Jewish History.—Important events and prominent men in the period from Moses Maimonides to the present time.

Bible Study.—Select Passages from the Prophets, introduced by some lectures on the Prophets in Israel and Judah.

Rabbinical Literature.—Read and explain select passages from Pirke Aboth.

REMARKS: For select passages from the Prophets and Pirke Aboth we would recommend as a text-book, "Ethics of the Hebrew Scriptures," edited by Rabbis I. S. and Adolph Moses, and published by the Sabbath-School Union.

Some lectures on Israel's mission in ancient and modern times, also on "Doctrinal Relations on Judaism to other religions of the day."

PLAN OF INSTRUCTION FOR NORMAL CLASSES FOR THE EDUCATION AND TRAINING OF SABBATH-SCHOOL TEACHERS.

Only graduates from the Post-Confermation class are to be admitted as members of the Normal Class.

First Year.

I. Survey of the principal events of the Biblical History with suggestions as to how to utilize them for ethical and religious instructions in the various classes of the Sabbath-School.

II. The map of Palestine to be studied with special reference to the important localities mentioned in Biblical and Post-Biblical History. Thorough knowledge of the geography and topography of Palestine and the surrounding countries must be acquired.

III. A course of lectures on the Jewish Religion, its principles, doctrines and ritual observances.

Second Year.

I. Survey of Post-Biblical History to the destruction of the Second Temple.

II. Compositions on ethical and religious topics or on important periods of Jewish History.

II. Lectures on the aims and objects of the Jewish Sabbath-School, its organization, its proper discipline and the best method of instruction.

IV. During the last three months of the second year, the members of the normal class shall practice the art of instruction by teaching under the supervision of a competent teacher in the primary and intermediate classes of a Sabbath-School.

CERTIFICATE.

Candidates having successfully passed through the two years, course of instruction, and having given sufficient evidence of their pedagogical ability, as well as of their moral and religious earnestness, are entitled to receive from the superintending Rabbi a certificate authorizing them to teach in a Jewish Sabbath-School.

In conclusion, we earnestly recommend to the Conference to give its support and sanction to the Sabbath-School Union, and urge upon our individual members, ministers of congregations, to exert their influence towards having their Sabbath-Schools join the Union.

Yours very respectfully,

DR. M. MIELZINER,
DR. DAVID PHILIPSON,
RABBI CHARLES S. LEVI.

The Committee On Plans of Instruction in H. S. S.

Dr. Aaron, of Buffalo, is given the floor to read this paper announced by the Chair.

The reading of the paper, the "Scroll of the Law," (See Appendix) is followed by a discussion in which Prof. M. Mielziner and Rev. I. L. Leucht take part.

Prof. Mielziner calls attention to an authority not mentioned in the paper, viz.: Elijah Halevy, 16th century, Constantinople, and makes an argument for the retention of the use of the Scroll in preference to a printed book, both because the former has in the

past proven a protection against interpolations and is also an affective living symbol to-day. For remarks in detail see appendix.

Rabbi I. Leucht calls attention to a book ספר מלכאת שבת in which the whole matter treated of, is freely discussed.

The regular order of proceedings is now resumed when the report of the Committee on "Union Hymn-Book" is presented and read by its secretary, Rabbi Jos. Stolz.

On motion the report was received and placed before the Conference for deliberation.

A motion was now carried that the privilege of the floor be granted to Rev. Alois Kaiser, President of the Cantors Association of America, who then delivered a stirring address on the need of Jewish music in the divine service.

REPORT OF COMMITTEE ON UNION HYMN-BOOK.

Your committee, to whom was assigned the task to report on a Hymn-Book, beg leave to report that we have collected and arranged a large number of hymns to be used in connection with divine worship in Jewish congregations. The hymns selected have been taken from the existing Hymn-Books in present use in Jewish congregations, as well as from the translations of Psalms and other Biblical passages, put in meter and hymn-form by non-Jewish writers.

The tunes to about a hundred of these hymns have been selected, arranged and composed by the Society of American Cantors. These tunes are so simple as to enable the congregation to join in the singing, and so replete with traditional melodies and reminiscences as to lend to our service a peculiar Jewish character.

In addition to the hymns for which tunes have been provided, we have selected a considerable number of hymns, poems and anthems, of which the text only will be printed. Many of these selections do not lend themselves to congregational singing, they may be used for private devotion and edification.

In view of the urgent need existing in many congregations for such a Hymn-Book, your committee recommend that the work they herewith present to you should be adopted at this meeting of the Conference, subject to the revision of the Publication Committee; that it be known as the Union Hymn-Book for Jewish Worship, and be given to the Publication Committee with power to print five

thousand copies uniformly with our previous publications, and that the price, bound in cloth, should not exceed fifty cents per copy.

Your committee could not have accomplished their task without the aid of the Editorial Committee of the Society of American Cantors. These have not only found the tunes best adapted to Jewish congregational singing, but have wisely counseled us in the selection of texts on the ground of musical fitness. Special thanks are due these gentlemen for their co-operation and their valuable and loving efforts towards the improvement of our divine worship.

Division of labor has proven so successful in gathering the material for this book, that we would recommend the employment of the same method in regard to its publication, viz.: that the editorial and mechanical work of the musical portion of the book be entrusted to the committee appointed by the Society of American Cantors, while our Publication Committee take charge of the rest. In justice to the gentlemen of the Society of American Cantors, we deem it our duty to append the report of the Rev. Alois Kaiser in reference to the work performed by them.

Respectfully submitted,

ISAAC S. MOSES,

JOSEPH STOLZ,

A. NORDEN,

Committee on Hymn-Books.

SOCIETY OF AMERICAN CANTORS.

BALTIMORE, July 8, 1895.

To the President and Members of the Central Conference of American Rabbis:

REVEREND SIRS:—On the 13th of July, 1894 the Central Conference of American Rabbis at its session in Atlantic City, N. J., passed the following resolutions:

Resolved, That the Central Conference of American Rabbis invite the Cantors' Association of America to co-operate with them under the auspices of the Ritual and Editorial Committees, in providing the music for such parts of the U. P. B. as shall be designated by the Ritual Committee.

Resolved. SECTION 2. That as soon as the Committee has agreed upon the text (of the hymns), the same shall be turned over to the Cantors' Association with the request to prepare the music. Therefore, that both text and music, be presented to the next Conference for adoption.

The Prayer-Book did not leave the press until a very late date, and the texts which the Cantors were to set to music did not reach them until the middle of August. This was entirely too late to permit them to undertake the contemplated work, as the music, if it

appeared at all, had to be in the hands of the choirs by the 15th of September, at the latest, to enable them to rehearse the same.

At the urgent request of the Chairman of the Publication Committee of the Central Conference, however, the Cantors were induced to issue a pamphlet containing the music to those texts of the Prayer-Book to which music could not be found in any of the publications of Jewish music then extant, and to indicate the books in which the music for the remaining portions could be found.

The Cantors reluctantly complied with this request, knowing full well that little of permanent value could be prepared in so short a time. Aside of this the Cantors, not having been in possession of a complete copy of the Prayer-Book could not possibly determine the exact treatment the texts would require. But upon the assurance of the Chairman that only a temporary pamphlet was expected to satisfy immediate wants, and that a revised and enlarged edition of the same should be published in the future, the task was undertaken.

Contrary to the expectation of all co-laborers the pamphlet met with great success, both in its sale and in the appreciation of its contents. Letters of the most congratulatory character reached the publishers from all directions. The Chairman of the Publication Committee of the Central Conference, the Rev. Dr. I. S. Moses, telegraphed: "Music a great success," and in a letter of September the 19th he writes: "I can not sufficiently thank you for your able work. By this feat you have demonstrated the usefulness of the Cantors' Association." The Rev. Dr. L. Hecht, in a letter of October the 12th, says: "I have used the music during the recent Holy days—that for Rosh-Hashanah especially is very effective—the gentlemen who produced the work in the short time given them, deserve much credit, and I wish to express to you and to them my appreciation."

We may be permitted to quote one other of the many congratulatory letters received, namely that of the Rev. Dr. K. Kohler, who says under date of September 26th: "Since I have heard your music for the New Year's service at our choir rehearsal, I feel in duty bound to tender you my hearty congratulations upon the successful achievement of a work which, I have no doubt, will redound to the glory of American Judaism and make our service more impressive than it ever was. I am under lasting obligations to you for this work, I wish you could hear our choir sing it."

Encouraged by this success the Cantors will continue their labors in this direction, and revise, enlarge and complete the work. As it is intended that this work shall be of lasting value, considerable time is being consumed in its completion, but the assurance is here given, that neither time nor labor is spared to make the work satisfactory.

As to the resolution requesting the Cantors to furnish hymn tunes to the forthcoming Hymn-Book, we beg to say: that we have selected a number of melodies, a large portion of which is care-

fully adopted by classical composers. The original contributions have been thoroughly examined. Of traditional melodies only such have been selected as were found suitable for the purpose.

On behalf of the Society of Cantors.

Respectfully,
ALIOS KAISER, *President.*

It was moved by Rabbi Heller of New Orleans, and seconded by Rabbi Rosenau, of Baltimore, that when the Union Hymnal is published half of the net profits shall go to the Society of American Cantors. With consent of the Conference this motion was subsequently withdrawn.

On the matter of publishing the Hymnal a warm discussion now ensued, participated in by Rabbis E. G. Hirsch, G. Gottheil, I. M. Wise and I. L. Leucht. It was finally rounded up by Rabbi Wise moving that the report of the Committee on Union Hymnal be referred back to the same committee with instructions that only a selection of twenty hymns be presented to the Conference, and that only such hymns be selected as are in harmony with the spirit of the Union Prayer-Book. Dr. Landsberg seconded the motion.

Pending the discussion, it being 12:30 the Conference took a recess until 2:30 P. M.

THURSDAY AFTERNOON—ADJOURNED SESSION.

The adjourned session of the Conference was resumed at three o'clock.

Dr. Philipson moves an amendment to Rabbi Wise's motion, that the Hymn-Book Committee be requested to send proofs of all selections, both text and music, to each member of the Conference, and solicit suggestions to be forwarded by a certain time to the chairman of the committee, and after all suggestions are in, to duly consider the same and report the whole matter to the next Conference. Dr. Wise accepts the amendment as offered.

Rev. Sparger and Dr. E. G. Hirsch discuss favorably the motion as amended, when the previous question is put and carried, whereupon the original motion as amended is acted upon and unanimously carried.

A motion made by Dr. Sale, seconded by Dr. Landsberg, that all the hymns and music thereto already prepared in the report of the Committee be printed and distributed as proof to the members of the Conference. Was carried with one accord.

The report of the Committee on "Plan of Instruction," to form a part of the "Manual of Religious Instruction" which was presented at the morning session was now read by Prof. Dr. M. Mielziner, Chairman of the Committee, who stated that one of the members of his committee objects to having translation from Hebrew into English in the second grade. The report was listened to with marked attention and after reading was received with thanks.

It was moved by Dr. Landsberg that the report be printed and copies sent to the members of the Conference, and suggestions by members be sent to the chairman. Rabbi Hecht amends, and the mover accepts the amendment, that the Committee incorporate in their report to the next Conference, some practical suggestions as to how the plan advocated can be effectively carried out.

Rabbi Stolz adds an amendment, that if the reports of the other sub-committees be sent in after the Conference adjourns, they be printed in the Year Book. The motion with both amendments was carried.

It being four o'clock, the time set for the paper of the afternoon, President Dr. I. M. Wise invited the speaker, Dr. E. G. Hirsch, of Chicago, to the platform, who delivered an address on "The Philosophy of Reform Movement in American Judaism," which was listened to by a large audience of visitors in addition to the regular members of the Conference. (See Appendix.)

Telegrams and written communications expressing regrets at their inability to be present, and congratulations to the Conference for successful deliberations were received from the following members and read: Rabbis R. Grossman, I. A. Lewinthal, Louis Grossman, B. A. Bonnheim, J. Leonard Levy, Raphael Benjamin, Prof. Deutsch.

The roll call was now ordered showing the attendance of the following members.

Rabbis: I Aaron, H. Berkowitz, J. Bloch, D. Blauestein, D. Davidson, J. Feuerlicht, L. M. Franklin, Charles Fleisher, A. Friedman, A. Guttman, G. Gottheil, S. Hecht, M. Heller, E. G. Hirsch, I. Joseph, M. Klein, M. Landsberg, A. A. Loewenheim, I. L. Leucht, Charles S. Levi, L. Mayer, Prof. M. Mielziner, A. Moses, I. S. Moses, D. Philipson, N. Rosenau, Wm Rosenau, S. Sale, T. Shanfarber, A. J. Simon, J. Stolz, M. Schlesinger, S. Schulman, I. M. Wise, L. Wintner, H. Veld, M. Wasserman, S. Sparger, M. Wertheimer

It was then moved and seconded that a committee be appointed to present to the Executive Board a revised list of the members of the Conference. Adjournment was then had.

FRIDAY—MORNING SESSION, 10 O'CLOCK.

B'RITH KODESH TEMPLE, }
ROCHESTER, July 12, 1895. }

President Wise called the meeting to order at ten o'clock. Rabbi T. Shanfarber, of Baltimore offered prayer. Assistant Secretary, M. Schulman, read the minutes of Thursday's sessions, which with the correction "Society of American Cantors," were approved with instruction to omit the passage referring to the prayer of Thursday morning.

Rabbi Joseph Stolz presented the report of the Committee on that part of the President's address referring to "Missionary efforts within Judaism."

A motion duly seconded that the report be received, prevailed.

A further motion that discussion on the report be deferred until the paper "Missionary efforts within Judaism" be read by its author, Dr. I. S. Moses, of Chicago, was unanimously carried.

Dr. M. Schlessinger then presented the report of the Committee to whom was referred that part of the President's address relating to the "Attitude of Reform Judaism to the Post-Biblical and Patristic Literature as Religious Authority."

It was moved by Dr. Philipson, and seconded, that the report be received and adopted. A lengthy discussion followed, participated in by Dr. Gottheil, who among other things said "Are we justified in drawing a sharp line of demarkation between Biblical and Post-Biblical Literature?" Is not all Jewish Literature revelation in the broadest sense of the word?

Dr. Hirsch spoke in favor of the report and suggested that in sentiment the report be adopted, but be referred back to the same Committee for reshaping and rewording.

Dr. Schlessinger advocated the thought that Biblical Literature occupies the same position in matter of religious authority as the Post-Biblical and Patristic Literatures.

Dr. Heller considered the question of defining our attitude a delicate one, and the statement of our position a necessary one. He urged his objection, as a question of expression, and not of principle, against the wording of the report, and suggests the insertion of the word ("religious" before "literature.")

Dr. Gottheil moved a substitute motion that the report presented be referred back to same committee for revision and presented at the afternoon session. The motion was duly seconded.

President Dr. Wise asked Vice-President Dr. Gottheil to take the chair in order to speak on the report and substitute motion. He said that the paragraph in his address on the Post-Biblical and Pa-

tristic Literature was not inserted without consideration. The underlying question is, "Shall this literature be considered binding authority on Jewish Communities?" The orthodox wing in Germany sways a tyrannical scepter there, hence those feeling it their duty to speak out, dare not say that the Post-Biblical and Patristic Literatures are not authority in religious and moral matters of to-day.

An official declaration on the part of the Rabbinical Conference will exercise a powerful influence abroad, especially in Germany. The question is therefore one of practical purpose demanding American Israel to place itself on record before the world.

The previous question was called for, and the substitute motion offered by Dr. Gottheil was unanimously carried, and the report sent back to the original committee for revision.

The proceedings of the Conference were here interrupted while Dr. Gottheil extended to Rev. Dr. Mann, of Omaha, the welcome of the Conference, and called upon Dr. Landsberg to introduce Dr. Mann, who addressed the Conference with words of sympathy and brotherly love.

Dr. David Philipson then presented and read his paper on "American Judaica." (See Appendix.) He was followed by Dr. I. S. Moses, who delivered a paper on "Missionary efforts within Judaism." (See Appendix.)

The report of the Committee on Missionary Works was not taken up for discussion.

It was moved and seconded that the report be taken up *seriatim*. Motion prevailed.

The first recommendation, referring to the appointment of a general Secretary was then read.

It was moved and seconded that the recommendation be concurred in. The motion was carried.

Recommendation II. Referring to the publication of a yearly volume of standard sermons was then read, and on motion of Dr. Sale was unanimously concurred in; on further motion the report as submitted was adopted as a whole. The following is the report as adopted.

REPORT OF MISSIONARY COMMITTEE.

ROCHESTER, July 12, 1895.

To the Honorable President and Members of the Central Conference of American Rabbis :

Your Committee, appointed to consider that portion of the President's message referring to missionary work to the Jews, beg leave to commend the suggestion to the earnest consideration of the Conference. It is the supreme duty of the hour, but there are two great difficulties to contend with, we have not the necessary organization, nor have we the necessary literature.

We would therefore recommend to the incoming Executive Board a careful consideration, 1, of the advisability of employing a General Secretary, whose duty it shall be to gather statistics, to ascertain the religious needs of the various communities of this country, and to endeavor to supply them from the nearest available center; to stimulate and assist in the organization of Sabbath-Schools and religious societies; to arouse interest in slumbering communities by means of public meetings, addressed by earnest speakers and workers; to attend to the publications of the Conference and to distribute literature where it can do the most good.

2. The publication annually of a volume of sermons which will serve as *Muster Predigten* and raise the standard of work in the pulpit, which will be of inestimable value to smaller communities that can not support a Rabbi, and which will also serve to acquaint the people of this country with the content and claims of modern Judaism.

Sermons especially adopted to that purpose could be distributed as tracts at a nominal price. The cost of the book would be slight, particularly if every Rabbi whose sermon was accepted would contribute \$5.00 in return for which he would receive 200 stitched copies of his sermon for private distributors.

We recommend that the Executive Board submit a report upon these two propositions at the next annual meeting of the Conference.

Respectfully submitted,

JOSEPH STOLZ,
L. MAYER,
ISAAC S. MOSES,
Committee.

The hour for recess had now arrived when Dr. Gottheil declared a recess would be taken until 2:30 o'clock.

• FRIDAY—AFTERNOON SESSION, 2:30 O'CLOCK, JULY 12TH.

The session was called to order at 2:30, President Wise in the chair.

Rabbi Schulman moved that a committee of three on nominations, and a committee of five on resolution of thanks be appointed by the President, who shall report at the last session of the Conference. The motion was seconded and carried.

The following were appointed to serve as the committees:

On nomination, Rabbis Veld, M. Wertheimer, Charles S. Levi; on resolutions, Drs. Hecht, Aaron, Mielziner, L. Mayer, T. Shanfarber.

The committee to which was referred the report of the Publication Committee for auditing, presented the following report through its Chairman, Dr. Philipson.

REPORT OF THE COMMITTEE ON THE PUBLICATION
COMMITTEE'S REPORT.

To the President and Members of the C. C. A. R.:

Your committee to whom was referred the report of the Publication Committee, beg leave to report as follows:

In accordance with the instruction of the Conference, we engaged an expert accountant, who together with Rabbi A. A. Loewenheim, examined the books and found them in commendable condition and in all ways correct. The sales for the year amounted to about \$10,500.00, on which there has been a net profit of \$2,673.73, with merchandise on hand worth \$4,276.55. The gentleman, Mr. W. L. Dobbin, rendered his services gratuitously, and a vote of thanks is due him for his thorough work and willing action. We append the report of the expert accountant:

I note that five vouchers namely \$4.67, \$5.25, \$402.00, \$1,178.30, \$1,142.30 which were paid, were not accounted for in the form of receipts.

The prices of the Union Prayer-Book were as follows: Volume I, 25c., 60c., \$1.00, \$1.25 per copy. Volume II, 40c., 60c., \$1.00, \$1.25 per copy.

Volume I, Cloth Binding.....	\$1,159 00
" Leather ".....	1,354 80
" Morocco ".....	956 00
" Extra ".....	230 00
	<hr/>
	\$3,699 80
Volume II, Cloth Binding.....	6 00
" Leather ".....	16 50
" Morocco ".....	113 00
" Extra ".....	66 25
	<hr/>
Merchandise on hand.....	\$3,901 55
Accounts due.....	4,670 91
	<hr/>
	\$8,572 46
Liabilities.....	6,273 73
	<hr/>
	\$2,293 73
On hand 1,500 unbound copies at 25 cents.....	375 00
	<hr/>
Net Profits.....	\$2,673 73

We hereby recommend the adoption by the Conference of the Committee's suggestion that one-half of the net profits accruing from the sale of the Union Prayer-Book for the next five years, be contributed to the fund for the support of superannuated ministers.

We further recommend a favorable consideration of the proposition, that a portion of the remaining profits be used as a fund to organize missionary work to the Jews.

With regard to the suggestion for the issuing of a Union Hymn-Book and a Ministers' Hand-Book, we recommend that the consideration thereof be deferred until the next annual meeting of the Conference, when the committees to whom these matters have been referred are expected to report.

We heartily approve the Committee's suggestion to publish a cheap revised English edition of the Bible. This work, however, is one of the proposed undertakings of the Jewish Publication Society of America, and we advise correspondence with that Society on this subject.

We likewise recommend the adoption of the Committee's suggestions to circulate tracts, and to publish annually a volume of sermons "*Muster Predigten*" setting forth the teachings of Judaism.

In this connection we wish to express our appreciation of the faithful work of the Publication Committee, and notably of its Chairman, Rabbi I. S. Moses, of Chicago. No words can sufficiently express the unselfish sacrifice of time and energy he has made. We wish to place on record our recognition of the labors of Rabbi I. S. Moses, who gave the first impulse towards the production of the Union Prayer-Book. Without his persistent efforts the work could not have been carried to a successful conclusion.

We further recommend that Rabbi I. S. Moses supervise the handling of the Union Prayer-Book, and that he receive for his services twenty per cent of the gross proceeds during the coming year after all debts are paid. In recognition of the efficient services of the Publication Committee, we advise the re-appointment of these faithful members of the said Committee.

Respectfully submitted,
DAVID PHILIPSON, *Chairman*.
ISRAEL AARON,
ISRAEL JOSEPH.

On motion duly carried the report was received and taken up *Seriatim* for discussion.

Recommendation I, Extending a vote of thanks to Mr. Wm. L. Dobbin, the expert accountant, for his gratuitous service was unanimously concurred in. A vote of thanks was given and the Committee on Resolutions instructed to include the same in their report.

On motion the matter concerning the vouchers drawn, for which no receipts were had, was referred to the Publication Committee for investigation.

Recommendation II, That one-half the net profits for the next five years be contributed to the fund for the support of superannuated ministers was heartily concurred in.

The recommendation that a portion of the remaining profits be used as a fund to organize missionary work to the pews was unanimously accepted.

Recommendation IV, Referring the issuing of a Union Hymnal and Hand-Book to the next Conference, when the Committee on Hymnal and Hand-Book shall have made their final report, was on motion generally endorsed.

Recommendation V, Referring to the publication of a cheap revised English edition of the Bible as the work of the J. P. S. A. was read and accepted.

The rising vote of thanks in expression of appreciation of the work of the Publication Committee, and especially of its Chairman, Dr. I. S. Moses, endorsed that part of the report referring to the eminent services of the Publication Committee and its self-sacrificing Chairman.

Recommendation VI, That Rabbi Moses supervise the handling of the Union Prayer-Book, and that he receive for his services twenty per cent of the gross proceeds during the coming year after all debts of the Conference are paid, was then read, and on motion, duly seconded, was carried.

The Recommendation that in recognition of the services of the Publication Committee, the members thereof be re-appointed was unanimously endorsed, and Drs. I. S. Moses, S. Hecht, J. Stolz, M. Heller and G. Gottheil were declared re-appointed by the Chair.

It was moved and seconded that the report be adopted as a whole Carried.

The name of Dr. Zold, of Baltimore, who has rendered eminent work in the Cause of Judaism and Jewish Literature was proposed for honorary membership.

On motion Dr. Zold was unanimously elected an honorary member by a rising vote.

In view of the distinguished services rendered the synagogue by Cantor, Rev. Alois Kaiser, of Baltimore, and in view of his position as President of the Society of American Cantors, the Rev. Alois Kaiser was also elected an honorary member of the Conference.

Dr. Berkowitz, Chairman of the Committee on that part of the President's address referring to a Summer School, presented the report of the Committee and in connection with the same read his

paper on "A Jewish Summer School and Assembly," which was listened to also by the large audience of non-members assembled for that purpose.

A JEWISH SUMMER SCHOOL AND ASSEMBLY.

Read before the Central Conference of American Rabbis,
at Rochester, July 12, 1895,

BY HENRY BERKOWITZ, RABBI OF CONGREGATION
RODEF SHOLOM, PHILADELPHIA, PA.

A new chapter has been written in the History of Education during the past twenty-five years. It is a record of intellectual development along peculiar lines. I refer to the history of Summer Schools in the United States. So important has this movement become that the latest Government Report of the Bureau of Education (Reports for 1891-92, Vol. II pp. 894-959) devotes an extended treatise to the rise, growth, achievements and outlook of the Summer Schools. It is therein clearly demonstrated that "the rapid spread of the Summer School idea, as indicated by the establishment of new schools and the increased attendance at old schools, proves the existence of a genuine demand on the part of the people for just such instruction as these institutions are able to afford."

This demand arose in the first place, among those who wished to devote themselves to original research and to secure the training of specialists in certain lines of study. As early as 1869 a dozen professors and students, chiefly of Harvard University, undertook a trip to Colorado and achieved scientific results of considerable value. Prof. Marsh and other Yale professors and students in the same manner secured valuable geological and mineralogical collections. Others followed this example leading at last in 1872 to the establishment of the famous "School of Natural History," on Penikese Island under the direction of Prof. Louis Agassiz and maintained through the munificence of Mr. John Anderson, of New York.

Most of the marine Stations for Biological investigation owe their origin to influences emanating from Penikese. In 1874 Dr. ASA Gray founded a Summer School of Botany. In 1876 the Peabody Academy of Sciences of Salem, Mass., opened its Biological School.

The Boston Society of Natural History founded the Anniquam and Wood's Holl Laboratories. The Brooklyn Institute established a similar seat of study at Cold Spring Harbor, Long Island.

The Johns Hopkins University advanced farthest in this movement through the establishment of the Chesapeake Zoological Laboratory. During the fourteen years of its existence it has made such valuable contributions to the scientific world that the Journals of England, Germany and France have eagerly seized upon the same. Many of these results have indeed been incorporated into standard text-books. Yale, Harvard, the University of Pennsylvania and other colleges have followed this plan of special research during the Summer.

All these institutions at present running are said to be in a flourishing condition. They have led to discoveries of great value. Young specialists have been brought into personal contact with experienced leaders, and have been enabled to get an insight into proper methods of work and original research not attainable in their isolation, or even at the Universities and Colleges. W. W. Willoughby, of Johns Hopkins University, to whose able reports to the Commissioner of Education we are indebted for these facts, says that "to the influence exerted by these Summer Schools, is due, more than to any other cause, the rapid progress that recent years have witnessed in the teaching of Biology in the United States."

A second class among whom the demand for the Summer School arose, was composed of those seeking fuller and deeper knowledge of the so-called "Culture Sciences," Philosophy, Literature and History. As the Penikese School of Prof. Agassiz was the parent of all the Summer Schools of Science, so the famous Concord School of Philosophy was the parent of all those Summer Schools which have since sprung up for the promotion of the Culture sciences. The Concord School has an important and unique place in the history of the United States. It met for ten successive Summers at Concord, Mass., beginning in 1879. Its avowed aim was, "to bring together a few of those persons who, in America, have pursued or desire to pursue the paths of speculative philosophy, to encourage these students and professors to communicate with each other what they have learned and meditated, and to illustrate, by a constant reference to poetry and the higher literature, those ideas which philosophy presents. The first purpose of the School was conversation on serious topics, the lectures serving merely as a text for discussion, while dispute and polemical debate were avoided. It sought in discussions at Concord, not an absolute unity of opinion, but a general agreement in the manner of viewing philosophic truth, and applying it to the problems of life."

Amos Bronson Alcott was the founder of this school. Ralph Waldo Emerson, Wm. T. Harris, Mrs. Edna D. Cheney, F. B. Sanborn, Geo. Parsons Lathrop, Pres. Noah Porter, of Yale; Dr. McCosh, of Princeton; Henry D. Thoreau, Wm. Ellery Channing, Julian Hawthorne, Julia Warde Howe and Prof. John Fiske, were

some of the stars of the first magnitude that shone in the galaxy which then illuminated the heavens of the American literary world. There was no "School of Philosophy" settled at Concord. Each participant was an independent thinker, but all were agreed in "an utter repudiation of materialism, and in maintaining the existence of a personal, self-conscious, spiritual cause above the material universe." (Introduction to Concord Lectures 1882). From this Summer School at Concord sprang what Mr. Louis J. Block recently described as "that enthusiasm and kindling faith which have yielded those products, which best deserve the name of literature of any yet fashioned on this side of the Atlantic." These literary results and their living influence on the thought-life of our country are too well known to need elucidation. What is not so well known is the influence of this school, and what it has wrought in the creation of the numerous Schools now existing. This I will briefly sketch.

The idea of the Concord Summer School was taken up by Mr. Thos. Davidson who is at the head of the "Glenmore School of the Culture Sciences," which meets in the heart of the Adirondack mountains. "The aim of this school" to quote the program, "is twofold—scientific and practical. The former it seeks to reach by means of lectures on the history and theory of the culture sciences, and by classes, conversations, and carefully directed private study. The latter it endeavors to realize by encouraging its members to conduct their life in accordance with the highest ascertained ethical laws, to strive after 'plain living and high thinking' to discipline themselves in simplicity, kindness, thoughtfulness, helpfulness, regularity and promptness."

Prof. Max Margolis, of the Hebrew Union College, has participated in the work of the Glenmore School as a lecturer in Jewish Literature and instructor in Hebrew and German.

Since 1889 there has been conducted a Summer School for the study of the life and works of great men of letters, it is known as the Chicago Kindergarten College Literary School. The Milwaukee Literary School has likewise followed the initiative of the Concord Summer School. A number of such schools devoted to special branches have sprung up. The Sauver Summer College of Languages is the oldest, founded in 1876. It holds its sessions at Burlington, Vt., and in 1891 had 3,000 students on its rolls. The Amherst College Summer School of Languages began its existence in 1877 and has expanded far beyond a mere school of linguistic studies. The Berlitz Summer School of Languages is located at Asbury Park, N. J., and has now an offshoot at Chicago. There are quite a number of Summer Schools of Music and Oratory, as also of Physical Training and Manual Training.

The School of Applied Ethics at Plymouth, Mass., founded in 1891 by Prof. Felix Adler, is the latest and one of the most unique and successful experiments in Summer instruction. Members of this Conference have, officially, by vote of this body been in at-

tendence at the Plymouth School, and among its distinguished lecturers some of our brethern have figured notably Dr. E. G. Hirsch and Dr. David Philipson, as also Prof. Morris Jastrow.

This school gathers those of all lands and creeds to earnestly consider the history and progress of mankind in matters of religious belief, moral doctrine and practice and economic law and life. The fourth Summer Session of this school will continue during five weeks of the present year, beginning July 7th. The Department of Economics is under the direction of Prof. H. C. Adams, of the University of Michigan; the Department of Ethics, under Prof. Felix Adler; History of Religions, Prof. H. C. Toy, of Harvard; Education, S. T. Dutton, Superintendent Public Schools, Brookline, Mass. This school may be regarded as the forerunner and herald of the Parliament of Religions and the Congress of Liberal Religions. It has progressed so far as to make a Winter session desirable. The same was held at Washington, D. C., last December.

Before leaving this branch of our subject we must still call attention to the fact that the University Extension Society of America is conducting its third Summer session at the University of Pennsylvania, and that Harvard, Cornell, Iowa College, the University of Virginia, and the Chicago University have likewise opened Summer courses of study.

All these Summer Schools came to answer the needs of scholars and advanced students. Reaching down to the needs of learners and answering their call for help that they might aspire to become educators, have come some twenty-five or more Summer Schools for teachers. Many of these are connected with the existing educational centers. The National School of Methods at Glens Falls is perhaps the most important of all. The "Martha's Vineyard Summer Institute" began primarily as a Summer School of Pedagogy but has developed into a great Summer College of more than fifty departments.

These Summer Normal Schools are doing a great work in advancing the standard of the teaching profession in America.

All the Summer Schools that have been described are overshadowed in the history of marvelous growth and far-reaching influence by what are called the Chautauqua Summer Assemblies. They came in answer to the demands of the people themselves for a share in the intellectual life of the age. It is claimed that more than one in every thousand of the people of the United States owns the shibboleth "Chautauqua," while more than one in every hundred visits its yearly gatherings. These exist in every State and Territory. It has a thousand reading circles with headquarters at Buffalo, N. Y., with members throughout the United States, Canada, Mexico, Central America, Chili, Great Britain, France, Russia, Bulgaria, Syria, Cape Colony, Persia, India, Australia, China, Japan, the Isles of the Sea, Hawaii and Alaska. It has some sixty Summer Assemblies, children of the mother Assembly at Lake Chautauqua, New York. Each of these gathers a vast concourse of people, some

as high as twenty thousand in a Summer, and interests, entertains and instructs them all, from the child of eight to the sage of eighty.

The Chautauqua Assembly at Lake Chautauqua, N. Y., is a Summer School of the widest conceivable scope. It has a University Curriculum under the direction of Prof. Harper, president of Chicago University, aided by a corps of specialists from the faculties of the leading Universities of the land. In addition to this, the various grades of educational needs are provided for, down even to the Kindergarten instruction. It is however not only a Summer School, it is a Summer Assembly, which is a broader term. It is not all for work, it encourages amusement as well. It has revolutionized the Summer outings of thousands of people by teaching them to make of pleasure a wise pursuit, and of study a delightful pastime.

The one serious indictment brought against Summer Schools is the superficiality or the "scrappy" nature of the instruction given. Concerning this Mr. Willoughby, of Johns Hopkins, in his paper before referred to says: "I think the charge is rather exaggerated. For those who are without scholastic training, and have not the time for prolonged study, the instruction must necessarily be of a popular character. Yet I think it scarcely a fair use of words to term this instruction superficial, using that term as implying a hypocritical appearance of thoroughness. Most of these schools recognize their own limitations, they appreciate that from the shortness of their sessions they must deal with the general principles rather than the details of the arts and sciences."

There was justice however in the criticism that the instruction was often unsystematic and disconnected. The general adoption of the "University Extension" methods has however entirely overcome this evil in recent years. These methods are the giving of lectures in courses of considerable length upon some one subject, rather than of a large number of single lectures upon detached subjects; the use of printed syllabi, giving outlines of the lectures, bibliographies and suggestions for private study; the encouragement of discussions at the end of every lecture, and the holding of written examinations at the end of each course. The information obtained thus loses much of its "scrappy" nature, and is more complete; the student is stimulated in the discussions to independent thought, and encouraged to properly direct private reading by the syllabi

It is worthy of especial remark that most of these Summer Schools, and notably the Chautauqua Assemblies have placed chief among their aims the conservation of a high reverential attitude toward the problems which confront the mind of every earnest student, and made the application of ethics and the culture of the religious sentiment of pre-eminent importance.

"Chautauqua provides for all people in America excepting two, these are the Jews and the Catholics," said the Secretary of the "Catholic Summer School of America" at Plattsburgh, N. Y., ex-

plaining to the writer the reasons why the Catholics had taken up the Chautauqua idea and applied it practically to their own needs. "This is in the nature of things. But the work is too great a one that the needs of these two constituencies should not be met. We are finding abundant success among the Catholics, why should you not succeed among the Jews?"

I re-echo this query: Why should we not succeed in the establishment of a Jewish Summer School and Assembly? The same three elements exist among us, to answer whose needs among other people, this new movement in education sprang into existence.

We have a body of specialists, the professors in our theological Colleges and those in the various Universities, as well as among our learned colleagues in the pulpit. To them a new field of usefulness would open in gathering about themselves the graduates of these Colleges, Rabbis, clergymen of the various denominations as well as students at large, who, however, much they may desire it, have no opportunity to pursue the various departments of higher Jewish learning under competent direction.

In the second place, we have a large body of young women and men who are teaching the classes of our religious schools throughout the land. Excepting in rare instances they have but a poor equipment for one of most difficult and sacred functions that can be assumed. The moral and spiritual training of our boys and girls, is for the most part in the hands of unqualified persons. They are as ready to admit their lack of preparation as we can be to charge it upon them. The responsibility for the continuance of these conditions rests upon us. Can we as the religious sponsors of the Jews of America permit these evils to exist and yet claim to be true to our trusts? Here and there a Rabbi is doing some work with the teachers under his charge, but in general we are doing nothing beyond local effort to uplift the standard and tone of our teaching constituency.

The Summer Assembly is the practical solution of this difficulty. The large number of flourishing Summer Normal Assemblies are proof of the efficacy of this undertaking. All the Chautauqua Assemblies have from the first devoted their energies primarily to the needs of the Sunday School teachers, Bible Instruction is their chief purpose. Hebrew, and even the cognate languages are staple of instruction. The land and the people of the Book are made relatives. Nothing is left undone in the invention of the methods and appliances, in the holding of conferences and discussions for teachers and the advancement of this special line of educational work. In all this they point the way which we with strange obtuseness, are but slow in following.

What is needed is the stimulus and inspiration which comes from contact, the enthusiasm of a communion of effort among those working apart, yet in the same noble cause. Let us bring our teachers together, however few may come at first. Let our most competent men and women give them practical lessons and talks on the matter and manner of instruction. Let us make them truly our support and aid. We are not without historical precedent. What else were the *Proseuchoe* of the Alexandrian Jew but such Summer Assemblies? They met in the open air, in an orchard or other quiet, retired spot where they need not be disturbed. "There they met one another," says Renan in his graphic account (*History of the People of Israel*, Vol. IV.,) "there they talked of religion or discussed the law, and with this was presently joined some catechetical instruction. These little oratories were the germ of the synagogue and afterwards of the church. They were to have an immense development in the future." This seems to be directed to us with strange fitness. The Jews should be the dispensers of Jewish knowledge. Let us plow up the fallow fields of Jewish lore instead of letting that which is our heritage be preempted by almost every Summer Assembly in the land.

In the third place there are a great many people, neither students nor teachers, who need such an opportunity as a Jewish Summer Assembly would afford. All active Jewish life is now in abeyance. Our schools have closed their doors, our synagogues are deserted. All that which, throughout the year so deeply interests and absorbs us is abandoned. Let us still have a home and a voice though driven from the heated cities by the exigencies of the season. The great mass of Jewish people who seek a Summer outing do not come under such ennobling influences, educational, religious and social as a Summer Assembly affords. They are scattered throughout the land at sea-side and mountain resorts, often turning recreation into dissipation; letting their minds run to weed; throwing off all sense of religious obligation; worse than neglecting the Sabbath; casting off the restraints and sometimes even the conventionalities of social refinement; letting themselves run down intellectually, morally, spiritually, socially even, often into such abnegation of self-respect as to submit to patronage while suffering themselves to be endured and tolerated where it is openly declared: "No Hebrew need apply!" Yea, some sink so low in the filth of the social mire as to take without resenting, the contemptuous kicks and cuffs of snobs and ignorant upstarts. Shall not then self-respecting Jews and their friends, of whatever creed, have somewhere to seek recreation amid cultured surroundings and free from the dangers of insult? Let us cease to be unwelcome guests. Let us be hosts and teach again the simple lessons

of our sire Abraham, an unstinted hospitality to all who may draw near to our tent.

For all these reasons I plead with you to take under earnest advisement the possibilities which are clearly pointed out to us by the history of the great Summer Schools and Assemblies of the United States. Let the Central Conference of the American Rabbis assume the religious and educational control of such a project and appeal to you in the name of the department of Jewish Studies in the Chataugua Literary and Scientific Circle which I have the honor to represent, and which will assume the business management of the project. I would further suggest that we invite primarily the co-operation of the Union of American Hebrew Congregations. This is a College Extension movement which is germane to that organization and lies legitimately before it fraught with the greatest possibilities. Through it Congregational life everywhere could be greatly enhanced; a center might be created for all our organizations, educational, charitable, religious and fraternal, which have a national scope, and thus a field of co-operation be found for them; best of all a new force would be created destined to battle ignorance, and misunderstanding with more effect perhaps, and by more far-reaching and broader methods than we now possess.

I respectfully submit the following Preambles and Resolution:

WHEREAS, The want is deeply felt by many Rabbis and other students, of some opportunity for the combined and systematic pursuit of advanced studies in Jewish science under competent direction;

WHEREAS, Also the need of some practical means for the better preparation of teachers in our religious schools is absolutely necessary; and

WHEREAS, Furthermore, the promulgation of Judaism is greatly neglected during the Summer months, and the opportunity then exists for clearing up much of the ignorance and misunderstanding respecting the religion, life history and literature of the Jews, which prevails among our own numbers as well as others; therefore be it

Resolved, That with the aim and purpose of accomplishing these results, the Central Conference of American Rabbis to organize and establish a Jewish Summer School and Assembly according to such plans as may hereafter be agreed upon.

Presented as the report of the Committee on that section of the annual address of the President of the Conference referring to the establishment of a Summer School.

H. BERKOWITZ,
G. GOTTHEIL,
T. SHANFARBER,
Committee.

It was moved and seconded that the report be herewith received and adopted. The motion prevailed unanimously.

The Committee on "Post-Biblical and Patristic Literature," to which was referred their original report for revision, presented the following report through Dr. Schlesinger:

*To the President and Members, Central Conference of American Rabbis,
Rochester, N. Y.:*

Your committee to whom that part of the President's message was referred which reads: "What is our relation in all religious matters to our own Post-Biblical, our patristic literature, including the Talmud, casuists, responses and commentaries," begs leave to report that, from the standpoint of Reform-Judaism, the whole Post-Biblical and patristic literature, including the Talmud, casuists, responses, and commentaries, is and can be considered as nothing more or less than "religious literature." As such it is of inestimable value. It is the treasure-house, in which the successive ages deposited their conceptions of the great and fundamental principles of Judaism, and their contributions to the never-ceasing endeavor to elucidate the same. Consciously or unconsciously every age has added a wing to this great treasure-house, and the architecture and construction of each wing bears the indelible marks of the peculiar characteristics of the time in which it was erected. Our age is engaged in the same task. We, too, have to contribute to the enlargement of this treasure-house: but we have to do it in our own way, as the spirit of our time directs, without any slavish imitation of the past.

To have awakened the consciousness of this historic fact, is the great merit of Reform-Judaism; and the more this consciousness grows upon our mind, the more the conditions and environments of our modern life force it upon us, the more persistently we have to assert: *that our relations in all religious matters are in no way authoritatively and finally determined by any portion of our religious literature.*

Respectfully submitted,

M. SCHLESINGER,
EMIL G. HIRSCH,
A. GUTTMAN.

ROCHESTER, July 12, 1895.

On motion the report was received.

It was moved and seconded that discussion on the report be deferred, that the report be made the first order of business for the next session, that the same be printed and proofs thereof be distributed among the Conference.

The motion was carried, and the secretary instructed to carry out the instructions of the Conference.

It was moved and seconded to adjourn until Sunday morning at 10 o'clock, when the next business session of the Conference shall be held. This was amended to Saturday night at 7:30 o'clock.

The motion as amended was carried, and the Conference stood adjourned until Saturday night at 7:30 o'clock.

SABBATH—EVENING CONFERENCE.

B'RITH KODESH TEMPLE,}
July 12, 1895; 7:45 P. M.}

The Sabbath Eve Services were conducted by Dr. M. Landsberg, assisted by the choir of B'rith Kodesh Temple.

Dr. S. Sale preached the Conference sermon. Dr. G. Gottheil delivered the benediction. The service lasted one hour, after which a reception was tendered the members by the B'rith Kodesh Congregation.

SABBATH MORNING—CONFERENCE SERVICE.

B'RITH KODESH TEMPLE,}
July 13, 1895; 10:30 A. M.}

The Sabbath morning services were read by Dr. M. Landsberg, assisted by the choir of B'rith Kodesh congregation.

Rabbi Stolz, of Chicago, offered the opening prayer. Dr. Adolph Moses, of Louisville, delivered the Conference lecture, and Dr. I. M. Wise concluded the services with benediction. The services lasted one hour and three-quarters.

SATURDAY—EVENING SESSION.

B'RITH KODESH TEMPLE,}
ROCHESTER, July 13, 1895.}

In the absence of President, Dr. I. M. Wise, the last session of the Sixth Annual Conference of American Rabbis was called to order at eight o'clock by the Vice-President, Dr. G. Gottheil.

The minutes of Friday's sessions, including the official record of the Sabbath services, were read and with slight correction were approved.

It was moved to proceed to routine business in order to defer discussion on the report of the Committee on Post-Biblical and Patristic Literatures until President Wise and other members wishing to speak thereon arrive. Carried.

The next order of business as announced by the secretary, was the report of the Committee appointed at the New York Conference, to draw up a formula for the reception of proselytes. Dr. H. Berkowitz, Chairman of the Committee, presented and read the following report:

FORMULA FOR THE RECEPTION OF PROSELYTES.

Mr. President and Gentlemen of the Central Conference of American Rabbis:

Your Committee, appointed to frame a "formula for the reception of proselytes," beg leave to submit the following for your earnest consideration:

The applicant for admission to the ranks of the Jewish religion, who, on due probation, shall have satisfied the Rabbi to whom he applies of the sincerity of his purpose, shall also, after sufficient study to inform himself, or herself, of the fundamental teachings of Judaism, make formal reply to the following queries put to him by the Rabbi in the presence of two other witnesses:

1. Is it your earnest and sincere wish to become a member of the Jewish faith?

2. Do you choose to take this step of your own free will and accord?

3. What are the principles of Judaism?

4. Do you believe in these principles? (Answers 1, 2, 3, 4.)

5. Do you adopt these as your creed?

6. Do you intend with all your heart and soul and might to follow the high moral and religious aims which they teach?

7. Is it your honest intention and devout purpose to live as a Jew (Jewess) and to observe the sacred ordinances of the Jewish Religion?

8. Have you been forced to make this declaration, or unduly persuaded?

9. I now ask you to make solemn profession of all this before God, and in the hearing of those who are here assembled.

(Here follows Profession of Faith.)

10. Do you give your solemn promise to me, as a Rabbi, in the hearing of these witnesses (three Rabbis), that you will remain steadfast to your duties as a Jew (Jewess), so help you God?

A DECLARATION OF THE ACCEPTANCE OF THE JEWISH FAITH.

1. I believe, with a sincere and steadfast faith, that there is a God, who is one, and only One, the Creator, Preserver and Ruler of the World.

S'hma Israel Adonoi Elohenu Adonoi Echod.

Hear, O Israel, the Eternal is our God, the Eternal is One. (Deut. VI, 4.)

2. I believe, with a sincere and steadfast faith, that man is created in the image of God, innocent and pure, endowed with reason, conscience and Free Will, and capable of triumphing over sin and developing to perfection.

Holy shall ye be, for I, God, your Lord, am holy. (Levit. XIX, 2.)

3. I believe, with a sincere and steadfast faith, that the soul of man is immortal; its righteousness brings reward; its wickedness brings punishment.

Unto Thee, O Lord, belongeth kindness, for Thou wilt recompense every one according to his deeds. (Psalm LII, 13.)

4. I believe, with a sincere and steadfast faith, in the common fatherhood of God and common brotherhood of man. To make this real is the great aim and hope, the mission of Israel.

And God will be King over all the earth that day; God will be one and His name one. (Zach. XIV, 9.)

PROFESSION OF FAITH.

I here make solemn profession before Thee, O God, that it is my sincere belief that Thou, the Eternal art one, and only one; that Thou art the Infinite, the Creator, who can never assume the form of any finite creature; that Thou art the Father of all men, whom thou hast created in Thine image, gladdened with the divine light of reason, ennobled with the solemn admonitions of Conscience and crowned with the sovereign attribute of Free Will. Thus, O God, hast Thou distinguished man. Pure and sinless does he come into the world, and, through these marvelous endowments, hast Thou made him able to rise triumphant above all the allurements of sin and yield back his immortal spirit undefiled unto Thee whenever, in the course of its unfoldment death shall call it hence. Thy unbounded loving kindness, Thy marvelous purity and holiness draw us, O God, in worshipful adoration unto Thee, and place upon us the restraints of morality about which Thou in Thine Infinite Wisdom has set the bounds of responsibility, yielding us reward in righteousness and punishment in wickedness.

Thou art our Father, we are Thy children, and every one, even the humblest, may draw near to Thee, and needs no other mediation to commune with Thee but that of the promptings of the imperishable spirit within, and their outward expression in words of truth and purity, in deeds of virtue and goodness. Yea, even the sinner can find atonement and redemption if he return to Thee in sincere repentance. Thou, O God, hast chosen Israel for great tasks and responsibilities; Thou hast let Thy will be most clearly apprehended by him, and hast thus consecrated him to become Thy Priest-people. Through him shall be propagated the truth of Thee as one and only one.

With unwearied endurance shall he minister by precept and example unto the world, in the effort to realize his high ideal of a Mes-

sianic age, when the belief in Thy common Fatherhood, O God, shall bind all men into a common brotherhood, and engage them in the pursuit of the highest intellectual, moral and spiritual good.

In this sacred task I yearn, with all my heart, to participate, and to this high priestly function I dedicate myself, along with the rest of Israel, from this day forth.

To the end of my life I shall never abandon this profession of faith, and shall never tire in the fulfillments of the duties which it imposes upon me towards Thee, O God; towards Israel and all my fellowmen.

Therefore, I pray Thee, O Heavenly Father, receive graciously my earnest vow, and aid me constantly to keep my faith, so that I may always bear this ancient, yet eternally new, covenant as a seal upon my heart, and even with my last breath exclaim: "*S'hma Israel Adonoi Elohenu Adonoi Echod.*"

Hear, O Israel, the Eternal is our God, the Eternal is One.

After satisfactory answers have been made to these questions the Rabbi shall, with such words of admonition and welcome as he may choose to use, deliver to the applicant a testimonial according to the form as follows:

To All to Whom These Presents May Come, Greeting:

Be it known, that to me a legally ordained Rabbi in Israel, came personally, of, State of, and asked to be admitted into the faith of Israel. Be it further known that said affirmed that of his (her) own free will and accord he (she) has given up and entirely cast aside, as being contrary to his (her) honest convictions, all those creeds and forms of his (her) former faith, which render one who believes in and observes them incapable of affiliating with and becoming a member of the Religion of Israel.

Be it further known that, upon examination, said has shown that, in mind and heart, he (she) is duly qualified to enter the covenant of Israel, and that, in the presence of three ordained Rabbis, whose signatures are hereunto affixed, he (she) has answered satisfactorily to all the questions that have been propounded to him (her), and that, before the same witnesses, he (she) has made public confession of the Creed of Israel.

Therefore, I,, acting in my official character as a Rabbi, knowing nothing wherefore I should not give my consent to the admission of into the Jewish Faith, do hereby, by virtue of the authority vested in me as a legally ordained Rabbi in Israel, in the presence of, and with the sanction of the two legally ordained Rabbis, whose names are hereunto appended, admit him (her) into the Covenant of Israel, and he (she) shall henceforth be recognized as of our own and known to us as a brother (or sister) in faith.

Being at one with us in heart and soul, in hope and faith, he (she) is henceforth entitled to all the rights and privileges that are accorded to us, he (she) is bound to fulfill all the obligations that rest upon the sons (daughters) of Israel, believers in Israel's faith.

May the Lord God of Jehovah bless him (her) and keep him (her) steadfast in the path which he (she) has now chosen to follow, in common with us. May the Lord let His gracious blessing rest upon this sacred act, now solemnly concluded; may the Lord, in His benign mercy, cause His countenance to shine upon him (her) with favor, so that, living true to his (her) new faith, he (she) may find felicity on earth and bliss in all eternity, to which we all say Amen.

Done at, State of, on the ..
of, of 1895, the Hebrew date of, Hebrew
month of 5655 A. M.

Witness:

My hand and seal as Rabbi of Congregation, of
....., and signatures of witness in whose presence this
act is done.

RABBI HENRY BERKOWITZ, *Chairman*,
RABBI ADOLPH M. RADIN,
RABBI I. L. RYPINS,
RABBI A. GUTTMAN,
RABBI T. SCHANFARBER, *Secretary*.

On motion, duly seconded, the report was received and placed before the Conference for discussion.

Rabbi Heller moved, and the motion was duly seconded, that the report, with its formula, be printed as manuscript; that proofs be sent to every member of the Conference; that action on the report be deferred until the next annual convention; that the same Committee be reappointed to receive suggestions, corrections and amplifications, and report the entire matter at the next Conference. The motion unanimously prevailed.

President Dr. Wise and other absent members now entered the convention, when Acting Chairman Dr. G. Gottheil declared the Conference was now ready, according to resolution, for action on the revised report of the Committee on "Post-Biblical and Patristic Literatures as Religious Authority for American Judaism."

The report had been printed and distributed among the members.

Rabbi Heller was the first speaker recognized by the Chair. He spoke of the importance of the resolutions, stating that there ought to be a crisp and definite expression of the views held in common from the standpoint of Reform Judaism. He stated that during the first discussion of the report it was contended that the authors of the report did not intend to draw a sharp distinction between Biblical and Post-Biblical Literature, while the venerable President of the Conference, Dr. I. M. Wise, stated in his message that he wished this report to be an expression of our opinion with reference to Post-Biblical and Patristic literature only.

The last resolution of the report, viz: "That our relations in all religious matters are in no way authoritatively and finally determined by any portion of our religious literature," includes the entire religious literature of the Jews, the Biblical also.

While he was ready to subscribe to this sentence, Rabbi Heller stated it was not justice to the absent members to adopt this, and offered an amendment to substitute the word "this" for "any," so as to read, "determined by this portion of our religious literature." The amendment was seconded by Dr. Mielziner, and, being put to a vote, was accepted.

Rabbi Winter was now recognized by the Chair. He would have the report changed entirely, because the whole tenor of the report was too sweeping, as it seems to say, in a few words, that the laws contained in the Bible are not binding upon us in our daily life. This being the essence of the report, why should we say, distinctly and emphatically, that our literature, which is outside of the twenty-four books of the Bible, contain laws and enactments that are not binding upon us for our practical life? Why should we call it literature? Why should we say that the laws contained in the Bible, seeing that the ancient Rabbis wanted to expel some of the Books of the Canon, are binding upon us Reformed Jews, and all other laws not in the Biblical Canon are not binding?

President Dr. I. M. Wise was the next speaker. He stated he could answer briefly and practically the questions of the previous speaker, for the Bible was not at all mentioned in this matter. The Bible was not on trial. Dr. Wise continued that he had asked the Conference, in his annual address, to give an expression on the subject of Post-Biblical literature only; hence there could be but one question: "Is the Post-Biblical and Patristic literature binding upon our religious conscience. As regards the Bible, we have nothing to say. This Conference dare not contradict itself. This Conference has just adopted a Union Prayer Book, in which are several declarations that we are faithful to the canon of Israel, which means the Bible.

Dr. E. G. Hirsch, the next speaker, stated that as a member of the Committee, he was perfectly willing that a change in the wording be made. He regretted to see the subject of the Bible brought up, saying he did not believe that one single line of the Pentateuch was written by Moses in its present form.

Dr. Wise arose again, saying that we simply wish to announce to the world that this Conference, which represents American Judaism, does not consider the Post-Biblical and Patristic literature binding, or authoritative in religious matters.

Dr. Sale, the next speaker, thought the Conference ought to consider the views of our own people in this country before other countries. He contended that the adoption of the report may injure some of the brethren in the Conference, and, therefore, moved to lay the report on the table. This motion to table was seconded. After being put by the chair, a division was called for, which resulted in eleven ayes to nine nays, and the report was tabled.

Rabbi Heller now offered to take the matter off the table, but yielded to the argument of Dr. Hirsch, who rose to a question of personal privilege to explain that his vote would not go on record in this matter, because only twenty persons, members of the Confer-

ence were present, and a larger attendance should be present before taking action on so important an issue.

Dr. I. M. Wise now arose, saying: "I hereby enter my protest against this tabling the report of the Committee, and my reasons are that it is well understood, well known, and in practice carried into effect, that we do not believe in the Post-Biblical and Patristic literature as religious authority. I want this protest entered upon the minutes. I will not stultify myself before the country and before the whole of Reformed Judaism."

Dr. Gottheil, Acting Chairman, stated he felt like President Wise on this subject.

The regular order of proceedings was now called for, when the following resolution was presented:

Resolved, That it be the rule of procedure of this convention that in the future no expression on doctrinal points be voted on, unless it be given to the members at least six months before that Conference, in which such points will come up for discussion or final decision.

S. SCHULMAN,
WM. ROSENAU.

Dr. Wise moved to table the resolution. Motion was lost.

Dr. Hecht then moved the adoption of the resolution.

Rabbi Schulman arose to explain the motive of his offering this resolution, saying it was due to his feeling unprepared to vote on the report of the "Committee on Post-Biblical and Patristic Literature as Religious Authority" without due consideration and study beforehand.

Dr. Leucht criticised the resolution, and the author for presenting it at this time, when, after some debate, Rabbi Schulman urging there was no intention to censure the President, as intimated by Dr. Leucht, asked, and was granted, the privilege to withdraw the resolution, which, he stated, was drawn up and signed before it could have any bearing upon the discussion in hand.

Dr. Philipson asked that the motion by which the original report of the Committee on "Post-Biblical Literature" was tabled be taken up, and called for a reconsideration of the question. Dr. Aaron seconded the motion, which, on being put, was carried by a vote of ten ayes and eight nays, when the report was taken from the table and presented for discussion and adoption.

Dr. Aaron offered an amendment to the report, substituting the words, "Post-Biblical and Patristic" instead of the word "religious" in the last line of the report, so as to read, "that our relations in all religious matters are in no way authoritatively and finally determined by any portion of our Post-Biblical and Patristic literatures. Amendment was accepted.

Dr. Heller moved that the report, as amended, be sent to all the members of the Conference; that the Committee shall receive the suggestions, corrections and amplifications of the members, and the report be made at the next Conference. The motion was seconded.

Dr. Philipson stated that this question was of no importance to the Reformed Jews in America. It is a practical question of the hour only for those in Germany and other countries. The Conference could take no immediate action, as there was no use of threshing old straw. Dr. Philipson then moved the previous question.

Dr. Wise stated that it does not make the slightest difference to him, personally, whether this report be adopted or not; but it is of the utmost importance that the Conference declare to the world their conviction on this subject.

Dr. S. Sale moved to recommit the whole matter.

The motion of Dr. Heller was now put and lost.

It was moved and seconded that the original report of the Committee, as amended, be adopted. The ayes and nays were called for and resulted in the adoption of the report. Ayes, eleven; nays, nine.

By request the Secretary registered the names of those voting against the adoption of the report. These are: Rabbis S. Sale, E. G. Hirsch, I. L. Leucht, Max Landsberg, M. Blaustein, Max Heller, S. Schulman, S. Hecht, L. Mayer.

The following is the report as adopted in its amended form :

REPORT AS FINALLY ADOPTED.

*To the President and Members, Central Conference of American Rabbis,
Rochester, N. Y. :*

Your Committee, to whom that part of the President's message was referred which reads: "What is our relation in all religious matters to our own Post-Biblical, our Patristic literature, including the Talmud, casuists, responses and commentaries," begs leave to report that, from the standpoint of Reform Judaism, the whole Post-Biblical and Patristic literature, including the Talmud, casuists, responses, and commentaries, is, and can be considered as nothing more or less than "religious literature." As such it is of inestimable value. It is the treasure-house in which the successive ages deposited their conceptions of the great and fundamental principles of Judaism, and their contributions to the never-ceasing endeavor to elucidate the same. Consciously or unconsciously, every age has added a wing to this great treasure-house, and the architecture and construction of each wing bears the indellible marks of the peculiar characteristics of the time in which it was erected. Our age is engaged in the same task. We, too, have to contribute to the enlargement of this treasure house; but we have to do it in our own way, as the spirit of our time directs, without any slavish imitation of the past.

To have awakened the consciousness of this historic fact is the great merit of Reform Judaism; and the more this consciousness grows upon our mind, the more the conditions and environments of our modern life force it upon us, the more persistently we have to assert: *that our relations in all religious matters are in no way authoritatively and finally determined by any portion of our Post-Biblical and Patristic literature.*

Respectfully submitted,

M. SCHLESINGER,
EMIL G. HIRSCH,
A. GUTTMAN.

ROCHESTER, July 12, 1895.

Dr. S. Hecht, Chairman of the Committee on Resolutions of Thanks, prefaced his report by calling attention to the eminent services of Dr. G. Gottheil as a member of the Ritual and Publication Committee.

A rising vote of thanks was then tendered to Dr. Gottheil as an expression by the Conference of their appreciation of his earnest work in connection with the Union Prayer Book.

The following report was then read and unanimously adopted by a rising vote :

ROCHESTER, N. Y., July 13, 1895.

To the Central Conference of American Rabbis :

BRETHREN : Your Committee, charged with the pleasant task of giving expression to, and placing on record, the sentiments of the Central Conference of American Rabbis, at the conclusion of the work of its sixth annual convention, beg leave to submit the following :

The sixth annual gathering of the teachers and leaders of American Judaism, held at the good city of Rochester, N. Y., has been characterized by a spirit of harmony and cordiality, and by results so gratifying as to make it rank with the most successful meetings of this body, and to form a strong link in the steadily-growing chain of our fraternal reunions.

The agencies favorable to the production of such gratifying results and conditions were not only the efficiency and zeal of the officers, and the devotion to, and sincerity in, our holy cause on the part of the members of the Conference, but, above all, the environments, and the kindly friendship which the good people of Rochester have manifested toward us during our stay in their beautiful city and hospitable homes.

We, therefore desire to bear grateful testimony, in the first place, to the large-heartedness of Congregation B'rith Kodesh and its honored Rabbi, the Rev. Dr. M. Landsberg, between whom and his charge there exists so beautiful and strong a tie of harmonious co-operation.

We feel under lasting obligation to them for having placed at our disposal their beautiful Temple for our meetings, thus investing our gathering and our work with added sacredness and import.

We acknowledge with profound appreciation the many tokens of attention, courtesy and hospitality of the ladies and gentlemen comprising the Congregation B'rith Kodesh, which is almost identical with the Jews of Rochester ; and we assure them that we take with us pleasant impressions only.

We desire to place on record our warmest thanks to the large-hearted and public-spirited citizen of Rochester, Mr. D. W. Powers, who has kindly opened for the study and inspection of the members of this Conference the rich treasure-house of fine art, the well-known and far-famed "Powers Art Gallery."

Our thanks are due, and hereby tendered, to Mr. W. L. Dobbin, who, in his capacity as expert accountant, has rendered, free of charge, valuable service to this Conference.

We appreciate highly the kindly offices of the Rochester press, admire the enterprise of her two morning and two evening journals, the *Rochester Democrat and Chronicle*, the *Morning Herald*, the *Rochester Express*, and *Union and Advertiser*, respectively. To them, as well as to the Jewish Press, notably to the enterprising *American Hebrew*, *American Israelite* and *Reform Advocate*, we return thanks for the fair, full, correct and able reports of our meetings.

Thanks are due, and hereby tendered, to Chautauqua Assembly for their generous invitation

To the Eureka Club, of Rochester, which has kindly and hospitably thrown open the doors of its palatial home to the members of our Conference, our profound thanks and sincere acknowledgments are due, and hereby tendered.

With earnest good wishes for the future welfare of the city of Rochester and her people, for her institutions and noble enterprises; with kindness in heart toward the ladies and gentlemen of the Rochester Branch of the Home of Israel, we return to our homes to cherish the pleasant memories of the Sixth Conference.

Respectfully submitted.

S. HECHT, *Chairman*,
I. AARON,
L. MYER,
M. MIELZINER,
T. SHANFARBER.

The Auditing Committee, to whom was referred the Treasurer's annual report, submitted the following report, through its Chairman, Dr. I. L. Leucht.

ROCHESTER, N. Y., July 12, 1895.

To the President of Conference of American Rabbis, open here at Rochester:

Your Committee, to whom was referred the Treasurer's report, have the honor to report that, upon careful examination, they find the account correct.

The recommendation that one-half the dues shall be credited to the fund for superannuated ministers, and be properly invested,

On motion the Recording Secretary was authorized to cast the ballot of the Conference for the nominees presented, who were declared elected by acclamation.

The report of the Nominating Committee was then adopted as a whole, and the Committee discharged, with thanks.

It was moved and seconded that the selection of the city for the Seventh Annual Convention be left to the Executive Board. Motion was lost.

Dr. Hecht offered a personal invitation to the Conference to meet in Milwaukee.

It was moved and seconded that the next Annual Convention be held in the city of Milwaukee in July, 1896. This was amended by substituting Montreal. The amendment was lost.

The original motion was then put and carried, and Milwaukee was announced as the next convention city.

President Dr. I. M. Wise called upon Dr. E. G. Hirsch to close the Sixth Annual Conference with prayer, whereupon the Conference was declared adjourned, and its labors ended.

CHARLES S. LEVI, *Recording Secretary.*

S. SCHULMAN, *Assistant Secretary.*

[APPENDIX A.]

THE SCROLL OF THE LAW.

A paper presented to the Central Conference of American Rabbis.

BY PROF. G. DEUTSCH, OF THE HEBREW UNION COLLEGE.

The movement against the use, in our synagogues, of the traditional scroll of parchment suggested to me the idea to historically investigate the origin of this custom and the reasons advanced for its retention after the art of printing had become common, without intending to "put my head between the clashing rocks" and to decide the question practically.

I. THE READING OF THE LAW.

Omitting to discuss the legendary statements that Moses instituted the weekly readings from the Bible, and that Ezra introduced the custom of reading the Law on Mondays and Thursdays,* we shall go to the facts.

The oldest report about the reading of the Law is contained in the Pentateuch, where it is stated that the Thora should be read "at the end of every seven years, in the set time of the year of release in the feast of tabernacles."†

This corresponds with the report of Ezra's work who read the Law during the Festival of Tabernacles from the first day to the last.‡ Here we undoubtedly have the origin of the public reading of the Law.

This fact is still known traditionally to the Talmud, where to Ezra is ascribed the reading of the Law on Sabbath afternoon, on

*Baba Qamma 82a.

†Deut. 31, 10 sqq.

‡Nehemia, Chapters viii, ix.

Mondays and Thursdays, while the reading of the Law on Sabbath morning was referred back to Moses, a legend that was generally believed already in the early part of the second century A. C.*

From the reading on Succoth the custom developed to read the Law every Sabbath. When this was done, is beyond our knowledge, but it must have been general in the Maccabean time, for after the destruction of the temple, a portion of the prophets was read† also, and this was not done but after the reading from the Pentateuch had become an established rule of liturgy. The Mishna about 200 A. C. refers to it already as to a matter that needs no legislation.‡ At about 150 A. C. Rabbi Meir and R. Jehuda carry on a controversy whether on Sabbath afternoon, on Mondays and Thursdays the portion of the Law which was read on the preceding Sabbath should be continued, or that of the coming Sabbath should be repeated.¶

II. THE SCROLL.

As soon as the reading of the Law was part of the liturgy a solemn ritual was observed. Ezra opened the scroll, showed it to the people who rose in order to show their devotion, and blessed the Lord, the audience responding.§ Naturally the form of the scroll had become a matter of legislation, or at least of traditional observance. While, with parchment coming into use in the second century, bound books with pages written on both sides, began to supercede the scroll of leather and papyrus, the scroll was retained

*Jerushalmi Megillah quoted by Alfassi, Megillah Chapter iv, fol. 271a.

† It follows from the acceptance by the church of this custom. Luke 4, 16. The legend first mentioned by Abudraham fol. 63b that Antiochus Epiphanes' persecutions gave rise to this custom, is to be discredited, but it may rest on the fact that the consoling parts were chosen. Zunz, (G. V. p. 6) statement that Haftarothe were read before the destruction of the temple rests on an overestimation of the report in Luke 4, 16. The church read prophets with the gospels. Justin. Apolog. i, 67; Tertullian de praescript. haer. 36.

:Meg. 3, 6 אין עולין מן החשבון.

¶Meg. 31b.

§Neh. viii, v, vi.

for public worship,* just as in our days, when social life amongst the Jews had accepted the custom of uncovered head, the synagogue refused, and still refuses to change tradition, or as our grandfathers retained the costume of the 16th century in the synagogue after they had abandoned it on the streets.† Thus to the book חומש was assigned a rank inferior to that part of the scroll ספר.

Traditions about the form of writing began to increase, and amongst the scribes there were strictly observant and experienced scribes דווקנים who, according to Rab Ashe, the compiler of the Talmud, as early as in the 3rd century had accepted some distinguishing marks for similar letters as ה and ח.‡ In the fourth century Rabba laid down the Law that the seven letters שׁעסזז ניץ should be distinguished by crowns, and a hundred years previously the spiritual father of Babylonian Judaism, Rab, made some rules for the scroll§ which were not necessary for the books חומשין. As the rules were established for the form of the characters, so there were rules accepted for the material on which the Law was to be written. As everywhere, so here, old customs became Laws, and after the close of the Talmud, the rules had become so numerous that a special treatise was devoted to them. מסכת סופרים which, however, was not composed before the 7th century.**

The older these customs grew, the less there was a thought of changing them, and as the material used for writing remained stationary, no new question arose except that from the 3rd century on, parchment was used instead of leather. It is noteworthy that the use of paper was never suggested.

The conservative inclination of the Jews in everything that had any bearing upon their public worship was the cause that the invention of the printing press had existed for a century without suggesting to anyone the idea whether it was permissible to use a

* Gittin 60a. אין קורין בחומשין מפני כבוד הצבור. See the discussion whether the word חומשין means one part of the Pentateuch or a bound book in Beth Joseph, Orach Chajim Sec. 143; and Respp. of Eliah Misrachi i 10.

† S. Adler in Geiger Jued. Zeitschr. iii, 193.

‡ Menachoth 29b.

§ Ibid.

¶ Ibid, 29a. כל אות שאין גויל מוקף לה מדי רחוחיה פסולה.

** See on the origin of these מסכתות קמנות Mielziner's Introduction to the Talmud p. 63, Weiss Dor dor w'dorschaw ii, 250 ff.

printed book for the reading of the Law or whether a scroll may be printed. Rabbi Joseph Karo, (died 1575) the author of the most celebrated code of Law, *Shulchan Arukh* did not mention the possibility of printing a *Sepher Thora*. The first one who treated on the art of printing in its connection with the ritual law is Karo's contemporary Menahem Azariah de Fano (died 1620) who had published Karo's book on Maimonides, and as a printer is inclined to make some allowance in favor of printing, while tradition had sanctified the writing only. He would however not go farther than to permit the writing of a bill of divorce, declaring himself against printed *Tephillin Mesusoth* and more so against printed scrolls.*

III. THE OBJECTIONS TO PRINTING.

The rabbis, from the oldest time, had accepted the hermeneutic rule that, in the exegesis of the law, every word had to be explained, without regard to the context, or to the manifest object of the law-giver. Undoubtedly the spiritualizing methods of the early Christians was the chief motive for this rule. We can see this clearly when we compare the way in which Rabbi Akiba proves the literal observance of the law of circumcision with the exactly opposite views expressed by the author of the epistle to the Romans.†

Of the application of this hermeneutic rule I shall quote two striking instances. The law permits a man who unintentionally killed his neighbor to flee to one of the Cities of Refuge, so that he might escape the wrath of the blood-avenger. As an instance of a merely accidental killing, Scripture quotes the case when, in felling a tree, the axe slipped off the wood **העץ** and killed one that stood by.

In the Mishna we find the discussion whether the word **העץ** means the handle, or the tree, and consequently Rabbi Jehuda Hanassi, who holds that **העץ** means the tree, decides that in this case the man who caused the accident shall be exiled, while, when the axe slipped off the handle without having touched the tree, he shall be allowed to stay at his house.‡

*Menahem Azariah's Respp. No. 93. אבל ס"ת אין דרך כתיבה בכך.

†Beresith Rabba Chapter xlv. ד' ערלות הן און פה לב נוף מהיכן ימול ויהיה תמים ה"א זו ערלת הנוף. Compare this with Romans 2.29.

‡Makkoth ii, 1.

The idea of his protection against blood-revenge, and the underlying thought of an expiation of the sin of negligence, through exile, is altogether disregarded.

A second instance is the interpretation of the law enjoining to cover the blood of a beast or fowl killed in a chase.* The object of this law, as stated in the Thora, is to check the heathenish practice of sacrificing the blood of the killed beasts to the satyrs שַׁעִירִים † Still the Mishna disregards this object, and makes it a duty to cover the blood again when the wind had blown dust over it, for it is written וְכִסָּהוּ "he shall cover it," and not "the wind." It further is commanded to cover the blood with dust from arable soil, and not with little stones, fragments of glass, etc.‡

Is it to be wondered at if the word he shall write וְכָתַב was subjected to a rigid exegetical analysis of the same character? The object of the law that the king should provide for himself a copy of the Thora, that he may study it, is again disregarded, and stress is laid on the outward feature that he, and consequently every Israelite, should personally write a copy of the Thora.§ The latter part is very artificially derived from the words: "Write ye this song for you."**

Just as the command of writing in general, so the particular form of writing was derived from the word וְכָתַב. It was interpreted to include only writing, and not engraving. וְכָתַב וְלֹא חָקַק and on account of a supposed contradiction of the law, a distinction was made between engraved letters חֵק יְרוּכֹת חֵק which are permitted between prominent letters (low relief חֵק תּוֹכֹת חֵק) which is prohibited.‡‡ Although this law is stated in regard to a bill of divorce only, it is regarded by the writers on the subject as self-understood that it applies to Tephillim Mesusoth, and the scroll just as well, with the only difference that in the latter case they would not even make an allow-

*Levit. xvii, 13.

†Ibid. v. 7; see Moreh Nebuchim iii, 46.

‡Chullin vi. 4, 7.

||Deut. xvii, 18.

§Synhedrin 21b.

**Deut. xxxi, 19.

††Gittin 20a.

‡‡ib.

ance for an engraved scroll, and since printing could not be done without impressing the letters on the parchment, this would be an act of engraving **חק ירכות**.*

A further objection is the mechanical way of reproduction, which cannot be tolerated, when the act of writing constitutes the fulfillment of the divine will.†

IV. HISTORICAL SYNOPSIS.

In this respect we find some broader views expressing the idea that the object of the injunction "to write" was to spread the knowledge of the divine will, and that consequently it was of higher import to write mere copies of the Pentateuch (**חומשין**), of the prophets, the Hagiographa and the rabbinical works than to write scrolls, which could be used in the synagogues only. This view is first promulgated by Rabbenu Asher (1327)‡ and naturally accepted by his son Jacob, the author of *Arba Turim*.||

The author of the *Shulchan Arukh* has some objections to the Rabbenu Ashers' views. He still holds it to be a meritorious act to write a *Sepher Thora*, and therefore modifies Rabbenu Ashers' statement, simply stating that it is a duty to write other books too, without saying, like Rabbenu Asher, that it was not meritorious any more to write a *Sepher Thora*.§ In this view he is opposed by Rabbi Joshua Falk Cohen, (died in Lemberg 1614), who insists that it was a merit to write a *Sepher* only as long as it was used for study, but not now, since it had become a requisite of public worship.**

Without touching the question at issue, another Polish Rabbi of the seventeenth century decides the principle in a way which would lead to the *Sepher* and the printed book being regarded as equal.

*So Menachem Azariah in his *Teshuboth* No. 93.

†See on this point esp. Benjamin, son of Aaron Solnik, in his *T'Shuboth* **משנת בנימן** No. 99. (His age is the first part of the seventeenth century), and Jair Chajim Bacharach in **חוק יאיר** No. 184.

‡In *Halachoth Quetanoth*, *Sepher Thora* 1, printed in the ninth volume of our *Talmud* editions.

||*Yore Dea* Sec. 270.

§*Yore Dea* Sec. 270. Beth Joseph and *Shulchan Arukh*.

***Derisha* and *Perisha* on *Tur Orach Chajim* l. c.

Benjamin Solnik, of Cracow, treats the question whether the printed books are to be treated as holy, and decides it in the affirmative.*
 הספרים הנדפסים יש להם כל קדושה שבספרים הנכתבים.

An older contemporary, the famous glossator of the Shulchan Arukh, Moses Isserls, (died 1573), testifies to the fact that in a congregation where no one was able to read unvocalized texts—a remarkable fact in Poland during the sixteenth century—a man was allowed to repeat, by looking into the Sepher, what another man prompted him from a printed copy.† A remarkable liberalism.

As natural, the liberal view was defeated by orthodox formalism. David Hallevi, the famous author of the glosses to the Shulchan Arukh, Ture Zahab, (died in Ostra 1667), while he insists that printed books must be protected against profanation, would hardly go so far as to allow a scroll to be printed. His principle כל הסקל he would surely apply to one who should attempt to introduce the use of a printed book instead of a written scroll.

Still his way of interpreting da Fano's words, whom he makes say דפוס כתיבה מעלייתא היא would consistently lead to this consequence. To characterize the method by which such questions were decided, I cannot refrain from quoting the chief argument which David Hallevi quotes in favor of the sacred character of printed books. The Talmud,‡ so he argues, explains the words כתב פתוחי to mean that the words on the diadem of the high priest must be engraved and written at the same time, and therefore advises that the words be first written with ink, and then passed over with the miraculous creature, Shamir, that possesses the power to cleave the hardest objects. What is the use, David Hallevi asks, to trouble people for the Shamir that is not easily to be found, since God could have advised a printing press for the same purpose?§

Without any limitation, however, the great and scholarly Rabbi Yomtob Lipmann Heller (died as Rabbi of Cracow 1654) asserts that wherever the law requires writing, be it Thora, Tephillim or

*Massath Benjamin No. 99.

†Darke Moshe Orach Chajim 143.

‡Sotah 48b.

||Exod. xxxix, 30.

§Ture Zahab Joreh Deah Sec. 271, 8.

Mesusoth, the printing press will be regarded apt to fulfill the letter and spirit of the scriptural command.*

Stricter ritualistic views were taken on the subject by Rabbi Jair Chajim Bacharach, (died as Rabbi of Worms, 1702), who said that printed books could not claim the same degree of sacredness which belonged to those that are written, partly on the ground that they are the work of non-Jews, made without the necessary intention לשמה, partly on the ground of the mystic view expressed in the Zohar that the letters in themselves are sacred. Bacharach rightly refutes da Fano's argument that there could be made a difference between divorce bills and other things in connection with which Scripture uses the expression וכתב. Since printed books cannot claim holiness, they naturally cannot be used as implements of worship.† Since the beginning of the thirteenth century those who would dare to draw practical consequences from a theoretical liberalism are very rare, and we must not be astonished to see how all questions of the ritual are decided in harmony with custom and tradition.

The most interesting instance in this respect is Rabbi Moses Ibn Chabib, (died in Jerusalem in 1738), who proves from all sources, based chiefly on da Fano and Lipmann Heller, that printing is equal to writing in every respect, but still insists that, if it could be avoided, it ought not to be done.‡

We can less wonder that a man, who, most probably, was a professional writer of scrolls, or, at all events, had made the study of the laws on that subject his life-aim, that Jona Land Sopher (died in Prague, 1712) is opposed to all deviations from the traditional rules, and would not allow the printing press to do the work of the copyist. His arguments are amusing. In regard to Tephilim, he bases the prohibition on the fact that, through the revolution of the machine a letter may be printed before the preceding letter is printed, and a Thora cannot be printed, because of the mystic reasons which Jair Chajim Bacharach had already mentioned, and finally he produces a most invincible argument. In the Talmud|| a

*In his commentary on R. Asher's Halachoth. לחם חמדות ed. Prague 1623, fol. 91b.

†Chawoth Jair No 184. אם יודפסו ס' לא יעלה על דעת אדם שיהיו כשרים.

‡His work נטפשות, a commentary on the laws of divorce in Ebenhaezer. Sec. 125, xv. יראה דלכת חלה לא נבן לעשות בן.

||Joma 38b.

certain Ben Kamzar is blamed because he would not instruct others to write the tetragrammaton with four pens at the same time, so as not to write one letter before the others were written. To this Jona Land-Sopher remarks: If it were permitted to print a scroll, they could surely have done without it, for, suppose that the printing press did not exist yet, they could have easily invented it, had it been necessary.*

The question was now decided against the use of a printed book in the public worship, and only such questions arise which bear slightly upon the fundamental topic. R. Jehuda Arjeh, of Metz, the famous Rosh Yeshiba, and author of the casuistic book, Shaagath Aryeh, (died 1785), investigates the controversy between R. Asher, who is of the opinion that, since the scroll is for the synagogue only, it is not our duty to write one, and R. Joseph Karo, who said that the duty to provide books for the study of the law is only additional to the duty of writing a Sepher Thora, by saying that, because we know not all the orthographic rules, †אין לא בקיאות בחסרות ויתרות, it is only a minor duty to write a scroll, and not incumbent on women at all.‡

Moses Ibn Chabib's disciple, Jonah Nabon, the teacher of the famous Azulai, (died 1760), seems to hold the same view, as far as I can see, from quotations. I could, however, not obtain the book itself.¶

Of the rabbinical authorities of this century, I only found in Moshe Sopher's work a view that would bear on this question. He acknowledges that the commandment to write a scroll is intelligible only in the context, "Teach it the children of Israel;" but he hastens to add: "The reason of a law can only have the effect to prove a stricter interpretation, but can never be adduced to support a liberal view. Therefore, although we do not use the scroll for purposes of teaching, it remains a duty to write it.§

*See בני יונה on the laws concerning Sepher Thora in Joreh Deah ed. Prague 1803, p. 14, col. b.

+Kiddushin 30a.

‡Shaagath Aryeh No. 36.

¶His book מקדש נט quoted in Hirsh Eisenstadt's פתחי תשובה Eben Ezer. 125, 4.

§Hatham Sopher, Joreh Deah No. 254.

Summing up my investigations, this is the result:

1. The duty to write a Sepher Thora is derived from Deuteronomy 17. 18 and 31, 19.*

2. This law, however, is understood by Rabbenu Asher and other authorities as an injunction to provide for oneself a book out of which to study, while other authorities, led by Joseph Karo, regard the writing as meritorious in itself.

3. That printing is as good as writing in every respect is maintained by Menahem Azariah da Fano, Lipmann Heller, Mose Ibn Chabib, and Jonah Nabon; from the negative side, viz: that printed Bibles and religious books should not be treated contemptuously, this view is upheld by Benjamin Solnik and David Hallevi (Ture Zahab).

4. That a printed book cannot be used as a substitute of a Sepher Thora is asserted by Jair Chajim Bacharach and Jona Land-Sopher,

5 From the Talmud there can be adduced as an argument the injunction only that as material for Sepher Thora the skin of clean animals must be used.† As, however, paper was not yet invented, this argument can only be used against the use of the skin of unclean animals.

6. The statement that **חומשין** shall not be used for public worship can be interpreted regarding single books as well as regarding bound books, in contradistinction from scrolls.‡

PROF. MIELZINER'S REMARKS AFTER THE READING OF PROF. DEUTSCH'S PAPER.

To the numerous authorities quoted in the scholarly and interesting paper, to the reading of which we just listened, I would add another one on the subject under consideration. Rabbi Elijah Halevi, of Constantinople, in the sixteenth century, stated, in the collection of his responses, called **זקן אהרן** (number 99), that it was customary in the villages of his country that when co-religionists from the city happened to be there in sufficient number to hold

*Sepher Ha Chinuch No. 613.

†Sabbath 108a. It is noteworthy that this passage speaks of Tephillin only, while Sopherim i, 1 includes scrolls too. The Codices, however, do not notice the difference. Joreh Deah Sec. 271.

‡Gittin 60a. See Beth Joseph, Orach Chajim 143.

public service without having a scroll of the law; a common Pentateuch (חומש) was used for the Thora reading, and that this reading was accompanied by the usual benedictions, before and after. Prominent Rabbis sometimes attended such services without objecting to that custom. He continues to state: "In the presence of R. Elijah Mizrachi, and with his express approval, I, myself, and some other scholars from the city, once read, under such circumstances, the Thora section from a common חומש."

So far the additional authority on the subject of Professor Deutsch's paper:

Permit me to say, further, that we would not be justified in drawing from the opinions mentioned here the conclusion that we might as well do entirely away with the custom of using Thora scrolls in our public service. Those authorities speak only of cases of necessity in places where no Thora scroll can be had.

Although, from a rational point of view, a printed Bible can serve the same purpose as the written parchment scroll, and, although the printed voweled Bible has the advantage of facilitating the correct reading, there are many considerations which advise us to retain the customary Thora scroll for our public service.

Let us not forget that it is due to the minute rules of writing the Thora scroll that, at least for two thousand years, the text of our תורה has been protected against willful alterations and interpolations. And this, too, must be remembered, that the written parchment scroll, has, through historical events, become for all Israel a *Symbol of Judaism*, our religious banner, a banner for which thousands and thousands of our forefathers have sacrificed their lives, and upon which, even now, all Israel throughout the whole world, look with pride and deep veneration, just as we, as citizens of the United States, look with pride and veneration upon the Star Spangled Banner as a symbol of this, our great and glorious country.

In conclusion, I would move a vote of thanks to Prof. Dr. Deutsch for the highly instructive and interesting paper which he presented to our Conference.

[APPENDIX B.]

MISSIONARY EFFORTS IN JUDAISM.

A paper read at the Conference of American Rabbis, Rochester, N. Y.

July 12, 1895.

BY REV. DR. I. S. MOSES, OF CHICAGO.

I shall not attempt to give a definition of Judaism. The term is too inclusive to make any definition appear satisfactory. Broadly speaking I would say that Judaism means the sum total of all the ethnical, moral, spiritual and intellectual forces and manifestations associated with the name of Israel. There are some who would narrow the meaning of the term to the profession of certain religious doctrines, the practice of some ceremonies and the celebration of a few holidays. For them Judaism is that phase and form of religious life more or less believed in and practiced by the survivors of the Jewish nation. It constitutes a strong, though not indispensable element in the consciousness of their identity as Jews, for that consciousness may be maintained, for a generation or two, at least, independent of, and often in opposition to the religious interests of the Jewish community. From this point of view the charge that Judaism is still a tribal religion, developed by and adapted to the special genius and temper of the Jewish people, does not seem to be unjustified. The history and the tradition, the laws and the literature, the forms and the ceremonials, the festive days and the holy seasons, have significance only in reference to the life, the experience, the hope of a number of people descended, or claiming to be descended, from a common ancestral stock.

I do by no means undervalue the force that lies in this conception of Judaism as a racial quality. This race-consciousness has engendered a spirit of heroism and martyrdom, it has ripened the fruits of faithfulness and loyalty, of benign helpfulness and large-hearted philanthropy toward the less favored children of the same household. It is at present the main force in our social and congregational life; it builds and maintains our asylums and our hospitals, our synagogues, our clubs and our theological seminaries. Were this racial distinctiveness to be removed, the danger of disintegration and dissolution of the spiritual components of Judaism would be imminent. Still the truth must not be disguised that Judaism is, and always has been, infinitely more than the concomitant shadow of the Jewish people. From its very beginning it was a spiritual force; focusing for a time in the mind of one man, it created a nation of priests, it produced an army of seers and sages, and embodied itself in a system of laws and institutions, of symbols and ceremonies, even yet the admiration and impulse of moral and religious reform.

It has become the fashion of modern critics to point out the features of resemblance among the various groups of Semitic religions, and to demonstrate the low level of primitive Israelism. The religious conceptions and customs of Israel are shown to have been on a par with those of their neighbors or of some African tribes. It was only at a very late period in their history, so they say, that the Hebrew prophets rose above the popular faith and produced what we to-day call ethical monotheism. This method of reading Jewish history is in keeping with the desire of making Judaism a mere preparation for Christianity, and the prophets only the heralds of the new faith. This, apparently, is their only function, for their presence in the Mosaic system is unnecessary, even superfluous. They can proclaim no new truth, they can abrogate no old law. The consummation of their predictions comes with the man of Nazareth, who is greater than all prophets. Properly speaking they belong to the new dispensation. Thus robbed of its light-bearers, Judaism is left panting under the yoke of the barren law.

It is a very convenient theory for those who would present their faith as the legitimate result of religious progress. If they thus misunderstand the spirit of Biblical Judaism they are totally

ignorant of the nature of modern Judaism. It is to them the blank page between the Old Testament and the new, an anomaly and self-contradiction, a kind of religious atavism. An impartial study of Jewish history and literature will reveal the fact that both the people of Israel and his prophets are the product of a mighty thought-current which swept over Sinai and fructified the mind of the greatest of all prophets; that Moses is the starting point and not the ante-dated condensation of prophetism and priestly legislation, Monotheism is neither an invention nor an importation, but an illumination from above. The monotheistic Idea selected its instruments and created its organs; it welded into a nation tribes of most diverse origin, absorbed and Israelized the Canaanitish population, and by the same dynamic force twice burst assunder the frame-work of the state when the latter threatened to stifle and materialize the divine idea. Though clinging to its first Hebraic promulgators, it always conquered new adherents and assimilated new families. Israel's truth had overflowed the boundaries of tribe and language long before Israel had ceased to be a political organization. A few illustrations will suffice. The hope of Isaiah the second, was almost literally fulfilled when with the returning exiles many of the children of the strangers joined themselves unto the law of God. (Nehem. x, 29-30.) During the second commonwealth large numbers of the non-Israelitish population were gradually absorbed by the new Judaism, despite the fanaticism of Ezra and his immediate successors. The period from the Restoration to the Maccabean revolt is too brief to account for the phenomenal increase of the Jewish population of Palestine from 42,000, who returned with Zerubbabel and the 150 families who came with Ezra, to nearly two millions, constituting the Jewish nation, without the assumption that the pagan or semi-Israelitish population of the land and adjoining territories were converted to Judaism. Conversions were of such frequent occurrence that the term *Ger Zadek*—the righteous proselyte—found a place in the order of the daily prayers. It were unnatural for a healthy religious organism not to strive to expand, and to offer its blessing to others. Many prominent individuals of the Greek and Roman world were impressed with the purity of the Mosaic faith and secretly and openly embraced Judaism. The translation of the Bible into Greek had brought the truth of

Israel nearer to the minds of the non-Jews. There is a record of the conversion of a whole nation to the Jewish faith. So strong was the proselytizing tendency of Judaism toward the close of the second Jewish commonwealth that the Roman emperors felt constrained to impose severe penalties on apostasy to Judaism. Young Christianity caught the fervor of proselytism from the mother-faith. It brought the message of Israel to the heathen world though spelled in pagan characters. The spiritual conquests of Christianity, as six centuries later to those of Mohammedanism, are indirectly conquests of Judaism. Not the dogmas of the church but the old Hebrew book with its stern truth of a just and holy God conquered the nation and shaped their civilizations.

Political misfortunes and religious persecutions dimmed the vision of Israel and repressed the native tendency of Judaism toward universalism. The chief concern then was not to expand but to preserve the inherited truth. Judaism had become, instead of a conquering army, a beleaguered fortress whose garrison must be satisfied to hold their own until relieved from danger. From the days of Emperor Domitian to the time still within our own memory, conversion to Judaism was treated as a crime, punishable by confiscation of property, right of citizenship, exile, and often death or imprisonment for life. Jews that aided such apostasy, as it was called, were subject to the severest penalties. Under such conditions is it any wonder that conversions became rare and the desire for proselytes was turned into aversion against new accessions? Let us not be deceived by the oft-repeated remark that Judaism does not seek converts, and is therefore indifferent to the spiritual welfare of the rest of mankind, implying an equal degree of indifference to the future of its own truth.

Judaism is by its very nature a missionary religion, a social force, an ethical movement, which means growth, expansion, universality. This tendency may for a while be arrested by political events, but can never be wholly repressed; it must make itself felt as soon as the conditions are favorable. Such a favorable time, it seems to me, has now come. The number of those who are drifting away from dogmatic Christianity is increasing every year. I do not speak merely of those liberal sects whose principles are similar to those preached from our pulpits, but of that

large and ever-increasing number of thinking men and women who not because of indifference to religion but out of a passionate love for truth, have left the church and cannot find what will still the hunger of their soul in the so-called liberal societies. They want something more than the negation of objectionable dogmas. They need an ideal that would fill them with fervor and enthusiasm; that will gather up and sanctify their energy for the service of mankind; that will make them a part of a large, historical process by endowing them with a message that shall have meaning for all ages. The petty system of the so-called liberal churches are barren of such lofty idealism; they are borne out of conflict about insignificant differences. The distance between Presbyterianism and Congregationalism, and between the latter and Universalism or Unitarianism is not so great as appears to combatants on each side. They have all grown on the same stem, none of them is free from theological trammels, or doctrinal bias. Israel alone knows the magic word that can make man free of the fetters of dogmatism and give him the dowry of a world-historic mission.

There are weighty reasons, both moral as well as material, for the expansion of Judaism, and the acceptance of those who share with us the same spiritual truth, though not born of Jewish parents. A religion whose very first principles teach the unity of God and the brotherhood of man; whose prophets proclaimed the messianic time when all nations shall worship the one God of Israel, and, through Israel, be united into a bond of fellowship; and whose preachers to-day never tire of the theme of the common humanity, such a religion, I say, cannot continue to hold the affection and loyalty of its noblest souls if it does not strive to make true its ancient promises of being a universal religion. We cannot stand before the world with the pretension of a broad universalism on our lips, with the organization of our congregations and vehement protestations of the majority of our members against any missionary efforts, without drawing upon us the just charge of racial arrogance and clannish selfishness. Such an inherent contradiction cannot fail to work evil. Deplore as we may on re-appearance of the hideous specter of race hatred in Europe, and, to some extent, also in America, we must not forget that evil does not spring out of the earth, but has its causes in conditions toward which we have contributed our proportionate share. It is impossible for a large body

of people to live and move in modern society as a separate organism, refusing assimilation with their neighbors on the ground of religion, and again refusing spiritual expansion and affiliation on the ground of racial distinctiveness, without arousing a spirit of opposition and distrust, perhaps of hatred; and this spirit of animosity is intensified if, in addition to these irritating causes, there comes the friction of commercial competition. We can never allay the evil spirit of galling Jew-hatred until we shall count in our ranks thousands of men and women of culture and position professing our faith, but whose ancestors could not lay claim to direct lineage from the nobility of Palestine.

From a material point of view, from an instinct of self-preservation, spiritual extension seems to me to be the only remedy. We often hear the evil prophesy: in fifty years, or in a hundred years, there will be no more Jews. However untrue and craven this statement is, especially when uttered by Jews, it still echoes the despondent fear that arises in hearts which have lost faith in the future of their religion, because of the visible disintegration that is taking place in some quarters within our own ranks. We must not close our eyes to the fact that only a minority of Jews are identified with our spiritual interests, that vast numbers, especially in the smaller cities, gradually drift away from all Jewish religious influences, until they are almost totally estranged from the spiritual cause of Israel. They feel more in accord with the religious movements of their immediate surrounding than with the problems that agitate modern Judaism. The name Jew does not evoke in their heart a joyous response; they do not speak of it with any degree of enthusiasm, and often feel flattered when told by their Christian neighbors that they would have never taken them for Jews unless told of the fact. Intermarriages with their Christian friends are of frequent occurrence; the second generation has indeed ceased to be Jews. In the larger cities disintegration is less rapid, but none the less active and persistent. Unless vigorous means are taken to arouse and vitalize with religious fervor those who have the first claim upon our interest, the disappearance of Jews and Judaism may indeed be predicted within a not altogether distant future, in the lands of Western civilization at least.

This assertion will of course be greeted with an emphatic "No" by our loud-voiced heroes of lodge-fame, or the all-knowing almighty leaders of our congregations. They will "point with pride" to the

asylums, hospitals, homes, the gorgeous temples whose gilded domes and shining pinnacles proclaim the wealth, the glory, the philanthropy of modern Israel. They may proclaim all this, but they fail to proclaim the faith of Israel in his own mission, nor the power of Israel's truth over his own children. These outward demonstrations are often signs of inward decay, sepulchers that will testify of a buried faith.

The preservation of the Jewish people to this very day has often been adduced as a proof of their indestructibility. The inference is illogical and premature. The conditions that made the existence of separate ethnical groups within the national organism possible have disappeared. Our national life is unfavorable to such separateness. There is no reason, and therefore no prospect for the continuance of *Hebrews* as such, or of any other nationality within the body politic of the American nation. *The Jew can survive only as the bearer of a religious idea*, as the organ of a spiritual force, as the representative and teacher of Judaism. The Jew without his religion is an anomaly, an anachronism; for him there is no future as such.

To be true, then, to the spirit of our religion, true to the mission Israel has received on Sinai, we must take practical, energetic measures to reclaim first the children of the household, to *Judaize the Jews*, and through them directly or indirectly draw within the sphere of our religious influence those of the non-Jewish population who hunger after truth and righteousness; in a word, we must enter upon a course of active propaganda, or for want of a better expression, *do missionary work* within and without Judaism.

1. Let us begin at the beginning. Our congregations are constructed on too narrow a basis. Membership is limited to the few who can afford to pay large sums in the shape of dues, pew-rents and assessments. The new time demands new methods. Let every one have a chance to become a member of a congregation. There ought to be individual membership. Every man or woman, youth or maiden, that expresses willingness to join hands with us in the work of religion ought to be accorded membership, even if the money-contribution be ever so small. I plead for a larger share of woman's work in our congregational life. Why should woman not have the right to membership, to vote and to hold office, especially if she contributes the same amount of money and often the ten-fold amount of earnest and loving work?

2. Every congregation, especially in our large cities, ought to make it a part of its organic activity to do mission work outside the limits of its own temple and membership. There is scarce a Christian church of any pretensions to prominence, but supports a mission school and often a mission chapel. Why should our great congregations not adopt a similar plan? Schools are needed for many reasons and in many localities. The Christian missionaries are active and zealous. To attract Jewish children they resort to a thousand and one tricks. Shall we deem it right to let them hold the field without an effort to dispute it? Is there an excuse for our rich congregations to continue the present policy of indifference?

3. Another needful measure to be taken by our large congregations is the establishment of branch-synagogues in localities where Jews reside in numbers not large enough or not rich enough to build up a congregation by themselves, and too far removed from the more centrally located synagogues to make attendance convenient. It would require only a small expenditure of money, but much patience and unselfish work, to put such branch-synagogues in a position to develop into independent congregations, reflecting honor on the mother congregations that cradled them. With a sufficient number of experienced teachers, choral societies and assistant preachers, our large congregations are enabled to do such noble work effectually.

4. Still more needful is such missionary work in the smaller cities and villages in which but a few Jewish families reside, who if left to themselves, will naturally become lost to the cause of Israel. We have talked enough about circuit preaching. A different method must be applied to this problem. We must come to the aid of these small communities with something more than with an occasional sermonic blast. A plan of organization, and a system of work with the necessary literature must be provided, preliminary expenses, if necessary paid by the central organization, and a competent person or persons appointed to look after the scattered plantings of Israel, to visit them from time to time, to guide and to encourage them in their work.

Such small congregations should form the nucleus around which may gather such of non-Jewish birth that may feel themselves drawn to Israel's truth. Their pulpits can be provided from week to week with sermons regularly published for that purpose by the Central Conference of American Rabbis. To this end the publication

committee should be entrusted with the task of issuing annually a series of sermons, lectures and tracts, to be distributed at a nominal price to such congregations as are without a regular minister, and to individuals throughout the land desirous of acquainting themselves with the living word of Judaism. That such missionary labor is needed, and that it will meet with a grateful response I have good cause to believe. The publishers of *The Reform Advocate* reprinted a number of lectures that were published in their paper, and offered a copy of these tracts to any one sending the postage for mailing it; over 2,000 requests came within a year for publications of that kind, both from Jews and non-Jews, from all quarters of the globe, and as many copies were distributed gratuitously. Should we not improve upon this generous example.

5. One more suggestion I have to make and I shall have done. There is not a denomination in this land that pays less attention to the question of the religious training of the young than do those whose daily prayers repeat the injunction of Scripture: "And thou shalt teach (the words that I command thee this day) diligently to thy children." If our Sabbath-schools fail to impart to minds of the pupils a more thorough knowledge of Judaism, and to implant in their hearts a deep-rooted affection and reverence for Israel's truth and its symbolic forms and institutions—and by the method in vogue in most congregations they must of necessity fail in their attempt—the home is still less adequate to perform this sacred task, for to the majority of houses occupied by Jewish families the predicate of a *Jewish* home must be denied. Home-life is no more sanctified by the performance of those many small, but significant ceremonies and usages which lent dignity to the daily tasks, hallowed the bread and the wine, welcomed with blessing the return of the holy seasons, and formed, through memory's magnifying power, links of grateful affection between the hearts of the children and the hearts of the parents. Call it sentimentalism, if you will, but you must admit that on the ground of such sentiments have grown the fruits of those virtues for which the Jews have become proverbial. The heart is the fountain of faith, from it are the issues of religious life. Especially is this true in regard to woman. For her, religion is a matter of the heart, more than of her mind. The religious education of the Jewish woman, therefore, is of the utmost importance for the future of Judaism. Here again we may learn from our pupils and copy the methods employed by Christianity.

I have no desire to detract aught from the great merit of our public school system; nor would I advocate parochial schools, or any measure that should tend to single us out as a heterogeneous, non-fusing element of the American nation. But in addition and supplementary to the primary education provided by our public schools, there ought to be at least one educational institution in this land, where the daughters of Jewish parents, who are not in a position to give their children the example and blessing of Jewish home life, could come under the influence of a system of religious training that will so mould their hearts and impress their souls that they will indeed be fitted to become Jewish wives and mothers. The creation of a Jewish girl's school is one of the most necessary measures to be taken in the line of our missionary work. In the absence of such a school many Jewish parents, especially from smaller cities, are sending their daughters to Catholic institutions. At Notre Dame there were last season no less than thirty-two Jewish girls from every part of the country. The system that obtains in that institution is indeed one worthy of imitation. Besides a general education the most thorough and modern, the noble sisters in charge of that academy teach and exemplify the still more needful lessons of refinement and modesty, of unselfish devotion to duty, order and diligence, of prayerfulness, reverence and pity. I know whereof I speak for I have made their school a special object of study. But the Jewish children in their charge often get more than what the parents have bargained for. The subtle and persistent influence in favor of Catholicism cannot fail to make itself felt. Can we afford to stand idly by and let the power through which we may work for the regeneration of our religion remain unutilized, or be usurped in the interests of another faith? Is there not enough of Jewish wealth and enthusiasm in this land to furnish the means for such a school? Do we not count among us many noble-sounded, refined and reverent Jewish women who would be willing to take up such an educational and religious task, finding not only a home and sphere of congenial work for themselves, but becoming the divine instruments for building up Jewish homes, making them holy and happy through the radiance from the sacred flame of Israel's faith? I firmly believe that we have both means and material to accomplish this task. Let the leaders of Israel speak the creative word, let them urge the need of such an institution, and they shall not appeal in vain.

These then, are some of the measures I have taken the liberty to outline before you. Let us not shirk our duty. The times are portent with changes. Let us take action that not again as eighteen hundred years ago, we may be left behind in the spiritual conquest of the world. Let us have faith in our faith, and the world will believe in our truth.



[APPENDIX C.]

**THE PHILOSOPHY OF THE REFORM MOVEMENT
IN AMERICAN JUDAISM.**

The following is the full version of Dr. Hirsch's paper read before the
Central Conference of American Rabbis, at Rochester, N. Y.

Lack of time necessitated its condensation by the author, while on
his feet before the Conference.

BY EMIL G. HIRSCH, OF CHICAGO.

If I may indulge in a few personal remarks, I would say that the subject of my talk, during this afternoon, is not of my own choosing; it was assigned to me. I was prompted to come among you, not by the consciousness possibly vivid within me that I had something to tell you worth listening to. This conceit does not possess me. There are on this platform, and everywhere before me, men who can expound to you Judaism much more clearly than I shall be able to do.

I accepted your invitation at some personal sacrifice, with ready avidity, because I thought the time had come for me to meet you face to face. The devil is never as black as he is painted, and the radical is never as bad as he is made out to be, in the so-called religious press of our eastern borders. The impression has gone abroad that we radicals, in these last years, have been doing nothing but whittle away at Judaism. Every moment a chip flies, we chuckle with glee. Another piece gone, is always the thought which makes us happy.

And yet, why should we, in all common sense, be engaged in this unmanly sport? Is not Judaism our religion? What on all earth should retain us within the ranks of Judaism, if Judaism meant for us merely the opportunity for the childish amusement of throwing pebbles to crack shining panes of glass? We are no longer children. The world is open to us. There are no limitations to me; I need not the synagogue, either for bread or hearers. The largest hall in Chicago would tomorrow afford me a platform to speak therefrom, were I but willing to give the promise that Judaism shall not be mentioned, and the name Jew shall not be written over its portals. And my people? That liberal congregation, who deserve a better fate than to have me as their teacher, could find religious welcome all over the city, did they choose to seek it. If they and I are Jews, it is not because we delight in staying behind, to be an irritant to you and to others. It is because we feel that Judaism means something to us, that without it our life would be incomplete. This, to tell you, prompted me to come among you.

Nor would I speak in the spirit of controversy. For me, religious convictions of every sort are a burning bush, from which sounds the warning: "Take heed, this is holy ground." Could I but approach this holy bush of your religious convictions in the proper spirit, could I but succeed to frame the words witnessing to my faith, without at the same time, perhaps, jarring upon your religious sensibilities, I should be amply rewarded for whatever effort shall be exacted. I ask Him, who alone gives power and strength, to be with me in this hour, that my words may go forth as dewdrops, and as tears of rain, to coax the flowers into beauty, and not as floods, to whirl away the tender seed and sweeping down upon the garden, well tended, leave behind trenches of muddy desolation.

I have not come for the purpose of converting you. As Abraham, according to the Midrash, was buoyed by the assurance that one and God are a majority, so whether others follow or lag behind is no concern to my congregation and him who speaks for them today. We do not wish to make converts. We consult our conscience to learn of what is right for us to do; if yours directs you into other paths, God's blessing be with you, our prayers go with you, that, from your efforts, the case of Judaism may derive benefit, and the Jew become stronger spiritually.

One thing, however, will grieve and offend us as long as there is breath and thought within us. It is the insinuation that we are

void of devotion to Judaism and lack honesty of convictions. Our motto is "Jews we Are—*Ibri Anokhi*," as much as it is yours, and in the storms of this day, when the world is looking about for one to throw overboard as the propitiating sacrifice to the demons of the tempests, when we are approached and asked to give an account of our country, our business, whither we tend and whence we came, we have no hesitancy to answer, "Hebrew, we are, and the God of Heaven and earth do we fear." We doubt whether the Biblical analogy is in place. We are not imitators of him who ran away from holy land to Tarshish *שם הזהב* in quest of gold. Nothing is further from the truth than the threadworn charge that Radicalism in Judaism is the shame-born hybrid of materialism and sensualism. Radicalism would not go to sleep. Indifferentism may expect the scathing rebuke *מה לך נרדם* why sleepest thou? With it Radicalism will not pact. We, of course, do not believe in miracles. We know that redemption does not come, *על דרך הנם*. We did not run away from God's country. When the call comes to us to go to Nineveh and preach, to seek the world and tell them what Judaism is, we answer: "Here we are!" When sent, we go. To be sent is our ambition.

Neither controversy nor hunger for converts is, then, the motive of my appearance today on this platform. If, in the course of my remarks, I shall not succeed in carrying out the promise of impartial and respectful exposition, of delicacy of touch in handling the convictions of others who differ from me, do not ascribe the failure to sparsity of good will, but to limited ability to do justice to so grand a responsibility and to so tempting a task.

From across the ocean speed to us congratulatory messages in words of despair and doubt over the conditions prevailing in the lands where they dwell that send the greeting. "America, American Judaism, thou art the hope of these days," is the common burden. From England, but during the last week, this encouraging and cheering acknowledgment reached me, and from Germany has often traversed the ocean similar apostrophe. And yet we, in America, during the last two years have begun to despair of our own situation. Things are going to the bad. Our religion, so runs the warning, is fatally contaminated with disease. The world is losing its idealism, and we are the first to yield the victory to treasonable doubt leaning towards materialism.

Some urge that things were better in the olden days. Were they? Have we cause to despair? Is the diagnosis of our situation based on facts? I doubt it. After periods of great activity always supervene dreary stretches of disquieting lassitude. The struggle for Reform among us has made heavy drafts on our spiritual forces. They could not sustain the tension. Fields must lie fallow in fixed intervals, that the yield shall be all the greater in after days. Religion, too, is under the law of the Sabbatical year. Priests cannot expect their tithes therefrom. The relaxation now upon us could have been foretold. It need not worry us! Besides the masses are never stirred. It is the few that carry the burdens always of every progress. This is, I apprehend, good Jewish doctrine. The "remnant," *שארית* alone will be saved. A "remnant" among us does, indeed, betray most solid activity. The blame of their enthusiasm does not burn low. One who would weigh the sacrifices brought as a free-will offering by the Jews in this country, in behalf of Judaism, cannot conclude, except in moments of bitter disenchantment, such as visit noble souls, impatient of the slow pace of shuffling feet where wings alone should flap with boldest stroke, that there is no balm in Gilead. I fancy most of us suffer from a most insidious deception. They are *malades imaginaires*. The ills we complain of are more fancied than real. The catalogue of our shortcomings, our disarrangements, is by no means so rich in variety, or so terribly suggestive of immediate fatalities as some famous physicians have declared it to be. The "tired feeling" will be overcome. A, by no means serious, cerebral congestion is not beyond relief. Why, then, advise suddenly that the treatment be changed from ice baths to hot vapor cure? Ice bags may perhaps not be indicated, but this cannot lead to the antipodal alternative of drastic tropical applications.

I suspect, more or less by sheer dint of habit, we fall into the minor key of Jeremiah, sitting by the ruins of Jerusalem and singing lamentations. Yet Jeremiah himself had predicted not merely the fall and exile. He had bodied forth in as fiery words the unshaken confidence that Egyptian deliverance would pale in the memory of men before the greater glory of the redemption from captivity. He himself had taught a God without a temple (*היכל ה')*! Modern Jeremiahs have undoubtedly as deep a cause to weep and to forget the stronger utterances of their former days. Finely spun souls, delicately strung harps vibrate easily to love's pathetic disappoint-

ment. The stronger their loyalty, the greater is their alarm lest harm befall the object of their solicitude. And the very intensity of their attachment leads them to detect symptoms of dreaded decay where the more hopeful eyes of trusting Isaiahs cannot for the life of them apprehend extraordinary danger. I make bold to say that among us there is no provocation for however honest and self-sacrificing a Jeremiah to intone lamentation. The old temple of mediaeval Ghetto Judaism may be in ruins, but the new one of Messianic Judaism is taking shape. It is true but little noise is made by its builders. But such is always the case, where true sanctuaries of God are constructed. While that of Solomon was rearing, no sound of hammer or axe was heard. God's architects work silently. The clanking of mallet, the shriek of chisel are hushed where they instruct the masons. If noise be sign of religious ardor, the shouting Derwish must be credited with the flush of healthiest heart, throbbing to the rhythm of religion's appeal. Am I mistaken when I say that the genius of Judaism is averse to this froth of religious fervor? Salvation-army-hallelujah-methods create the presumption of hectic fever; but never does the quiet disinclination of him who shrinks to *speak* the holiest thoughts, suggest a constitutional disorder. In religion, as in everything else, the day of loud things marks the barbaric age; as culture advances, subdued silence takes the place of erstwhile strenuous sound. I, for my part, see on all sides abundant evidences that a new Jerusalem is arising. Of course, not yet has it attained unto its ultimate stateliness; not yet crown altar and holy of holies the waiting hills; not yet ring out the Levitical choirs, nor make the circuit solemn, priestly bands. But even so, the workers are busy, and their zeal makes one forget that the lance of defense must keep company to the trowel of peace, in the hand of the artisans. Ah! indeed, a new life is budding forth! As in the world abroad, religion is ever more and more bidden complement what science lacks; as to her to-day poetry, philosophy, the arts begin again to minister; so in our own home a new morn is about to dawn. What will it bring? There be such as hope from it the restoration of the old order; there be others—and among these I range myself—that are confident that the new day will wake the new Jerusalem, the new Judaism child of the old, to greater opportunities. This divergence of hope need not surprise. Whenever men fall into brooding dissatisfaction at the conditions by which they are surrounded, two ways open before them, by either of which

they may seek to be relieved. One is to face about, to coax the past to burst the portals of its tombs. This is both the method and the motive of what is technically styled Romanticism. It dreams life into the dead. Religion is not the exclusive field for this play of fancy, though naturally it is most apt to be invaded thereby. Politics, philosophy, poetry and the arts were also exposed to the attack. Before the burst of mad 1848, Germany was under its dominion. No wonder that German Judaism was potently affected by its spirit. If Germany is the cradle of Reform, it is also the nurse of Neo-orthodoxy, as taught by S. R. Hirsch and the Romantic school that took its cue from him. The year of 1859 dealt the philosophy of Romanticism its death-blow. Darwin taught us a truer appreciation of the function of the past as a conditioning, yet stimulating preparation for the future. No Gabriel may rouse from death-slumber what time has laid to rest, however loud his trumpets blare. Resurrection is wrought, not by repetition, but by growth; continued life in fuller measure immortalizes the parent germ of which it sprang. Romanticism, at all events, has failed most woefully to redeem its pledges. At its bidding, new life would not leap from the ruins. However it tried, in the arts and in the church, to spread the thought-atmosphere of the middle ages, the sun would pierce its artificially created gloom. Julian, the Apostate, had with the ebbing breath of his dying hour to acknowledge his defeat. As in his days paganism was out of reason and rhythm with the fuller needs of his generation, so in ours, Romanticism cannot bridge, except in its own conceit the chasm gaping between the nearing twentieth and the long-departed fourteenth centuries. In Judaism, Ghetto and American freedom cannot be joined in holy wedlock. Theirs is a case of *Killayim*, if ever there was one. Under the hypnotism of Romanticism a pretender draped in garments in which the true mediaeval spirit could not have found ease of movement or comfort, usurps the throne of a deluded hope. We paint in glowing colors the life of our forefathers, as we think it was before the wicked spirit of reform had run rampant, when radicalism was not yet known. Then indeed, so we hold, hearts were filled with God's love, homes were aglow with God's joy, young and old were strenuously pious and virtuous. We might make a test of the truth of this assertion. If we find it true, we shall follow the trumpet, though it sound not the advance, but in warning blare forth the retreat.

This test is not a matter of literary research. It is one of actual and easily obtainable experience. The resurrected or galvanized mediaeval Judaism we have at our very door. If we so wish, we may daily brush against it. In Chicago we need but cross the river to come into populous districts never invaded by radicalism, defended by time-knit bastions against the inroads of our skepticism in all its deceptive temptation. We pay our visit in an expectant spirit, but we find, to say the least, no higher morality than obtains among us but instead of religious ardor, mechanical drudgery and thoughtless habit. We find in bolder shamelessness those things of which we ourselves complain. Atheists and materialists swarm in these by-streets as numerous, to be moderate, as they are said to hive among the radicals. The "faith of the fathers" seems, then, not to be the all-sufficient sea-wall against the devastation that has visited us. According to the diagnosis of the men who are our Jeremiahs, weeping over the fall of Jerusalem and pointing to the Jerusalem that once was as that to be rebuilt by us, we should meet in our quest a different state of affairs.

But there is another way to overcome our natural sense of discontent. It is not to look toward the past, but to look onward, upward, to the future. Why this dissatisfaction? It is not with us because we have departed too far, but because we have not advanced far enough. Half-hearted measures never satisfy. Our inconsistencies have wrought their revenge. Of reform we have had not too much, but not enough. Onward and upward let us march! It is thus that we can cure whatever now puts us so ill at ease. This at least is my deepest conviction. What is the fundamental note of our reform movement? To state it briefly, its watchword and motive is, "not out of Judaism, but into Judaism." Our burning passion is not to have less, but to have more of Judaism. Never has Reform Judaism striven after less of Judaism.

But, says one, what is Judaism? Give us a definition. Crystalize its content in a few concise words! May a process of three thousand years of life, of suffering, of aspiration of martyrdom, of missionary seed sowing in behalf of self and others, three thousand years of heroism and yearning after the Highest, of thought on the deepest themes of life and universe be defined in two or three lines? Moses the Pentateuch and we—two lines of definition? The Talmud, folio volumes in Babylon and in Palestine; and we—one or two condensed paragraphs? But Webster has a definition. Of course, if Webster

has a definition we ought to yield. But why a definition? In order to guide your life accordingly? No! that lawyers may sue out writs of *quo warranto* to deny to me, to you, to others the right to the name Jew! A definition is asked for, not to invite into Judaism, but to expel and exclude the best therefrom.

What is Judaism? If we reformers claim that we are actuated by the holy desire, passionately to have more of Judaism, and not less, we must know what Judaism implies. I know what Judaism is, and many more, I am sure, are not in doubt. I knew one who knew what Judaism is; what I know of it I learned from him. He sleeps in Chicago. His grave is marked by a column, not erected by his congregation but by that of his son; on the shaft is written what for him, what for me Judaism inculcates, whence it issued and whither it tends.

The road to the knowledge of Judaism's distinctive doctrine is by no means difficult to find and to travel. The method of study is simple. You who would ascertain what Judaism is, consult first its literature and then compare what you discovered in the books with what is known of other religions. By this method one cannot but succeed in tracing the original contribution made by Judaism to the wealth of religious ideas of the world; what Judaism has given to humanity, what its genius has created, what its history has evolved, what to-day it points to as the ideal of Jewish future,—this and nothing else is Judaism. It is, indeed, not impossible to explain, though it is to define, what Judaism is. A definition may indeed be put in one's pocket and carried about ready for consultation, but does this not recall the fetich worshipper who trundles about his fetich and is careful to hide it when its presence and exposition would be inconvenient? Let us then, pursue the truer method in our search for the one thought which runs through all Jewish literature; the one stream of tendency making one for all time the people and the religion that have created this literature. Would I find out what Rome was, even if Rome were swept from the face of the earth, I should invite Roman literature to speak to me. Would I have an insight into the Roman spirit, its writers would grant me my desire. If, as the ages follow one the other, I find that ever and again some fundamental note is struck and worked into new melody, this one fundamental note strikes for me the song deathless of the Roman spirit. At the same time it reveals the contribution made by Rome to the world that needed the message, and was made all the richer

for it. In this manner, and for this purpose, I approach for Judaism, Jewish literature. What is the one stream of tendency flowing through all the ages and pages? It is the awful thought of God, in ever clearer and clearer lines, apprehended as the centuries expand.

It is a mistake to hold that the Jewish God-idea was identically conceived of, in all its diverse aspects by the successive generations of its preachers. Even among the prophets that recorded their stirring thoughts in the pages of Biblical literature, there is clearly discernible an unfolding of the conception tending from localization and anthropomorphism to universalization and spiritualization. Isaiah I. was, for instance, certainly convinced that Jerusalem and Yahweh were so interwoven that no fear for the destruction of the state's capital need be entertained; while Jeremiah had outgrown this stage of theological thought and Isaiah II. sets the God-conception to the music of an all-embracing humanity as wide as the inhabited globe. Again Philo's theology is not coincident in all its views with that of the wisdom-books, nor is it in one plane with that of the Talmudic doctors. Even in the systems of our mediaeval thinkers diversities abound, and these not always on minor issues, not to mention the Kabbalistic speculations which seem to have abandoned altogether the strictly unitarian basis. The unity of Jewish theology is nevertheless a fact. For from the first to the last, whatever the differences, Jewish God-conception involves a high appreciation of man's dignity and destiny. The center of gravity is not metaphysics but ethics. To explain the universe, the Jew starts with the exploration not of the stellar sky but of the storm-tossed human heart. The experiences therein culled, point the interpretation of nature and rob it of the question marks otherwise unanswerable. If Greek philosophy was a "brilliant failure," it was so because it began with the extra-human, and then would arrive at man. Judaism, inverting the order, began with man and from him rose to the cognition of God. This is the lesson of Genesis! Creation by the divine Creator is intended to lead up to—man that he might find God. Man is first in the idea **במחשבה תחלה** of God's creative purpose, though he is the last, yea the end in the order of its ascending realization **סוף במעשה**.

For this cannot be repeated too often: The Jewish God is more than a mere affirmation of even the one in all and the all in one. The Jewish God, according to Jewish teachers, has a sanctuary not made of stone, a temple not built even of the stars that glow in the

night, not by the flowers that bloom afresh every springtide. His testimony is not alone in the silvery rivers that rill in Runic rimes, proclaiming God through field and forest, over meadow and mountain. The sanctuary of this Jewish God is the human heart. God created the all, but creation culminates in man and him, made in the image of God. This conception is basic to Jewish monotheism. And man was created in the image of God not alone pristinely, but for all time is he fashioned in the likeness of his Maker. Compare with this fundamental proposition of Judaism what all other religions teach on this matter. You will discover that this fundamental thought is original and distinctive revelation by the genius of Judaism, by the prophets immortal and unaccompanied in the history of all humanity. Before the prophets sounded this revelation's eternal appeal, man was considered as but one of the many things moulded under the law of death and dust, knowing no higher aim in life but the elemental one of dust. Even after this prophetic message had gone out to humanity, by systems and churches its import was not grasped. The elemental man was wrecked when Greek thought had culminated in stoic resignation and epicurean revelry. But the offspring of both Judaism and Greece, theological Christianity dwarfed into a shadowy hope as it had degraded it to a terrible doom, the insistence on man's original divinity. One being alone was divine. All others had lost this rare gift. By faith in the one divine in his atoning death, alone could, and then for world to come, divinity be restored to humanity. Buddhism despairs of man altogether! Life is a fatal error. Its sympathy is negative. Its hope—nothing. Islam proclaims the one God five times each day in the muezzin's call to prayer. Yet what is man? God is supreme. His omnipotence leaves no room for man in this world. He has not the power to change himself or others. He must submit. The will of God is the sum of his philosophy—involving suicide of his moral self.

But Judaism proclaims that God is one factor in the moral universe and man is another. In every human heart God and man meet, for in man, divine creation finds its completion and interpretation, the song of eternity its temporal, yea, its eternal versification and verification. This assurance is the contribution of Judaism to religion. It is one of the cornerstones of our religious philosophy. But there is a second. It is the conception of the Jewish mission to proclaim this ideal of God and man to mankind. The prophets—revelation—were found by this truth. Their people God's grace

had called to this service, as he had endowed them with the sight, to read aright the eternal problems of the universe and of human life and given them voice to teach the truth that had found them. The people of the prophets, "the people of the book," have in the economy of humanity this vocation, because they are of one family with these seers, of one historic race, I might say. This people had assumed the obligation in its own individual and social life to illustrate the truth of this discovery: God and God-like man. The historic consciousness that Judaism calls for this high exemplification of man's divinity, this fundamental precept and principle of our religion, is the other basis on which Judaism rests. This it is, the sentiment of responsibility for ideas and ideals revealed by seers in his books, which differentiates the Jew from the non-Jew. His it is to prove by his life the doctrine that man is divine, that the Creator has made man to be on earth what God is in the universe, to be in time what God is in eternity. The Jew will stand before the world in his own life individually and in the community with other Jews, to demonstrate the possibility of living out, in beauty and truth this prophetic doctrine which finds God dwelling in every truly human heart. These two thoughts distinguish Judaism from every other form of religious thought. They determine our relations to Unitarianism. The Jewish conception of life does not event in false optimism. This world is to be unto beauty indeed, and human life is to be indeed perfection. But this world is not yet beauty, and the human life is not yet perfection. Jewish idealism is meliorism, it flowers in the consciousness that morality is aggressive, that the moral life means resistance to evil, conquest of evil, activity in behalf of common humanity to make life more real and the world more worthy. "Not לתהו ובהו for chaotic strife, atomistic selfishness was earth created; לשבת for habitation was it destined." This Isaianic proposition furnishes the key to the Ideograms of Jewish ethics. "Holy shall ye be, for I the Lord your God, am holy," is the first tone in the melody of Jewish ethics built upon the apprehension of God and man as at one. For the mission of Judaism is the illustration of this oneness of God and the at-oneness of man with his Creator ruling in time and in all the eternities.

Sanctification in the Jewish sense of the word, does not mean what so often we are told it does, a sort of—what shall I say?—airy heavenward etherealism. The claim that because we are made of dust and dusty, earth and earthy, we are not capable of reaching

out after the divine; that life real is a burden, its healthy, natural throbbings are undivine, this Judaism, though it roots in sanctification, cannot concede. The Jewish saint will, therefore, never withdraw from life. God, according to the Jewish anthropology, creates man pure. Every babe that knocks at life's door, comes bathed in purity, not laden with sin; but the purity of man shall be changed by man into sanctity, his one glory, through struggle, through constant effort and discipline, which will not end till life itself shall cease, which will not end, I say, in yonder life, which, as I hope, will be continuation in God of appointed service. "There is no rest for the wicked," is true enough. But Judaism eclipses all other religious suns by teaching that "there is no rest for the righteous." צדיקים אין להם מנוחה לא בעולם הזה ולא לעולם הבא.

Sanctification, in this or any other life, is through effort, pain and discipline. It is not quietude, composure, resignation; it is action, unrest, resistance, against evil in all its forms, besetting the human heart. The flesh is not to be killed, it is to be conquered that it might serve the higher purpose of mind and soul. Asceticism has no foothold in Judaism. A healthy zest for life has always characterized its saints. If a cloud curtained the horizon of some of the rabbis, it was not woven of imputed sin or the consciousness of man's sinfulness. Theirs was the grief that Jerusalem was in ruins. How could they sing for joy when the temple and Zion called for mourning? For individual ethics, no better foundation has been devised than the principle of sanctification, as inculcated by Judaism. The empty formalism of Kant's categorical imperative was no advance beyond it, nor was it robbed of its legitimate rights, when "sweetness and light" rehabilitated the debilitating dogma of Paulinianism in a most insidious way. Sanctification of the individual is the portal to a social organization resting on justice, the second emphasis of our ethical faith. Indeed, none other than Judaism has clarioned the appeal for justice. It is the passion of our prophets, who are theological pathfinders simply because they are social reformers. Righteousness, צדקה in the Jewish interpretation, is conduct flowing from the recognition of his divinity in every human being. The murderer's argument, "Am I my brother's keeper?" has no voice in Judaism. According to Jewish anthropology one man is the keeper of every other man. What he is, he is for others. What he holds he holds for others, and he must so use what he has received as to profit all humanity, he must bear in mind

his stewardship to those who pilgrim along the same path of earth. Social righteousness is included thus in Jewish monotheism, as is sanctity as the principle of the individual life.

And the third deduction from these fundamental ideas wing the golden dream of the future. God's kingdom come—on earth. There have been men without dreams of the future. Yet the people die for lack of vision. Old nations located the perfect state behind them.

Other religions speak of a paradise lost to be regained somewhere beyond the clouds. Judaism points to a future to be won here, and not by one, by all humanity. It is true, the picture of the future state, as painted by the prophets and cherished by Israel in centuries of exile, displays politico-national coloring. Yet even so, it abounds in tints glorifying the triumph of justice universal, simultaneous with national restoration. The latter was only an episode in the great oratorio of universal redemption. We have learned to forget the national incident personified in the Messianic king, in the grander outlook into the Messianic age of universal justice and worthiness ascendant. It has been well said, Christianity pivots on individual salvation, Judaism hinges on social redemption and regeneration. The *'Olam Habba* of our religion is not a state in *heaven*. It is God's Kingdom *on earth* מְלִיכָה בְּעוֹלָם הָאָרֶץ his kingdom come has been the one prayer of all Jews. It is the source of their consolation, when death breaks a link in the chain of their family love. One is tempted to say, it is the confession of the Jewish faith as legitimately as is the solemn invocation of Deuteronomy; the "Sh'ma'."

These ethical principles, then, founded on the apprehension of God's unity, *i. e.*, the oneness of the universal purpose running through creation, its essential righteousness, and of God's and man's *at-one-ness*, are the characteristic contribution made by Judaism to man's wealth. They constitute the one pillar of Judaism, while the other is the self-consciousness of the Jew rooted in his sense of responsibility for the illustration and spreading abroad during days of good and bad report, by example, of these ideas original in his historic life. The Jew being in the historic line of descent, the heir of those who first learned to view man and God in such relation, receives by birth the duty to illustrate by his own life and his own conduct that man is divine, that sanctity is not denied him, that justice may be done on earth, to emphasize his

belief in the final triumph of righteousness and love and humanity in the Messianic age, God's Kingdom come.

So Judaism is, after all, not a mere religion; it is more than a religion which one may accept or reject.

No Jew has the right to accept or reject Judaism. It is a call, a duty, that comes to him with the accident of birth from Jewish mother, or let me rather say, it is providential appointment! We cannot choose our parents; we cannot elect our duties. Some would desert what boot to them? The curse follows them, haunts them. Blood in their case is a stigma which water will not wash. Reform Jew will never abandon his historic post. He understands that the Jew is called to be the illustrator of prophetic fundamental conceptions and principles which solve the riddle of the universe and also answer the enigmas of the human heart. This Judaism, the radical believes in and would practice. It is of this Judaism of which the radical wants more, not less. The radical realizes that to carry out their mission the Jews shall live lives of righteousness. If from righteousness they depart, they commit blasphemy; they deny God "Hillul Hashem." For it is only by the righteous life illustrating the divinity of man, that this divinity is verified. Judaism is under law—the law of righteousness; but in no other sense is the Jew under the law.

But how many we reconcile with this limitation to the moral law, the apparent justification by Pentateuch and Talmud of the Paulinian and our own orthodox construction, that Judaism and nomism are exchangeable terms?

Biblical criticism has come to our aid, though it is the bugbear of people who are afraid that its results are apt to shatter all belief in the unique character of Judaism and the Bible. Woe unto Bibliolatry afraid of Hebrew grammar. Bibliolatry is not Jewish. Bible was never the only source of Jewish revelation. Woe unto a theology that is so little sure of its truth as to dread the search light of scientific investigation. Does Biblical criticism destroy? You cannot destroy the Bible. It is here with us. It is the echo of the human heart, of the history of Judaism during two thousand years of its spiritual growth. Whatever criticism or construction you choose to pass or place upon these books not one title of their moral and spiritual influence may be impaired. Bible criticism, however, separates the Jewish element in the Bible from the originally non-Jewish. It establishes beyond the peradventure of a

single doubt, the fact that Judaism, in its prophetic sense, was before the law was. Are the *Milah* the sacrifices, the laws of Levitical purity of Jewish origin? Can they then be held to be essential and distinctive? Biblical criticism proves that they are not. Their application to body the prophetic message is Jewish, but this message is essential, its symbolic dress is not. God, says the prophet, and after him the Jew, must be served in the living righteousness: by the prophets of those days in theory, no ceremonial law would have been tolerated, no sacrifices would have been legalized. In practice, they had to make a compromise. They utilized originally non-Jewish rites to convey the essentially Jewish thought of sanctification and righteousness.

How later Jewish law developed, is a familiar story. Ezra, in his systematic effort to make the "seed of Abraham"—the "priest people"—could not but accentuate the legal levitical code, as guarding rigidly the "racial" purity of the sacerdotal community. Life nevertheless continued to insist upon recognition. Hermeneutics trestled the fiction that codes were still regulative, in the very act of twisting the letter of the law to new and wider applications. The struggle between Pharisee and Sadducee lent new impulse to ceremonialism, while Essene apparently moulded into shape the ritualism of the liturgy. Rome, the lawyer of the world, had easy play to confirm the legalistic preoccupation of the schools, while Christianity, denationalizing Judaism and developing the theory of love as opposed to the revelation of law, could not but arouse opposition lending new emphasis to the discarded legal and national range of Jewish thought. Exile and expatriation, hope of the ultimate restoration completed the successive impulses toward legalism. The "fence around the law" was the surest rampart of safety against national disintegration. Mediæval scholasticism did the rest to establish Jewish nomism. For all this, Judaism is not—law! It is not so in the Biblical prophetic books; it is not in the wisdom literature. It is not in the apocrypha, largely of Essenic predisposition; it is not even in the Talmud, the Haggadah being both universal and ethical in its sympathies and outlooks. Now, as in the prophetic, in the wisdom books of the Bible, Judaism is not law; as in the Talmud, in the Haggadah it is morality and humanity:—So Reform Judaism is the jubilant reassertion that life, not law, that justice and love for man is the best illustration of the principles the Jew avows, in his faith in God. Of course, ideas, in

order to bring their influence to bear upon the will and the sentiments of men, need the beauty of the symbol. The age of symbolism is by no means spent. Those that so hold are strangers in the workshop of the human aspirations! Even the soul needs crutches in its weak moments of halting hesitation, and wings in the hours of its bold upward flight. The radical indeed understands full well that the paradisaical age of nudity, if it ever was more than barbarism, has finally passed away, even in the world of thought. What is language but symbol? What is art but sentiment clothed in color and sound or form? Important as the ideal is, itself without sign cannot wake to the high spirituality behind and beneath. And should religion not also come to its own? Certainly the radical, if he understands the philosophy of his movement, cannot but feel the necessity of finding for the fundamental principles of his religious faith and hope, fitting outward expression. The Jewish radical is free from the embarrassment besetting the pioneers of the onward movement in other religious families. For he may draw upon the rich storehouse built, in the four thousand years of Jewish history and experience, for song and ceremony to garment in beauty and holiness the deepest convictions and noblest aspirations of both mind and heart. Thus radicalism and reform Judaism are not opposed to symbolism. They are to legalism and dead formalism. If there be one for whom the oldest ritualism symbolizes in the daily observances his Judaism—if the practices of the fathers recall to him his own moral responsibilities let him observe whatever appeals to his nature. He is though he may not know it, a true radical. The radical merely objects to the prevalent fact that many make of the symbols and ceremonies the sum total of the message of our religion. He who practices merely to please God, in the assumption that He commanded such observances and must reward the faithful, or because selfish fear tenants his soul, is out of harmony, as we understand it, with the genius of our religion.

Whatever man does in religion he does for himself, for the quickening of the sense of obligation, never for God. Nor must the ceremony be looked upon as a substitute for righteousness. The main inspiration of the reform movement, fifty years ago, was indeed, the sad certainty that many claimed to be religious Jews on the strength of their fidelity to ritual law, who at the same time had to be branded as moral wrecks not to say wretches. The symbol to be effective, however, must speak a living tongue. Fossil

or fetich is silent. Soul cannot wing upward if it be fraught with weights. The appeal from the heart and to the heart must ring out in tones free from mystery. The radical, indeed does not deny that the emotions have their functions in the economy of man individual or social, yet, Judaism must oppose whatever leads to mysticism. If the emotions supply us with the power that propels, reason still must guide; nor can radicalism accord to the proposition that religion shall merely act as a balm to soothe wounded hearts, as an opiate to make us forget pain, and grief, and disappointment. For the Jew religion must act as a spur. The consolation it affords cannot come in the guise of visions, beautiful but unreal, which awaken at the best only the *fata morgana* born of our torturing thirst as we wander through the self-created desert, and lead ultimately to death. Such emotionalism is after all weakening, not strengthening. It smacks of selfishness and of sensualism; it is dangerously akin to voluptuousness. At its best, it spiritualizes men into oblivion of the real duties incumbent upon them. Would we deny that men have gone forth to meet their death because before their eyes was a vision of things that were not as yet? This supra-natural, if so you must style it, force is among the most vital energies of progress toward liberty. The intoxication of the prophetic spirit was on every "caller in the desert." This God-intoxication, how often do we find its trace in the tear-stained pages of Jewish history! Was not the Jew himself a visionary, a dreamer in the world that knew him only to distrust and to distress him? Yet he believed in himself and in his future. and it is this belief, but in grander Messianic measure that undoubtedly the symbolism of the synagogue and the Jewish home to-day, must vocalize again from the emotional side of our nature as a glorious appeal. It must fan into a brighter blaze the enthusiastic recognition of our mission:—the responsibility for a golden future, the vision before our eyes. as well as the memory of our martyr past which gives us the right to claim that indeed into our charge was entrusted the keepership of the best treasures of humanity. For, friends, it is this consciousness, the fruitage of our whole history, that must be stirred into activity as it slumbers alas, so stolidly but potentially in the breast of every Jew in his feelings, in his thinkings, by the ritualism of the synagogue, of the home, even in private life. This consciousness is indispensable to Judaism. It is that which binds the latest future, the youngest present to the most distant past. It gives unity to

Jewish literature, to Jewish history; it gives direction to Jewish thought and Jewish idealism.

This Jewish consciousness is radically different from the vulgar race-pride, content to claim for Judaism every great man or woman, every statesman and prizefighter, every author of mark and every actress of notoriety, but neglects to remember the obligations concurrent with historic distinctions. Jewish birth alone cannot make the Jew. The historic connection established through the mother with the child, is merely preliminary condition, as evolution works through the channel of descent, even in the development of the "*Volkseele*." The potentiality of birth must be realized in the actualities of convictions. This is often overlooked. There is such a power as the Jewish "*Volkseele*." Upon it pivots Judaism. But descent alone does not suffice. The "ethnic soul" is not mechanical, it is dynamic. Every individual and every generation must acquire anew, really to possess it; for without this re-acquisition, we are merely possessed by it.

But is then Judaism tied to a race; is it tribal, or is it universal? At all time in Jewish history, and every document of Jewish literature proves it, this perplexity was instant and insistent. From one point of view, Judaism is racial, tribal and religio-national. Yet from another it is universal and all-embracing. The radical to-day would smooth the rough edges of this historic inconsistency. Would he open your gates wide that others might come to him? Yea, he would, but he will not at the sacrifice of one single thought of his, at the expense or compromise of one single principle that is still vital for him and for the world. Let those that will, come to us in purity of heart. They shall be welcome.

Our position is like that of a political nation which is also the offspring of a well defined historic process, and always has a consciousness of its own. Those born in the household of the nation are by birth its destined citizens entitled to the privileges and appointed to the responsibilities of their national life; but even so, the nation accepts strangers from without by naturalization and furthermore confers, upon children born of strangers in the country of their temporary habitation, the prerogative of election between the nationality of their parents and that of the land of their birth.

The English language has no term to cover accurately the idea involved. The German "*Volk*" is much more forcible than our "nation." A nation, implying possession of national territory, we

are not. But a "*Volk*" we are. The Jewish "*Volkseele*" sounds its message through us. As the Germans in America belong to the German "*Volk*" and have a German "*Kulturmission*." So do we represent a "*Volks*" consciousness and by it are appointed to an historic task. We radicals would not blur this fact. Still we do not consent that this "*Volkseele*" acts mechanical. More than birth and blood; conviction, "spirituality," the "spirit" is needed. And the "spirit" has power to confer the gift of the "*Volkseele*" to the stranger even. Judaism cannot consist in physiological, it must be recognized in its psychological elements. How shall we proceed to widen the stream without endangering its depth? The analogy of the political nations above developed seems to me to suggest the way out of the growing perplexity. Without "race" we ossify in dogma, as did Christianity. Without universal tendency away from the merely racial, we are doomed to fossilization. Freedom of movement we must guard in either direction.

This analogy seems to me to point the way to a solution of the perplexity now besetting us. Those who are of Jewish parents, are Jews by birth and should be influenced by us to become Jews by conviction. There are others, numerous indeed, but only rarely conscious of the fact, who are Jews in conviction, but not by birth. If they desire to join us freely, let us accept them! And then we have to-day many born within the household of Judaism though one or the other parent be not a Jew. As long as they reside with us spiritually, let their children become Jews if they so choose. In this wise the radical would indeed lengthen the tent ropes of the Jewish tabernacle, and widen it to east and to the west, in order to enlarge with every day more and more the number of Jews by birth and conviction and in the spirit, that seek shelter under its canvas roof open to the light of God's own sun!

The highest symbol of Judaism is indeed the Sabbath. It is the diapason of the Jewish symphonic proclamation of the dignity of man and his divine character. It is the prelude of the Messianic fulfillment. Without the Sabbath, it has rightly been said, "there can be no Judaism," but is the Sabbath contingent upon one day? I can fully understand the feelings of those that do hesitate to concede to the radical the right to speak of his desire to give to Judaism once more the emphasis of the sabbatical symbol. They are in the position of the mother at the bedside of the darling child, hoping against fate and certainty to bring it back to blooming life and

quick energy. Oh! that mother's heart, whatever the physician may foretell or dread, it will never cease hoping and believing that death is not near until the grave has covered from sight the mortal temple of the infant's soul. And yet that child dead must be buried. Show us the way to revive the child in the old form, and the radical will indeed unfold the flag and, taking it up, boldly step out as the leader. But is that the Sabbath which can only be observed by proxy? Were even our houses of worship ever better attended than they are, would listening to sermon or reciting of prayer be Sabbath? Read Isaiah's denunciation, the fifty-eighth chapter and you must come to the conclusion that even this is not the Sabbath. The Jewish queen, the Sabbath bride, sat enthroned in radiant beauty in the home much more than she did in the synagogue. Work is as much an element of the true Sabbath celebration, the work of the preceding six days, as is the rest of the seventh, and in the western countries, who will deny that with thousands and thousands the observance or non-observance of Saturday is not a question of increased or lessened gain, but of commercial and professional existence involving for them the possibility to lead that righteous life, that life of usefulness, as men, and of devotion to humanity which is the fundamental tone in the message of Judaism. We, the radicals indeed, in making the day generally observed by choice and law by our neighbors in this land of the free, as their day of rest, also ours, do not disguise the fact that originally the Sunday was a symbol of ideas antagonistic and antithetical to those with Judaism distinctively entertains. And still with all this, and perhaps all the more on account of this difficulty, we would give this, our *de facto* day of rest, a Jewish religious character and celebrate it with true Jewish fervor. We want religion in our Sunday services, not merely lectures on all sorts of possible and impossible subjects. But religion is not outside of life. It is not a reservation stockaded off. Religion is either all—or it is nothing, said no less a thinker than Steinthal. Jewish religion embraces all of man's life. The distinction between sacred and secular is not Jewish. The state, business, profession, marriage, social reform, brim with puzzles which religion alone may solve. To speak from a religious point of view on these themes is only following the precedent of Pentateuch and the prophets and the Talmudic teachers. Of course, lectures on "Trilby" or on the "Parallelopipedon" are out of rhyme with a religious exercise, yet

the sins of one cannot be urged against the earnestness of another; as little as the failure of the movement in one locality is argument against its possibilities in another. If failure be evidence, it would seem to me that the historic Sabbath is thereby also adjudged.

We want Judaism taught in the light of the literature of Judaism. If this constitutes us traitors to Judaism, then we shall accept unflinchingly the burden of the imputation, for we know that our conscience could not so chide us. And we believe that He who weighs the motives of men, who searches their innermost parts, will indeed judge us more justly than others who accuse us of intentions utterly foreign to us.

There is another phrase of our Sunday movement which cannot be too strongly stated. Judaism is not known by our neighbors. Shall old errors go uncorrected, old prejudices uncombated, old superstitions unnoticed? We talk much about the necessity of presenting Judaism in the right light, of proving the fallacies of pseudo-rationalism as boldly as those of Paulinianism. Both misconceive of Judaism. The Sunday service has in our experience, in Chicago, been a most potent factor in this campaign of education. My colleague, so earnest and so gifted, our Rabbi Stolz, as well as I, have spoken regularly on Sunday to hundreds of non-Jews about Judaism. Is this slight service in behalf of positive Judaism?

We, the radicals, know that the voice of revelation has not ceased in Israel; not merely at one Sinai did it sound. It sounded through Bible, it sounded through Talmud, it sounded through our thinkers of old, it spoke through our great pioneers, the leaders of the reform movement, and we do humbly ask today that its voice also appeal to us, and as it thunders forth its behests as its spirit comes to us in the words of the old prophets, we reverently bow our head, and obey the summons to go up, on, into the brighter land of a common humanity, where hatred shall be unknown and love and justice rule supreme, that land which God shall show us.

Is our faith doomed to disappointment? Is that which our "*Volksseele*" thrills mere illusion? "Where is your God?" the same old cry sounds once more into our ears. Israel's history, the perennial spring of the Jewish God-consciousness, is also the best verification that that consciousness has not spoken false. אַתֶּם עֵדִי "Ye are my witnesses" is true, if truth ever came to man. Let all other proofs to the Divine be inadequate; this is not. Israel's career demonstrates the strength all victorious of the spirit. Over the abysmal

depths of eternity broods the eternal creative purpose, that by light's ordering force chaos mould itself into harmony. So reigns God's purpose over humanity. And Israel's martyr-centuries are vocal with the assurance that spirit conquers matter. Weakness was his lot, yet he prevailed! Is this miracle? It is God's revelation!

Will his Messianic confidence not betray him? Storms rage about us. But are they not Gog and Magog, marshalled for the last combat ere the Messianic Sabbath dawn? I believe that the tempest of hatred sweeping now over the lands of earth is forerunner—not of Winter but of Spring—heralding a glorious resurrection of humanity.

Ah, indeed, shall we cease to love because others hate? The world is sick. Fever-tossed, the patient rolls about on his couch of suffering. תנו לנו מים ונשתה "Give me water that I may drink," is his pitiful appeal. Priest hears the cry. He draws nigh, the communion cup in one hand, the cross in the other. "Believe! Partake!" says he, "and thou wilt recover!" But the patient will not believe. he has drunk deep of the wine of knowledge. He knows himself free from imputed sin. The Cross—emblem of supreme love and sacrifice for unthinking millions—has for him neither appeal nor inspiration. He wearily turns away. His eye strikes a brute, crouching by his bedside. Begrimed, unable to stand erect, cringing and gnashing its chattering teeth, it shrieks out its invitation: "Dust art thou, my child. I am thy progenitor! Why strive after higher things? Quaff the foam of carnal pleasure as long as thou mayest; then die and rot!" The patient shudders. He has tasted of the goblet offered him; and he has been—deceived. Satiety led to disgust! He would live a nobler aim! This brute cannot be the guide. Enters a third; it is Buddha, prince of royal blood in reeking rags of a beggar. "Life," says he, "is fatal error. Follow me; Karma, Nirvana—my hope! zero the end!" But the sufferer will not, cannot accept the counsel. He would *live*, not dream and vanish. Judaism, here is thy Messianic opportunity. Thou holdest in thy keepership the מועדי חיים living waters drawn from the מעיני הישועה wells of salvation. Wilt thou not go to the poor sufferer that his yearning for light and life may be stilled? Duty, sanctification, righteousness, justice—in one word faith in *thy* God, at one with man and man at one with Him—will redeem. Why dost thou tarry?

The radical Jew would hurry to this, his Messianic mission. Not yet has the noontide hour of the day of humanity dispelled every lurking shadow. Perhaps the dawn has not yet reddened the hills of the waiting east. But the morning star has risen. Soon day's monarch will appear in regal promise. Until the full Messianic triumph, Judaism will continue to stand at its historic post. But when the last minute of the twelfth hour shall have run its measured pace, Israel will descend to sink his identity in the warmer life of a new-born all-embracing humanity. Yet to that hour and upon its very threshold until the eye of the *Jew* closes upon his centuried priestly service and trial, to open again upon the golden sunshine of *man's* millenium-triumph, from our lips will ring with the fervor of a conviction possessing heart and mind : שבע ישראל ה' אלהינו ה' אחד : and as it dies away in the last proclamation, from zone to zone, from globe to globe, from pole to pole and land to land, will it wake the echo of our own, the prophet's, and now man's confession.

ה' הוא האלהים



[APPENDIX D.]

RELIGION AND PHILOSOPHY IN THE PULPIT.

A Conference Lecture delivered before the Central Conference of American Rabbis, at Rochester, N. Y., July 13, 1895.

BY REV. DR. ADOLPH MOSES, OF LOUISVILLE.

I.

One of the most difficult yet urgent duties which the modern pulpit and more especially the Jewish pulpit must try to discharge is that of giving to the people on various occasions, in sermons or lectures, a popular philosophy of religion.

It must be couched in the plainest possible language, so as to be comprehensible to minds unfamiliar with the technic terms and the distinctive methods of philosophical reasoning. The arguments should be clear, strong in logic, yet touched with religious enthusiasm.

It is a matter of course that the average preacher is not expected to be an original philosophical thinker, and produce a philosophical system of his own. Such original work is vouchsafed to but a few superior minds.

We may derive our philosophical ideas on religion from a vast literature, in which the immortal thoughts of the world's master minds lie enshrined. The Greek, the mediæval and modern philosophers, from Plato down to Kant, Hegel and Pfleiderer, invite us to use for our purposes and in a manner suitable to the times whatever treasures they have bequeathed us. But we Jews have a rich philosophical literature of our own, which the modern rabbis may do well to study thoroughly, and use their best and ripest thoughts for the purpose of strengthening the faith of those who look to the rabbi for spiritual guidance.

The great Spanish Jewish philosophers have left us a rich legacy, which ought not to lie unused. Their works are a perfect arsenal of spiritual weapons of which we ought to avail ourselves in defending our religion.

The last hundred years have given us several philosophers of extraordinary powers. Moses Mendelson, the founder of reformed Judaism(?), is still the chiefest Jewish philosopher of our time. The modern rabbi has yet much to learn from him. The large nuggets of his philosophical gold should be turned by us into small coin for the use of the people. Steinheim's works on religion ought to be explored and used for supplying philosophical religious food to the masses.

The sainted Dr. Samuel Hirsch, of Philadelphia, was a profound thinker, an original philosopher. His writings are a perfect mine of Jewish philosophy. He was a wonderful dialectician, familiar with the philosophical literature of all times. His works ought to lie on the table of every Rabbi, to be pondered over day after day. His writings never fail to inspire and enrich any mind.

I almost shrink from speaking in high praise of the philosophical writings of our venerable colleague, Dr. Isaac M. Wise. Evil-disposed minds might think that I wish to flatter our venerable friend, but I cannot refrain on this occasion to bear witness to the fact that his writings contain invaluable ideas which we ought to assimilate and apply to the uses of the pulpit. No Rabbi has the right to complain that he is not philosopher enough to overcome the doubt of his hearers by means of philosophical arguments.

.At no period of our history was it as necessary as in our day to bring home to the heart of the young and old the reasons why we believe in the existence of God. We should bring forward arguments that the universe and the soul, force and will are manifestations of one Supreme Being.

We should try to show that the world which is external to us and the inner world of consciousness have their unity and the abiding cause of their existence in an infinite reality, which appears in both, and yet is immeasurably greater and higher than they.

Let us not hide from ourselves the fact that doubt is gnawing at the roots of faith in many of us. Gloomy denial stands at the entrance of synagogues and churches and keeps many people from entering, telling them that the belief in God has no basis, in fact, is merely a pleasing delusion of man's overleaping imagination. Too

many of us need the props of philosophical argument to uphold our tottering faith. Though we feel that without a God to trust in and lean on life would be to us darkness and vanity, we yet fear that the very foundations of our highest and dearest belief are giving way beneath us like quicksand.

For ours is not the unquestioning faith of spontaneous, unsophisticated piety. The latter is absolutely sure of the truth it holds. It is not by a laborous process of logical reasoning and deduction, but by immediate intuition that genuine piety comes by the belief in God. It requires no proof that there exists an almighty, righteous Power that rules from eternity to eternity in the heavens above and in the earth beneath. Faith in an all-embracing, all-sustaining, all-pervading divine will and love wells up as a direct revelation from the living fountain of devout souls. You need not demonstrate to them by a chain of arguments that the idea of God is no figment of the brain, but an objective truth, to which the observed phenomena of nature and the manifestations and evolutions of the human mind in the individual and in society bear witness. To minds intensely religious the idea of God is a self-evident truth. It is to them an ever-present reality, with which they stand face to face in loving communion and daily experience. To the consciousness of the truly religious the existence of God is surer than any fact gathered by experience, truer than any axiom and principle of science, which is vouched for by the testimony of the understanding.

The fact is, the religion which we profess, the faith of the inspired seers of Israel, was not the offspring of the scrutinizing understanding. The belief in one only God, the infinite ground of all existence, the belief in an absolute principle of unity embracing both nature and the soul, the belief in a universal reason and love transcending human comprehension did not come to the prophets as a message of the analyzing and comparing understanding. The belief in a divine power which makes for the better and the best in nature and for righteousness in the expanding life of mankind has not been the fruit of the mind's gathered experience, systematized as science. Such faith was the immediate revelation of the absolute self and reason in the soul of men of supreme religious genius. Enclosed and safe within their central heart abode the belief in the divine unity. Faith in the existence of the Universal and Infinite was the indestructible ground underlying all their beliefs and thoughts. God was to them, what it still is to all souls akin to the prophets,

the highest and ultimate truth from which all other truths spring, and without which they are a dream.

Religion herself, therefore, feels no call to prove the existence of God and the other beliefs which spring from that central idea. Faith is vexed by no doubts but dwells secure and blessed in the immediate perception of the Infinite, the Absolute God. But doubt and denial come from without, from knowledge growing up independently outside the sacred precincts of faith.

For knowledge deals only with things finite, with the facts of sense and experience. Knowledge is of things we see, of what we ascertain by the direct or indirect testimony of the senses. It is the office of knowledge to ascertain all the knowable facts within the range of experience, to arrange them in the order of their closer or remoter relationship, to find the bond of union which binds them altogether into a systematic whole, to discover the laws according to which they live, move and have their being. It is the aim of science to drive the notion of accident and caprice from her entire territory, to show every physical event as flowing of necessity from a preceding physical event as its cause, to demonstrate that no phenomenon in nature stands apart by itself, but forms a necessary part of the whole order of the universe. Science deals only with what is within the ken of the senses, and its boldest conclusions and theories in the last resort go back to what the senses bear testimony. Science proper has nothing to do with the supernatural, it has no organ for reaching the supernatural or what lies beyond the senses.

Having achieved the most wonderful victories within her own legitimate field of sense-experience and the finite, science comes to believe that there are no higher truths than her own, and no ways for reaching any truth save those pursued by herself with signal success. She, therefore, calls religion before her tribunal, and sits in judgment on her claim to be in possession of superior truth gained by immediate insight. Doubts and denials of every kind, some coarse and brutal, others more refined and reverential, arise and call in question the reality, nay the possibility of the ideas which religion has from time immemorial to this day been proclaiming as the most certain and precious knowledge vouchsafed to the spirit of man. One kind of skepticism, which in our day has assumed the name of agnosticism, stoutly maintains that it is absolutely impossible for the human mind to have any knowledge whatever of God. We do not know, they say, we cannot know, whether God exists or

not. The human soul has no wings on which to reach the Infinite and Absolute or God. The human intelligence is by its very constitution forever shut up within the confines of sense-experience.

Whenever the soul makes at attempt to rise to a knowledge of what lies beyond its own proper province, it staggers and blunders and fails. Ignorance as to the highest and last problems of thought, ignorance regarding the existence of God is the native, inexorable doom of man. Sadly we must resign ourselves to this irremediable ignorance of things divine, transcendental, and try to do our best within the territory that is knowable to us. Would we could receive with undoubting hearts the inspiring message of religion. Man and nature would have a higher meaning and an eternal purpose. But such faith is denied us. This is the attitude of doubt observed by some of the noblest minds towards religion.

Far different from the reverential skepticism of agnostics is the brutal atheism which revels in denial and takes delight in dragging religion from where she sits enthroned in the love and veneration of the children of man. Religion, they assert, is a hollow sham and fraud, a baseless fiction invented by priestly impostors in order to rule and exploit the masses by the fear of unseen powers. Shrewd despots, they say, fostered in the people the belief in heavenly rulers, in order to hold in their name boundless sway over their subjects and exact, as the representative of the gods, slavish obedience to their tyrannical authority. Wise statesmen who wished to tame the selfish instincts of savage men, endeavored to knit them together in social bonds by laws of justice and equity proclaimed as commands and ordinances of invisible mighty beings whose will it is dangerous to disobey. Without the imposture practiced in all lands and ages on the people by cunning men, the human race would never have come to believe in the existence of any divinity. This degrading and utterly false explanation of religion was first given currency by the Greek sophists at a time when the old social order, resting on the ancestral religious beliefs, was rapidly decaying and the very foundations of morality were being sapped by a destructive tide of reckless skepticism. Selfishness, irreverence, over-vaulting individualism were the order of the day, and attacked every belief and institution transmitted and consecrated by the past. The same low and unscientific theory of the origin and nature of religion was widely current in the latter half of the eighteenth century. The so-called age of enlightenment which called everything into question

yet firmly held the strangest beliefs, viz : that all the elements of civilization, industrial, political, social, ecclesiastical, were artificially and deliberately made by man's reason for clearly conceived purposes, and that reason could at a moment's notice overthrow them all and remake them in accordance with a new fixed plan. The idea of gradual and necessary development, of slow organic growth in the secular life of mankind was entirely foreign to the mind of the last century. Consequently, they considered religion to have been made for a set purpose by clever people, like all other social institutions.

There is another school of thinkers which agrees that man is religious by a necessity of his spiritual nature. They concede that the idea of God has sprung from roots deep in the mind of man. They willingly recognize that the human intelligence is so constituted that it cannot help believing in a divine overruling power. They readily acknowledge "that an element of human life which has had such a history, whose influence has been steadily deepening and widening with the general advance of civilization through age after age, must be indissolubly bound up with the nature of man. The belief in God is therefore, in their opinion a perfectly legitimate idea, because it springs from a psychological necessity and an inextinguishable want of the spirit of man. But they contend that the idea of God is only a subjective truth, that there is nothing in the reality of the world which corresponds to it. They assert that God has no existence outside the consciousness of man. God lives only as an idea in the soul of man, they say, but the universe, if interrogated, refuses to give the answer which we long for. There is no will, no intelligence, no ruling power at the heart of existence. It is against such attacks that religion must take up arms and defend herself. It is these insidious doubts and denials which seem to permeate the intellectual atmosphere of our time that we must meet with arguments drawn from contemplation of the universe and from the nature and the manifestations of the human mind.

Religion must show that without the real objective existence of God as the infinite ground and cause of all that is and happens, the world of finite things, the unity, the order and harmony of the universe would be incomprehensible. Religion must undertake to prove that the purposeful evolutions and activities of nature, the marvelous adaptations of means to ends observable in nature's organic forms can find their explanation only in the reality of a

universal creative intelligence. Religion must bring it into view that consciousness or mind would be an uncaused new phenomenon, a strange anomaly in the midst of a purely material universe, if we did not assume that the divine Self, the cause of causes was a conscious energy, a self determined eternal Mind.

Religion must advance in her argument and press home the conviction that the highest manifestations of the human spirit, the ethical ideas, the righteous will, the moral growth of mankind in course of history, the ineradicable belief of the soul in God, can be interpreted only as being in their origin and development revelations of an infinite all-good Being that realizes the hidden wealth of His justice and mercy through the moral evolutions and the godward advancement of humanity.

Moreover, religion cannot rest satisfied with merely proving that God is no delusion or a subjective idea of man's mind, but an abjective reality. He must proceed to show, though in a most general and tentative way, in what relation the Infinite stands to the finite world and above all to the human soul, to the individual spirit as well that seeks Him as the collective spirit of mankind in its unfolding life from generation to generation. For a God who dwells apart by himself in inaccessible isolation, a God without influence on the world, without some communion with the soul of man, would be a useless and hollow abstraction. To the heart of faith He would be a mere shadow and empty name. We want a God who is near us and not afar off, a God whom we may fear and love and pray to, in whose ways we may walk and in whose wisdom we may be made wise and holy.

THE REASONS WHY WE BELIEVE IN GOD.

I I.

Let us begin our search after the rational grounds of our belief in God.

Let us seek for proofs, if haply they may be found, that there exists an all-pervading, eternal Unity divine which embraces both the universe and soul. Let us try to bring into clear view cogent reasons for believing in a Supreme Being, in an ultimate Reality and creative Energy, of which matter and mind, force and will, the external world of nature and the inner world of consciousness are perennial manifestations, and purposeful self-revelations. Let us for the moment discard all preconceived beliefs and unbeliefs and in all seriousness and solemnity face the problem of problems, as if we were commissioned by mankind to find a solution to it; as if our age depended on us to give a satisfactory answer to the question, compared with which all other questions dwindle into utter insignificance.

We know two kinds of existence, the external material world of things of objects and the internal world of consciousness, of feelings, thoughts, ideas. The most awful mystery of all is this very mystery of existence itself. How comes there to be anything at all, matter and motion, atoms, forces, life inanimate and animate? How comes there to be feeling, sensation, thought or consciousness? Space and infinitude, the home of all being, time and eternity, the stream in which all that exists and happens moves, rises to the surface and disappears, what are they, why are they, why cannot we imagine them as non-existent? To be, the eternal, indestructible fact of being in general, of existence universal, beginningless, endless, continuous, that is the question.

We can by no effort of ours bring ourselves to deny that something exists, somehow, somewhere. Even if we think that all things outside ourselves are unreal appearances, that this fair world, the heavens and the earth are merely a dream of our mind, yet we doubters and dreamers still exist. You cannot think of a time when there was absolutely nothing in existence, nor are you able to

think of a time when existence itself shall be annihilated. Take the wings of imagination and fly from star-system to star-system to the uttermost bounds of all known galaxies, beyond the region of the faintest and remotest cosmic cloud, even in the heart of eternal night and silence and cold you are still floating on the waves of being, and are unable to break away from your soul's inseparable companion, from the idea of omnipresent existence. Should you fancy space beyond all stellar regions to be absolutely empty, still space is left, space exists. You can put no bound to space in thought. Beyond the uttermost reach of imagination infinitude stretches one, indivisible, eternal, pregnant with the seeds of star-births, heaving with the throbs of universal force. You cannot conceive a limit set to force. You cannot say, only to a certain point in space does it go and cannot dart beyond a certain fixed boundary line. Where force is, there dwells being, there are beating the pulses of all-pervading energy. Being, then, has no limits in space nor time. Existence is infinite and eternal. Well may the idea of infinite and eternal existence thrill us with religious awe, and cause us to observe toward it an attitude of speechless wonder. It is the simplest and surest and most universal fact. It is the tap-root of all truths. It underlies all thoughts.

Without the idea of existence nothing is imaginable, thinkable, nothing is possible. Yet it is the mystery of mysteries. We are so near it, it surrounds us, we live, move and have our being in it. Still it is inscrutable. We are overwhelmed by the thought that whatever is has always been and forever will be. We prostrate ourselves before the unfathomable mystery that matter and force, the very atoms and energies with which we are everywhere in closest touch, of which we ourselves form a living part, have existed through boundless space from eternity to eternity. Before the race of man was born, before the sun, the moon and the stars were formed, there was the same essence, the same indwelling power was moving through space, combining, dissolving, blossoming, bearing fruit, decaying and awakening to new life and activity through seeming death.

The same substance, the same force, the same laws existed on and on, indestructible, of the self-same identity, ere the universe blossomed into the present living harmony as at this very hour.

Some of the profoundest religious minds of former days have stood like us in worshiping awe before the unfathomable mystery of

beginningless, endless and universal being. They too, wrestled with the attempt to comprehend the incomprehensible, to express the inexpressible. They adored the infinite and eternal being as the highest Being, as the only Reality. They worshipped it as the supreme Power behind all power, as the permanent essence behind all fleeting appearances. The Bible calls the supreme Being Yahveh, "He who is, was and forever will be." The Most High reveals himself to Moses as "I am that I am," "I am that is my name." In the later theosophical speculation of the later Vedic poets the all-pervading, self-existent essence is worshipped under the name of Brahma. Some of the greatest Greek philosophers called God the Being, *to on*, or the true Being, *to ontos on*.

We have so far considered the mystery of existence in itself, in a purely abstract way. We have been dealing only with the bare, though awe-inspiring fact that something infinite and eternal does exist, that something, be it matter, force, mind, has always been, still is and forever will be. But the question of questions is: Is all existence of one essence, are all forms of being one being, all forces one force, all manifestations of energy the outpourings of one eternal Energy? Are all minds' lights reflected from the effulgence of one infinite Self? Does the chain of natural causes and effects begin and terminate in a highest cause, in an almighty cause of causes? Is there unity and identity of essence in all diversity of being and multiplicity of forms?

May it not be that every atom has from all eternity been an isolated, self-existent being, an individual independent center of force? Thus there would be an infinity of eternal, uncaused existences. We would then have no principle of all-pervading, all-embracing unity which we are seeking and which is to be accounted the first cardinal attribute of the one only Being, of the ultimate Reality.

Nature, as known even to the most superficial observers, shows the assumption of an infinite number of unrelated atoms without any communication with one another to be the wildest of errors, the most senseless of all imaginable blunders. The universe does not present itself to the human mind as a host of countless self-imprisoned, unresponsive atoms and forces which have no relation to one another, which exert no influence upon one another and do not mutually determine one another. If every atom were absolutely shut up within itself, if all were not bound up by an indwelling principle of unity with all, they would not be able to combine and

interpenetrate with one another. There would be no change whatever. For all change is caused by the chemical marriage of atoms with atoms, of molecules with molecules, and by the thousand other influences which all elements exercise upon all others be they near or far. There would be no room for the universal play of cause and effect, if there were no eternal kinship, no inborn love between all elements and forces. How could all the parts of the universe, the remotest and nearest be connected together as an harmonious whole by the intermineable chain of cause and effect, if there subsisted no eternal relationship between them?

The law of causality is of universal validity and admits of no exception. The underlying principle of all science, the supreme truth, upon which all the systems of knowledge rest, is the indestructible belief that nothing happens within the whole compass of existence, that nothing can take place in the life of nature and man without an efficient cause. Every fact is the offspring of other facts which have gone before it and stand to it in the relation of parent cause, and every new fact must give birth to others, which in their turn are bound to be the seeds of events to come. Nothing great or small that exists or occurs in the universe stands apart by itself, has the roots of its origin and activity in itself alone. Whatever is or happens is joined together by a chain of cause and effect with every part and force in nature and with the remotest past of the world's life. The whole present, with all its countless phenomena, with all its multitudinous forms, is the child of the past, by an endless succession of evolutions, which are bound up together and determined by the indestructible ties of universal causation. All the star-myriads and the fullness thereof form a living harmony, a symphony of forces and movements, of action and interaction, of cosmic growths and fruit bearing. They ebb and flow together with the all-penetrating currents of omnipresent causation. They are interlaced and intertwined by the unbreakable chains of universal order.

Now the question arises: Why must all kinds of existence obey the law of cause and effect? Why are all atoms, all things, all phenomena, all manifestations of force of every kind held in the eternal embrace of causality? There must be an all-sufficient reason why all things must act and react upon one another. There must be an efficient reason why all particles of matter or atoms influence one another in a certain unalterable manner, why they combine with one another according to fixed laws which they cannot transgress.

Why is the behavior of all things toward all others subject to an unchangeable rule and order? On what ultimate ground does the law of causality rest?

It is clear that the law of their mutual behavior, the necessity of acting in a certain way in harmonious co-operation with one another must lie in the original constitution of all the elements of nature.

Now, if the atoms were from all eternity self-centered individual beings, if they were absolutely the last elements and forms of existence behind which there is no higher reality and controlling power, how should they come to form among themselves those everlasting bonds of friendship, to establish the unchangeable laws of their conduct toward one another? Did all the atoms in the starless foretime once meet in counsel, and did they say to one another: "It will not do for us to remain forever in our state of single existence and unprofitable isolation. We must form an everlasting and perfect union. Let us establish among ourselves a covenant which shall not pass away. Let us unite our forces for ever higher ends. Let us lay down for ourselves inviolable laws to which we shall all yield unquestioning obedience. Let us regulate for all eternity our mutual relations. Let us give up our barren independence and through universal interdependence become fruitful, creative. Let the act of one always affect the others in a certain foreordained way. Let us combine and grow into suns, star-systems, earths, plants, animals, and at last flower into man, who shall translate our elemental compact into thought and call our unchangeable social contract the universal law of causality."

Surely the indissoluble unity which binds all atoms together into a living harmony, the immutable laws which hold absolute sway over them all, and determine with unfailing precision all their courses, combinations, dissolutions, evolutions, give proof that the atoms cannot be separate and self-determined entities, that they cannot be the last elements of existence. There can be but one conclusion: Behind all atoms there is one universal Reality, behind all special forms of existence there is one all-enfolding absolute Existence; behind all finite being there is one infinite Being. All forces are the manifestations of one almighty Force. This supreme Reality, this infinite Essence and omnipotent Power we call God. All the world-systems are borne in the same parental arms of this one creative Force. They all rest as children, grown or growing,

against the bosom of the same infinite parent Power. All their vital energies and unfolding lives are but incarnations and transformations of the one self-identical Energy, inscrutable, all-sustaining, all-quickening, all-pervading. All atoms and aggregations of atoms must obey the eternal and immutable laws of the universal Self, because they are indwelling parts of it; because they live, move and have their being in it. All nature proceeds from the same divine Essence; the whole cosmos has blossomed forth from the same omnipotent Energy. Hence no atom, no finite part, no creature, no star can separate itself from the identity of the Almighty, can break away from the immanent modes and way of infinite Life. The universal reign of law is nothing but the universal self-revelation of the One infinite and unchangeable Power which is forever at one with itself. The universal law of causality flows from the identity of the one omnipresent and omnipotent Being. The unity of nature springs from and reflects the unity of God.

Our argument has so far led us only to the necessary belief in a universal, self-existent Essence, to the idea of an infinite, all-enfolding divine Unity, to the conception of an almighty Power which is the ultimate cause of all that is and happens. The truth which we have brought into light forms the first broad foundation on which all religion rests. And now there arises the most far-reaching of all questions and presses for an answer. Is the infinite and eternal Essence, the supreme Being, the omnipotent Power an intelligent Essence, a rational Self or is it merely an irrational entity, a blind force? It is clear that we could not adore a senseless Power, that we could not love a Being that lacks the attribute of reason. We might stand in awe and dread of the Universal Power. We might at times crouch in abject fear before the manifestations of its deadly terrors. We might use all possible means to avoid coming into conflict with the inexorable ways of the almighty and omnipresent Being; lest we be crushed by a blow dealt us by its outstretched arm. We might view with speechless wonder the multitudinous forms of inanimate and animate life which the infinite Being assumes. We might with eager curiosity try to discover the immutable laws which govern the universe from center to circumference. But we could not worship and venerate that Power. We could not bow our head in humility before the Infinite as being higher and better than man. For the highest and noblest kind of existence, is reason, the divinest reality is the knowing mind, the

most worshipful power is the purposeful will realizing the ends of goodness.

If the Infinite is not a spiritual Power, we are shut up to materialism. The wings of faith are cut. We cannot escape from the prison of self and commune in sorrow and joy with the general soul.

Now what proof have we that intelligence is a quality of the universal Essence, that the all-generating, all-sustaining Power is a conscious Self. My answer is: The existence of thinking and willing beings on our planet, the existence of consciousness in man gives proof that the ground of all existence must be an intelligent entity, that the almighty Power, of which our minds are manifestations, cannot but be a rational Energy.

Let us full earnestly consider that kind of existence which we call consciousness. What is consciousness? What a question, you will reply. Consciousness is consciousness. This is the only term by which it can be expressed. It is the only definition we can give it. Sensation, feeling, perception, thought, are names denoting various manifestations simple or complex of the same unique phenomenon of consciousness. It is absolutely unlike any form of material being, it has no quality in common with any kind of external existence. For this reason consciousness can be stated only to be what it is—consciousness, to be identical with itself only and to have no affinity with anything else. But is it indeed impossible to compare mind with some physical reality, be it matter or force? Let us just try. All things material have three dimensions, length, breadth and height. Suppose you ask, How long, how broad, how high is consciousness? Why you will say, not even a mad man can conceive such a question. Right enough: Is consciousness thick or thin, hard or soft? Is it a solid, liquid or gaseous state? Leave us alone, you will cry, with your crazy questions! The attributes of extension and density do not apply to mind. Well, we take note of this self-evident fact and will soon make use of it in our argument.

What is the color of consciousness? Is it white, black, red, green or yellow? Is consciousness warm or cold, sweet or bitter? You exclaim, Stop putting to us such questions, which sound like the gibberish of madness. But your amazement, your vehement protests simply make it as clear as noonday that none of the qualities of matter can be in thought ascribed to mind. Now, we know a

thing, a being, exclusively by its qualities. Since mind and matter have so far been shown to have no quality in common, therefore they cannot be compared with one another, they cannot be compared in the same class. Consequently they cannot be of the same essence and nature.

Again, consciousness cannot be tasted nor smelled nor touched nor seen nor heard. The five senses have no access to it, they cannot penetrate to it, receive impressions, combine them into qualities and by such operations inform us what mind is. On the other hand all we know of matter, of the world external to us, come to us as a message of the senses. Without the senses matter of every kind and form would be absolutely unknown to us, the external world would simply have no existence for us. We would be wholly shut up within our self-consciousness. Again we cannot imagine consciousness to be identical with force, such as is manifested in the physical universe. We know force, first of all and chiefly as motion appearing in moving bodies. Can you conceive consciousness as a sort of motion? I appeal to your own inward experience. Has feeling, willing, thinking any feature in common with what we call motion, moving from place to place? Force under certain given conditions is changed from motion to heat.

Can you realize in thought that consciousness is nothing but a form of heat? Well, force reveals itself also as electricity and magnetism.

Is consciousness perhaps a species of electricity or magnetism? Try to think it out this very moment. Can you say to yourself: As I am observing my consciousness, I feel it to be like the electric current in a battery or like the magnetic force? Why your mind at once tells you, that identification is an unthinkable absurdity. You have the direct and incontestible testimony of your mind that consciousness is absolutely unlike both matter and force. Yet consciousness undoubtingly exists. Your own self is consciousness. Your truest and inmost being is spirit or soul. From whence comes our consciousness? From what ground did consciousness spring? Our minds form part of the universal existence. It did not rise into being by itself and through itself. Our spirit must have its origin and existence in the universal existence. It cannot be the offspring of matter and motion or force, because it is in every respect different from it. Only like begets its like. You can by no effort of imagination or thought bring yourself to realize that your

mind is nothing but a species of matter, or what amounts to the same thing, a product of matter. You are absolutely unable to think of feeling and will as a peculiar form of heat, electricity or motion. On this head Professor Huxley writes in his inimitable style: "It seems to me pretty plain, that there is a third thing in the universe, to wit, consciousness, which in the hardness of my heart and head I cannot see to be matter, or force, or any conceivable modification of either, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as force."

Since consciousness can be derived neither from matter nor force, we are driven to the conclusion, that it must have its ground and origin in something which is like it, namely in a superhuman consciousness or a universal mind. Human consciousness cannot have sprung into existence out of nothing. For nothing will in all eternity bring forth nothing. We dare not say that mind has from eternity to eternity existed only as human consciousness, as spirit in man. For there was surely a time when the human race had as yet no existence. There was beyond a doubt a time, when the earth had not yet been formed and become a fit dwelling-place for rational beings. Mind must therefore, have existed in the universe before the birth of animals and men on our globe. The conclusion is thus forced upon us that intelligence is an eternal reality. We cannot say that it exists only as an isolated phenomenon in some parts of the universe and no where else. For the universal and infinite existence is one being and power, forever and everywhere identical with its own self; it would, therefore be the height of absurdity to ascribe consciousness to only a part of the Infinite, seeing that the Infinite consists of no separate parts but is an absolute, self-identical Unity, all whose manifestations are revelations of its hidden essence, and self-hood. The infinite and eternal Existence and Power, whom we call God is thus shown to be a conscious Being or a universal intelligence, the fountain-head of all consciousness in finite existence. The conclusion of the matter then: The Eternal is a spiritual Being.

The argument has, however, not yet fully satisfied you. Your doubts have not yet been completely dispelled. The greatest of all difficulties is still obstructing your path towards a rational belief in an intelligent supreme Power. "How can we possibly believe in a universal mindlike Being? How can mind exist without a nervous

system, without a brain? All mind life, which we know of, appears in connection with nerves and the most highly-developed intelligence is indissolubly bound up with the central organ of the nervous system, the brain. If you destroy a man's brain, his mind manifests its existence in no manner whatever. Let a man's brain be seriously injured, and he becomes a maniac or will sink into a state of death-like sleep. When the heart ceases to beat and no longer sends the current of vitalizing blood to the brain, the body dies and with it the mind seems to vanish into nothing. How, then, are we to believe that the supreme Being is a conscious entity? For the blasphemous idea must of course be ruled out, that there is somewhere in the world a gigantic divine brain communicating with every part of the universe by means of an all-pervading nervous system.

To minds not trained in philosophical thinking, to minds not accustomed to rise above the analogies of sense-experience, these objections appear fatal to the belief in a conscious, absolute and infinite Being. They are the main considerations, why so many men who implicitly trust their own rough-and-ready judgments regarding what is possible or impossible have to their own heart's grief come to imagine that they do not believe in God.

It is a mistake that the manifestations of feeling and will are absolutely dependent on that peculiar organization of matter called nerves. There are innumerable forms of exceedingly small animate beings, termed microbes, which do not show the faintest trace of nerves. They possess no organs internal and external of any kind. Yet these tiny structureless and nerveless creatures plainly exhibit the phenomena of feeling and willing. They pursue their prey, seize and devour it. They become aware of danger and try to escape from it. By such and similar actions they give unmistakable evidence of discerning and volitional impulses. These facts clearly prove that feeling and willing which are the web and proof of all mind-life can exist without any nervous apparatus. If nerves and brain were the absolute condition and ultimate cause of all mental phenomena, the existence of sentient creatures devoid of nerves and brain would be an utter impossibility. But you will object and say: Those creatures lowest in the scale of animate life display but the dimmest and most shadowy beginnings of feeling and willing. All developed intelligence, all consciousness deserving that name is invariably found in closest connection with a brain. The more highly

developed a creature's brain, the greater is its mentality. The intelligence of man is immeasurably superior to that of all other living beings, just because his brain is more perfect, more finely organized than theirs. If the world-ground is intelligent, it must be mind of the highest kind, infinitely superior to the human mind. But how can we reconcile the belief in a universal intelligence with the facts of experience which tell us, that there is no consciousness without a brain?"

To this I reply: If the brain could ever be shown to explain the existence of consciousness, your reasoning would have some force? If science could ever demonstrate, how matter organized as brain brings forth mind out of what is not itself mind, there would be some show of reason, for asserting that the brain is the parent cause of consciousness and hence that mental life is impossible where the assumed creative force is absent. But will the most minute and thorough knowledge of the structure and composition of the brain ever enable us to say: "We clearly see and observe how the brain manufactures thought. There is no longer any mystery about the origin and nature of the mind." Suppose we should ever succeed in fixing upon the exact spot and the special cells of the brain in which each particular thought takes its rise. Suppose science should one day be able to make visible to the eye every wave and tremor in the brain-substance accompanying every thought. Suppose physiology should one day bring into clear view the peculiar set of molecular and chemical changes which occur in the substances of the brain, while a certain set of ideas is passing through the mind. Still such knowledge would in no way explain the existence of consciousness. It would in no possible manner show how the molecules of matter making up the brain can produce mind which is absolutely unlike matter. For the brain is after all no more nor less than highly organized matter. Over eighty per cent. of the brain substance is made up of the elements of hydrogen and nitrogen, which, chemically combined, form water. Oxygen, sulphur, carbon, iron and other elements are the materials out of which an inscrutable Power has builded the glorious dwelling of the mind, the brain. Now, we have shown that consciousness cannot be identified with matter and motion, that it is impossible to conceive of mind as a modification or product of either. Matter in the form of brain still remains matter. It cannot transcend its essence and quality and be changed from what matter is throughout the

universe, and by virtue of organization give birth to mind. Since then the brain does not explain the existence of consciousness and cannot be regarded as the generating source of mind, we have no right to hold that under no possible conditions can consciousness exist without a brain, and that consequently the infinite ground of being cannot be believed to be intelligent. All that we may say is that under the given terrestrial conditions, as far as we know, intelligence of the higher kind invariably appears in closest connection and interaction with a brain, that the finite human mind while incarnate in a body, manifests itself through the agency of a complete nervous system centered in a brain. But our sense-bound experience does not justify us in laying it down as a universal and absolute law, that it is impossible for mind to exist outside of a brain. Our experience alone does not suffice to decide with apodictic certainty what is possible and what is impossible. How shall we determine that something is absolutely impossible? Innumerable things have for ages been universally believed to be impossible which a larger experience has proved to be possible. To talk and be heard at a distance of thousands of miles, but a few years ago seemed to be an impossibility. Yet the telephone has made it possible. To catch the dread force of electricity, to make it carry man's message from one end of the earth to the other with incredible swiftness, to harness lightning like a horse to our wagon, to make it light up our houses and streets, to heat up our dwellings and cook our meals, was till recent times deemed utterly impossible. In Columbus' time no human being considered it possible to cross the Atlantic in iron ships, in less than six days, without the use of sails. In biblical times it was held impossible to measure the earth and weigh it in balances. In our days the length, height and depth, the weight and density of the sun, moon and every planet are perfectly well known. Spectroscopy has in our days made possible what was two centuries ago regarded as a self-evident impossibility. The human mind can nowadays ascertain with scientific exactness the number and nature of the atomic elements present not only in our sun but in remotest stars whose light travels six thousand years before reaching our globe. The idea of changing air into a liquid and even turning it into a solid has till recent times been denied by the strongest evidence of experience. Yet the testimony of experience, so long accepted with unquestioning faith by all men, has in these days of ours proved to be fallacious. According to the data of our

given experience it is impossible to transform coal, stones and other materials into food for man and animals. Yet the science of chemistry, which is still in its infancy, will probably one day be able to change inorganic matter into organic means of subsistence. Countless other things which are now universally believed to be beyond the range of possibility will one day come to be well known realities exciting as little surprise as the telegraph and telephone.

What then is eternally and absolutely impossible? That which is absolutely unthinkable, which is an irreconcilable contradiction to the indestructible categories of our mind. That is *a priori* impossible, which is at war with the inborn ideas of the soul. The most fundamental of these innate ideas is: It is impossible for anything to spring from nothing. The law of universal causality, the necessary belief that nothing can exist or happen without a sufficient cause is but another expression of the same innate idea. Hence, it is an absolute impossibility that matter in any imaginable form, matter in the guise of nerve and brain should be the parent cause of mind. Matter having no quality whatever in common with thought, the rise of consciousness out of it would be a new creation out of nothing, which is unthinkable.

Still both matter and mind exist. Neither can be identified with the other, nor be derived from one another. The two worlds, the inner world of consciousness and the external world of objects seem to fall apart. In spite of their intimate relations and interactions these two eternal forms of existence seem separated by a yawning chasm with no bridge leading from one to the other. They face one another as irreconcilable contrasts. Materialism can by no tricks of sophistical reasoning drive mind from its position as a self-existing entity. Idealism cannot deny matter and prove it to be a mere illusion. But the human mind cannot rest in such dualism. The soul finds no peace in a world divided in itself. The very root of all knowledge is the indestructible and immediate belief, that the universe forms a unity, that the soul is co-related to the world in all its parts, that all being is one source, of one essence, of one energy. The very ground of all knowledge is the innate belief that behind the inner world of consciousness and behind the phenomena of the world of objects there is divine unity in which they are both embraced and in which their differences are reconciled and disappear. This belief in an all-pervad-

ing and all-enfolding Unity which binds together matter and mind in a supreme harmony underlies all thought. This one Being reveals Himself as nature, and manifests himself, and is present in us as mind. In him we live, move and have our being. Yet he transcends both the human mind and nature. He is infinite and absolute. He is not circumscribed by the conditions within which matter exists. He is not circumscribed by the limitations which bound our intelligence.



[APPENDIX E.]

CONFERENCE SERMON.

Delivered at the Conference of American Rabbis, Rochester, N. Y.,
Friday evening, July 12.

BY DR. SAMUEL SALE.

I deem it a rare privilege to speak to you from this pulpit and on this important occasion. In the humble effort I shall make, to say to you what is uppermost in my mind about the dearest concern of our hearts, I may not express your views, nor touch your convictions, yet I am sure you will bear with me in what I shall say, in the thought that in speaking my mind and my heart, I am only exercising the inestimable right of freedom of speech, that has always distinguished and safeguarded pew and pulpit alike in Israel. It is not only a right that I shall exercise, but also a sacred duty, incumbent on him who would undertake to teach and edify the household of Judah. In these days when indifference and apathy, with scorn and ridicule as their allies, and religious cant and hypocrisy confront the defenders of Israel's precious heirloom, I feel that the words of the prophet are weighted with especial significance and warning to us:

תורת אמת היתה בפיהו ועולה לא נמצא בשפתיו

The teacher in Israel must be bold to proclaim the truth as he understands it, nor must deceit be found upon his lips. In spite of opposition and intimidation, and unmoved by every consideration of self, he must proclaim what *he* holds to be true, and not what his congregation believes or expects to hear. Intellectual

candor and honesty is the first and most important requisite of the pulpit, and no matter how far apart rabbi and members may be in their religious views, by his thoroughness of conviction and unbending advocacy of the truth as he sees it, the rabbi will effect more lasting good in his congregation and for his cause than he can ever hope to achieve by compromises and capitulations of conscience made in the interest of peace and good will.

We must not forget that a rabbi is neither priest nor pastor; he may not be encircled by a halo of sanctity, nor partake of the reverential awe that appertains to an ecclesiastical dignitary, but he has his conscience in his own keeping; he has no established creed to preach by, in conformity with which he must cramp his opinions in putting them before his votaries; he is not bound or hemmed in by a symbolum or decrees of councils, and no confession of faith with its long chain of articles comes clanking down the centuries to affright him, and to shackle his intellectual freedom. There is no danger of a trial for heresy in the synagogue, despite the sputtering of imperious and pompous ignorance, for the last and highest tribunal before which the precious religious heritage of our past must come, is the individual conscience and reason of the Jew, illumined by the same divine light that has never ceased to shine in Israel. No book, no code, no literature can determine for me what my religious faith shall be; they may or may not contain the ideals, which I delight to call my own; they are mine to choose from, and it depends upon the crucible test of reason and the life of the present, whether they shall be accepted as such or not. God is not dead, and his revelations have not ceased. This self-same present with its wonderful unfoldings is an integral and organic part of that historical process we call Judaism, out of which grew the Bible and the entire literature of the past, and it is as much illumined by the spirit of God as the ages that have rolled by. By the nature of the human mind and the law of historical continuity, the principles which underlie the religion of the Jew today must be deeply imbedded in the records of the past, and no one can neglect their study without serious loss to his own religious life, and the danger of misapprehension and misrepresentation of its peculiar message, if he presume to speak in the name of Judaism.

Next to intellectual candor and plaindealing in the representative of Judaism, we hold to be of the most vital importance, that he be thoroughly conversant with the rich legacy, the law and literature of our past. The same prophet, who demanded rigorous honesty and truthfulness of the minister at the altar of Israel, imposes upon him as a second condition necessary to the discharge of his duties, that he be a votary of learning:

כִּי שְׂפָתַי כֶּהֱן יִשְׁמְרוּ דַעַת וְתוֹרָה יִבְקְשׁוּ מִפִּיהוּ

"The lips of the priest shall be as a treasure-house of knowledge, and from him they shall seek instruction."

The principles and comprehensive ideas which lie at the base of the religion of humanity we call Judaism, must be wrought out with a scholar's loving and laborious application. We may never more achieve such mastery of our literature as distinguished the leaders of old, or acquire the familiar and minute knowledge of its golden stores, as adorned the pioneers of reform. The conditions and demands of our calling have changed materially, and the rabbi is no longer held to discharge the functions of the casuist erstwhile belonging to his office, yet we maintain that an intimate and scientific acquaintance with our literary heritage is as much a requisite of the pulpit today as it was of yore. This knowledge must be gained at first hand; it will admit of no substitute, and neither literary taste or talent drawing its inspirations from any other source, can fit the incumbent of the Jewish pulpit for the special duties that wait on him within and without the congregation. The holy ghost in Israel never settled on the ignorant, and although the laying on of hands was a symbolical act used in ancient times to distinguish the leader and teacher, in and of itself it created no authority and conferred no dignity. When Moses was bidden to lay his hand on Joshua, that is, to select him as the leader of the people, it was done because he had proved himself a man worthy of high distinction. **אִישׁ אֲשֶׁר רוּחַ בּו**, a man in whom the spirit already abode. Like this leader of old, the teacher of today must be strong and courageous, and out of the depth of his knowledge of what is essential and imperishable in the religion of our fathers, and what is but a foreign and temporary adaptation, he must boldly proclaim the directive truths of the present. Of course, men of learning and character will differ today, as they have

done in all ages, as to what constitutes the essence and eternal nature of our religion. Some who believe that Judaism must remain a thing of glory unto itself for all time to come, separate and distinct from all the world, would immure it in the present as in the darkest days of prejudice and persecution, and obstruct all the avenues and approaches between it and the rest of mankind. These are the so-called orthodox, who belong to the school of Shammai, and would not bate one jot or tittle of the manifold forms and usages that are enjoined in the ritual code. There are some romantic representatives of this school even in our own country, and the more sincere they are, the more noiselessly tolerant are they of dissenters. But there are others who merely affect this tendency, and honor the ancient customs more in the breach than in the observance; there are the grand-inquisitors who, while they might not slay their opponents with sword and spear, as did the Shammaites of old, would fain exclude from the pale of Judaism, all those who following the teachings of the prophets and Hillel, would open wide the portals and bid the whole world enter. Not very long ago the laymen (?) in Israel were admonished to cry halt to those rabbis who were robbing Judaism of its distinctive characteristics, and made it impossible to say who is or who is not a Jew. A definition of Judaism was demanded very apparently not so much for the purpose of a safer guidance and a stricter observance, but in order that some elect and superior souls might indulge their dictatorial and inquisitorial proclivities with some show of authority. But what would those say of this strange demand, who being equipped with the requisite knowledge and imbued with the humane spirit of our religion are alone entitled to a hearing. They would tell him or them who thus presumptuously speak in the name of Jews, that this very demand, aside from the bigotry and intolerance it would subserve, if its realization were possible, would prove subversive of the highest interests, and destructive of that principle of freedom of the synagogue, which has made an established creed an impossibility within its pale, and which thereby above all other things, has radically and gloriously distinguished it from all other religions of the past. With a little more of the knowledge that befits him who would speak to and for the household of Israel, our co-religionists who feel a prurience for excommunicating those who differ from them, might well be

reminded of the liberal utterances of our sages of the first century, who included in their scheme of religion Jew and non-Jew alike. In the face of this reckless and wanton demand, shall we not be mindful of the fact, that our sages regretted and deplored the necessity of writing down and fixing the oral law, known as the Mishna (although divergent and dissenting opinions were not excluded), because they feared, that it might give rise to strife and schism, overturn the peace of Israel, and worst of all, trammel up the freedom of the synagogue.

Do those of us who clamor for a definition of Judaism, and are eager for a dogmatic statement that shall be accepted by a majority vote, do we really measure the consequences of our demands? Are we to formulate a creed that shall embody and express the results of exact scientific research, so far as they have been attained to-day, or shall we settle and fix what we are to believe in opposition to the finding of earnest, enlightened and profound scholarship? If, according to the exhortation of our prophet, we are to garner the rich stores of knowledge, and if we are not afraid to square our faith with the dictates of science, why should we be about hampering the religious conscience and freedom of those who will come after us, and why should we make it more difficult for them to rearrange their religious views in the light of the scientific thought of their days by cramping them with a creed expressive of ours? The sciences are no longer tied to the leading-strings of theology, and will celebrate their triumphs whether we share them or no. Perhaps and very likely it is the design for those who cry for a creed, an authoritative expression of what the Jews are to believe, that it be formulated independently of and in opposition to the liberal school of thought, to act as a breakwater against its destructive inroads. The inevitable consequence of laying down such hard and fast lines of faith would not be far to seek; the ignorant and the hypocrite would remain inside, while the honest and intelligent would gladly abide outside the pale. To suppose that any creed could check the progress of science would be the conceit of a fool. In any event, be a creed of whatever complexion, it would endanger, though it never could defeat the essential virtues of our religion, honesty and independence.

Dogmatic religion founded on the doctrine of the natural depravity of man, and owning as its fundamental verities notions than

which nothing more repugnant to reason and common sense can be imagined, may justly quail before the inexorable consequences of exact research; but true Judaism, the religion of our prophets, has never had any cause to regard the sciences with alienation, nay, it has always regarded them as its strongest ally! It has never from its very nature set an interdict on free thought, and its fundamental principles, which are as broad, deep, universal and elastic as human nature, have always invited and encouraged the greatest possible latitude in the exercise of reason. It has never trembled at the disclosures of the boldest research, and since into its essential constitution there enters no element opposed to reason, it hails every discovery of the exact sciences as the sublimest revelation, destined to break down the obstacles and partition-walls of sectarian prejudice and ingrained superstition, and thus gradually prepare the way for the ultimate incoming of the grand ideal of its prophets—the federation of all men on the solid basis of justice, righteousness and love. Take away from it everything that is national, everything that the circumstances of time and place have conditioned, and bring out in bold relief the eternal, ideal requirements of human nature in thought, sentiment and deed, and you have in my humble opinion, the religion of our fathers in its simple and genuine essence. For this Judaism that has its sheet anchor in the human heart, we need have no fears; the sunlight of truth and the atmosphere of freedom are the elements of its being; if it ever expire, it must be with humanity itself, looking, with its boundless faith in the goodness of things, toward the morning dawn of a higher and better sphere of action. If your soul find rest in certain forms, I shall not gainsay. I do not presume to tread on holy ground that is not my own, why would you trespass on mine? If, from your early rearing, or the bent of your nature, you are inclined to believe that certain things are necessary to your own soul-life, cling to them with all the fervor you can command; shape your life in accordance with them, and all men who esteem honor, will applaud you.

The more sincere and conscientious you are, the less you would obtrude your piety, or demand that the peculiar manner of its manifestation in form and usage, become binding on others. If I have ever rightly understood the purpose of our religion it is to bring out the divine image within us, and not to make puppets or automata of men. According to the Talmud, although stamped

with the same divine seal, there are no two souls alike and each is held to reflect its own heavenly light, so as to show forth the wondrous power and greatness of the Creator in the ever varying forms of life. Then woe worth the day on which creed and formula were established by which alone a Jew is to be known; of it we might say, as our sages exclaimed of the day on which the school of Shammai prevailed that of Hillel:

אורו היום היה קשה לישראל כיום שנעשה בו הענל

that day would be as disastrous to Israel as the day when the golden calf was made.

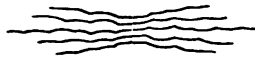
It is not sufficient for us that we insist upon conduct as the chief and sole object to be obtained by religion, as the proof and touchstone of the excellence of a man's faith? Need we go beyond the tests for the religion of a Jew, that have been set up by our prophets? As with our accord they fling their fiery protests against the external trappings and appurtenances of worship, against the very rites and ceremonies which we are asked to regard as a characteristic and distinctive feature of Judaism, but which they justly denounce as born of heathendom and foreign to the spirit of Israel's service. These heathen forms and ceremonies are to become the exclusive property and patent of Judaism, and they are to be deduced from some final authority outside of the soul, some written instrument, from which there must be no departure on pain of excommunication. In the writings of our prophets we are taught that the revelation of God is in the human heart, and is a disclosure of the soul; the only characteristic of a religion such as this, is a pure and up-right heart, making itself known through loving kindness, justice and righteousness. This is the constant theme of all their up-braidings and their exhortations, and nothing was more given to arouse their fiery souls, than the attempt of priest and false prophets to replace the plain and soulful beauty of a religion of moral sentiment and righteous conduct by the pageantry of sacrifices and forms and ceremonies.

"There is a history in all men's lives, figuring the nature of the times deceased," and even now in our time we are being treated to a spectacle which proves the poets deep insight into human nature. The clamor that has lately been vented, that we must return to the Torah as the common ground on which all Jews can stand, is simply a repetition of the bold assertion of the wiseacres of the

times of Jeremiah. In chapter viii, verse 8 of the prophet's writings we read : "How dare ye say, we are the wise men, and the Thorah of the Lord is with us ; behold in sooth, the lying style (pen) of the scribes hath made a lie of it." There were those in the days of the prophet, just as among us, for whom a religion of right and well-doing was not sufficient ; they clamored for a religion of which the temple of the Lord, with its sacrificial cult, was to be a distinctive and important feature, and when the prophet asserted that God had not commanded the bringing of sacrifices, but desired loving kindness, justice and righteousness of them that would worship him, in place of all forms and ceremonies, the fomenters of those days appealed to their Thorah in disproof of the prophet. The love that the prophet demanded of them who would serve God, the Chesed, that was to go along with Mishpat and Tsedaqa, is the love of God that demonstrates itself in our conduct and bearing towards our fellowmen. The prophet in Israel would none of your creeds nor distinctive forms, to prove that you are Jews ; let me know your manner of living ; let me see how you act towards your fellowmen ; let me be a witness to the relationship between you and the dear ones that have been intrusted to your care, as the sacred pledges of God's love, and I will tell you whether you are of the household of Israel, without a confession of faith on your part. I am told that if this be the religion of Israel, then what distinction would you make between the Jew and the adherents of other faiths ? This very freedom of faith, this total absence of all compulsion in matters of creed, and this single and imperative insistence upon a life actuated and guided by the principles of love and righteousness and justice, are the crowning distinction and immortal glory of the religion of our prophets. The life and character of a man is to be the only test, whereby to decide whether he be of us or not. What is it that has caused so much strife and dissension among men ? What is it that has made the stream of mankind run red with blood, but these dogmatic differences, these wrangles over form and ceremony, the old clothes of religion ! Think of the Albigenses and of the night of St. Bartholomew ! Think of our own dire history, a continuous tale of martyrdom in the cause of religious freedom and honesty, arrayed against the bigotry and inhumanity of distinctive and exclusive dogmatism and ceremonialism. Can there ever be a doubt as to the beauty and excellence of the religion insisted on by our prophets ? Can there ever be a strife among men other than

that of noble emulation, regarding justice and righteousness, loving kindness and truth? These essentials of religion have a tendency to unite to draw all men together, to make of them indeed, a common band of brothers. The message of our prophets was not for Israel alone, but for all mankind. Can you believe that the man who said, that the strangers who join themselves unto the Lord, shall have a share and name better than that of sons and daughters, and that the house of God should become a house of prayer for all nations,—can you believe that he would have applauded them, who asked for distinctive form and ceremony, whereby to *shut out* not only the strangers but even those who are born within the faith of our fathers? What would the writer of Isaiah xix, 24 and 25 have said by way of condemning this spirit of exclusiveness towards Jew or non-Jew alike? “On that day Israel will form a third part into Egypt and Syria, a blessing in the midst of the land which the Lord will dispense saying: Blessed be my people the Egyptians, my handiwork the Syrians, and my heritage, the Israelites.” To attempt to prove the universalism of our prophets at this late day, as against the attitude of Jews, is like pouring water into the sea. Suffice it to say, that this is the very core and kernel of their religion; behold, how little of its spirit must they have imbibed, who would exclude from its communion those who account it their calling and their dearest privileges to preach the eternal message of our prophets. If we must have a definition, *i. e.*, an exposition of what Judaism is, as corroborative of that which has come down to us from the past, let me invite your attention to the words of one of our modern prophets, a pioneer in the work of reform-Judaism: “The purpose of the life of man is to be the image of God here on earth, to give the fullest play and development to the divine energies of his mind. Since God is the fountain and source of all things, and as He called the universe into being out of the fullness of his love and wisdom, thus are we his co-workers held to engage in all good work from motives of love and un-elfishness. The husbandman who tills the soil and makes it yield new fruit; the craftsman and the mechanic who transform the raw materials, the gifts of God in nature, and fit them for the uses of man; the merchant who by his toil lightens the burden of others, and helps to supply their wants; the scholar who by his researches finds new truths and awakens them in the minds of others; the men of sublime power and genius in poetry.

painting and sculpture, who lend new hope and courage and beauty to the life of man,—all of these are the image of God here on earth, if in their work they strive to fulfill the purpose of life, earnestly, honestly and conscientiously." Here is a definition that makes life and religion co-extensive and inseparable, the good and true work of the one, the measure and indication of the other; here is an exposition broad and deep, furnishing a common ground indeed, life and its solemn duties and responsibilities, upon which not only Jews, but Jews and Gentiles alike can stand, can, nay must stand, unless all our religion is to be a mere delusion. Here we hear the ring of that glad message of prophetic Judaism that tells us that this world was made good so that man might realize the good in his own life, and that man, all men without distinction or qualification, are called to strive together, each as the keeper, companion and co-workers of all others, to work out the purposes of divine wisdom and goodness on earth. This is the religion of humanity, this is the religion of the Jew whose message goes forth to all the world. God's kingdom is something greater than creeds and forms and ceremonies, else let me stand outside with the beings that I love.



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145

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H

‡ S. Hecht,	152 Juneau Ave.,	Milwaukee, Wis.
‡ M. H. Harris,	10 E. 130th St.,	New York.
‡ H. Heller,	242 Jackson St.,	New Orleans, La.
‡ J. Herz, - - - - -		Columbus, Miss.
‡ E. L. Hess, - - - - -		St. Paul, Minn.
‡ I. Heinberg, - - - - -		Monroe, La.
‡ Samuel Hirshberg,	- - - - -	Boston, Mass.
‡ Leon Harrison,	4333 Washington Ave.,	St. Louis, Mo.
‡ E. G. Hirsch,	3612 Grand Boulevard,	Chicago.

J

‡ A Jacobi, - - - - -		Washington, D. C.
‡ J. S. Jacobson, - - - - -		Natchez, Miss.
‡ M. P. Jacobson, - - - - -		Youngstown, O.
‡ F. J. Jesselson,	172 Barclay St.,	Grand Rapids, Mich.
‡ I. Joseph, - - - - -		Montgomery, Ala.

K

‡ K. Kohler	115 E. Seventy-First St.,	New York City.
‡ M. Klein, - - - - -		Baton Rouge, La.

L

‡ A. Lazarus, - - - - -		Toronto, Canada.
‡ Max Landsberg, - - - - -		Rochester, N. Y.
‡ A. A. Lowenheim,	3601 Vernon Ave.,	Chicago, Ill.
‡ J. Leonard Levy, - - - - -		Philadelphia, Pa.
‡ I. L. Leucht,	224 Carondelet St.,	New Orleans, La.
‡ Charles S. Levi,	225 Findlay St.,	Cincinnati.
‡ David Levy, - - - - -		New Haven, Conn.
‡ E. S. Levy, - - - - -		Selma, Ala.
‡ Wm. Lowenberg, - - - - -		Philadelphia, Pa.

LIST OF MEMBERS.

147

‡ Prof. C. Levias,	H. U. College,	Cincinnati.
‡ I. Lewinthal,	139 N. High St.,	Nashville, Tenn.
‡ Alex. Lyons, - - - - -	- - - - -	Albany, N. Y.
‡ Joseph Leucht,	134 Court St.,	Newark, N. J.
‡ C. H. Levy, - - - - -	- - - - -	Baltimore, Md.
‡ A. R. Levy,	15 York St.,	Chicago, Ill.

M

‡ M. Machol,	320 Scoville Ave.,	Cleveland, O.
‡ S. Marks, - - - - -	- - - - -	Topeka, Kas.
‡ I. E. Marcuson, - - - - -	- - - - -	Macon, Ga.
‡ David Marx, - - - - -	- - - - -	Atlanta, Ga.
‡ Prof. S. Mannheimer,	489 W. Court St.,	Cincinnati, O.
‡ L. Mayer,	18 Liberty St.,	Allegheney, Pa.
‡ A. J. Messing,	3446 Wabash Ave.,	Chicago, Ill.
‡ M. Messing, - - - - -	- - - - -	Indianapolis, Ind.
‡ A. Meyer, - - - - -	- - - - -	Texarkana, Tex.
‡ Prof. M. Mielziner,	468 W. Court St.,	Cincinnati, O.
‡ A. Moses,	1232 First St.,	Louisville, Ky.
‡ J. Moses, - - - - -	- - - - -	Port Gibson, Miss.
‡ J. L. Mayerberg, - - - - -	- - - - -	Goldshoro, N. C.
‡ Prof. Max Margolis,	H. U. College,	Cincinnati, O.
‡ I. S. Moses,	3131 Prairie Ave.,	Chicago, Ill.
‡ J. Mandel,	23 Windsor St.,	Cincinnati, O.

N

‡ M. Newfield, - - - - -	- - - - -	Birmingham, Ala.
‡ A. Norden,	617 Sedgewick St.,	Chicago, Ill.

P

‡ D. Philipson,	126 Lincoln Ave., W. H.,	Cincinnati, O.
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R

‡ B. Rabbino, - - - - -	- - - - -	Jacksonville, Fla.
‡ A. M. Radin, - - - - -	- - - - -	New York City.
‡ L. Reich, - - - - -	- - - - -	Atlanta, Ga.

§ N. Rosenau,	- - - - -	Erie, Pa.
§ W. Rosenau,	2114 Bolton St.,	Baltimore, Md.
§ Isidore Rosenthal,	- - - - -	Lancaster, Pa.
§ C. A. Rubenstein	- - - - -	Little Rock, Ark.
§ I. L. Rypins,	- - - - -	Evansville, Ind.

S

§ I. Saenger,	- - - - -	Shreveport, La.
§ M. Samfield,	- - - - -	Memphis, Tenn.
§ S. Sale,	1812 Hickory St.,	St. Louis, Mo.
§ I. Schwab,	- - - - -	St. Joseph, Mo.
§ Tobias Shanfarber,	1213 Madison Ave.,	Baltimore, Md.
§ E. Schreiber,	- - - - -	Toledo, O.
§ A. Shapiro,	- - - - -	Portsmouth, O.
§ A. Simon,	- - - - -	Sacramento, Cal.
§ S. H. Sonnenschein,	- - - - -	New York.
§ M. Spitz,	Box 808,	St. Louis, Mo.
§ M. G. Solomon,	- - - - -	Los Angeles, Cal.
§ G. Solomon,	- - - - -	Vicksburg, Miss.
§ I. Stemple,	- - - - -	Yonkers, N. Y.
§ J. Stolz,	412 Warren St.,	Chicago, Ill.
§ M. Sessler,	- - - - -	New Orleans, La.
§ M. Schlesinger,	- - - - -	Albany, N. Y.
§ S. Sparger,	Temple Emanuel,	New York City.
§ Marcus Salzman	- - - - -	Wilkesbarre, Pa.
§ L. Stern,	909 O St.,	Washington, D. C.
§ Jos. Silverman,	113 E. Fifty-Fifth St.,	New York.
§ S. Schulman,	218 W. Sixteenth St.,	Kansas City, Mo.

U

§ M. Ungerleider	- - - - -	Evansville, Ind.
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V

§ H. Veld,	- - - - -	Montreal, Canada.
§ J. Voorsanger,	2318 Cal. St.,	San Francisco, Cal.

LIST OF MEMBERS.

149

§ Falk Vidaver, - - - - - New York.

W

§ Wasserman, - - - - - Athens, Ga.

§ J. Wechsler, - - - - - Chattanooga, Tenn.

§ L. Weiss, - - - - - Columbus, O.

§ M. Werthheimer, - - - - - Dayton, O.

§ L. Wintner, - - - - - Brooklyn, N. Y.

§ S. Wolfenstein, J. O. Asylum, Cleveland, O.

§ I. M. Wise, - - - - - Cincinnati, O.

§ W. Willner, 17 N. Broadway, Baltimore, Md.

§ Aaron Wise, - - - - - New York.



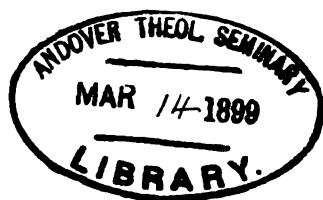
YEAR BOOK

— OF THE —

Central Conference of American ...Rabbis...



MAY & KREIDLER, 242 MAIN STREET.
CINCINNATI, O. 1897



49

Table of Contents.

	PAGE
Proceedings of Seventh Annual Conference, - - - - -	5-92
Address of Welcome, - - - - -	6-9
President's Annual Address, - - - - -	11-19
In Memoriam Rev. Aaron Wise, - - - - -	10, 20, 56
Treasurer's Annual Report, - - - - -	20-24
Report of Committee on Sermon Book, - - - - -	24-25
Adoption of Report of Committee on Plan of Religious Instruction, 25, 30-43	
Reading of Communications and Telegrams, - - - - -	26
Appointment of Committee on Annual Address. Report, -	26, 60-61
"Our Shifting Attitudes," by Dr. I. Aaron, Buffalo,	
with discussion, - - - - -	26-28, 93-98
Paper on Juedische Dogmen, by Dr. B. Felsenthal, Chicago, - -	28
Greetings of Western Unitarian Conference, - - - - -	29
Report of Committee on Revision of Constitution and By-Laws, -	43-48
Roll Call, Registering of Members Present, - - - - -	49
Report of Publication Committee, - - - - -	49-56
Report of Committee on Union Hymnal, - - - - -	57-60
Opening Prayer, by Rabbi J. Stolz, - - - - -	62
Appointment of Committee on Resolution of Thanks and Report,	63, 90
Report of Committee on "Formula for Reception of Proselytes,"	
and Revision of Executive Board, - - - - -	63-68
Report of Committee on Amendments to Revised Constitution,	69-70
Adoption of Report, Constitution and By-Laws, - - - - -	70-75
Appointment of Auditing Committee, Report and Supplemental	
Report, - - - - -	24, 56, 75-84

	PAGE
Resolution on "Jewish Students at Universities," - - - -	85-87
Invitations for the Eight Annual Convocation, - - - -	86
Final Action on Publication of Union Hymnal, - - - -	86-87
Committee on Nominations; Election of Executive Officers, -	63, 87-88
Appointment of Publication and Editorial Committees, - - -	88
Resolution on Circuit Preaching, - - - - -	88
Sabbath Eve Conference Services, - - - - -	89-91
Sabbath Morning Conference Services - - - - -	91-92
"Semitic Studies in American Universities,	
by Rabbi Wm. Rosenau, of Baltimore, - - - -	60, 99-113
"Method in the Pulpit," Conference Lecture,	
by Dr. L. Grossman, Detroit, - - - - -	89, 114-128
"The Theory of Oral Tradition," by Prof. G. Deutsch, - -	60, 129-171
List of Members of Conference, - - - - -	172-177



PROCEEDINGS
OF THE
Seventh • Annual • Convocation
OF THE
Central Conference of American Rabbis.

TEMPLE EMANUEL, }
MILWAUKEE, WIS., July 7, 1896. }

The Seventh Annual Convocation of the Central Conference of American Rabbis was held in the city of Milwaukee in Temple Emanuel. The sessions began Tuesday evening, July 7th, and were concluded July 10, 1896.

President, Dr. I. M. Wise called the Conference to order at 8 o'clock P. M. and called upon Rev. V. Caro to open the Convention with prayer.

After the singing of an anthem by the Temple Choir, Dr. S. Hecht Chairman of the local Committee of Arrangements extended hearty greetings to the Conference in the following address of welcome, which was responded to by Dr. E. G. Hirsch of Chicago :

Address of Welcome, by Rev. Dr. S. Hecht, of Milwaukee.

The pleasant and honorable duty which this hour requires of me is to extend to you, venerable President and members of the Central Conference of American Rabbis, a hearty welcome and a cordial greeting.

I might exceed the limits of my authority, and perhaps those of propriety, though I should certainly remain within the bounds of truth, were I to extend to you the freedom of the city in an official manner, or to bid you welcome to this municipality and its intelligent citizens in their name; but I can and do say authoritatively and emphatically, without any doubt, hesitation or misgiving as to propriety and full justification, I can and do say to every one of you, worthy brethren, in the name of our Jewish citizens of our city by the lake, in the name of the Jewish Congregations, their members and their families, in the name of my colleague here and in my own name: "*Boruch Haba!*" You are welcome to our hearts and to our homes, we extend to you the hand of friendship and brotherhood, and freely offer you that hospitality and that freedom which are ours to bestow.

We are glad that you have come, and feel honored by your presence in our midst. Our far-famed Cream City is all astir because of the unusual event that is to take place in her midst; it is an experience at once novel and interesting for Milwaukee, Convention City though she has come to be, to harbor within her walls, for the first time in her history, such an august gathering, so much of Israel's scholarship, so many representatives of Jewish learning and wisdom. Yea, even our own brethren here feel that this is an exceptional, important and significant occasion and they too are correspondingly awed and thrilled by this aggregation of Rabbis in their midst.

So intense, indeed, is that feeling aroused by the actuality of that which for months they have expected, to which all, old and young, have for weeks looked forward with pleasurable anticipations, that I consider it proper, if not indeed my duty, to speak not only to you, brethren, members of the Conference, for the Jews of Milwaukee, but to them too in your name and behalf.

And fortunately I am in the position, in the enviable position I might say, of being qualified for this two-fold task.

As a member of the Conference, as one who has repeatedly attended and frequently participated in similar gatherings, I can say to you, ladies and gentlemen of Milwaukee, that you may feel perfectly at ease as to the work and aim of the Conference; these gentlemen, our honored and esteemed guests, the noble banner-bearers of Israel's truth, the worthy representatives of the scholarship, wisdom and influence of American Judaism, are entirely free from any revolutionary tendency or intention; they are not here for the purpose of attacking or destroying any of the principles of Judaism, as some of you might think or fear; nor have they come to legislate in favor of restricting or restraining the free exercise of the individual mind; they do not think of promulgating new dogmas, or new creeds, as others might suspect; no, their mission, like that of Israel at large, is *peace*, not, to be sure, that peace which so many are inclined to find in passive indifference to matters vital to the best interests of Israel and humanity, not the peace of the grave, but rather that peace which comes in the wake of earnest, honest difference and discussion, the peace that is the result of contention for the sake of immortal truth. I feel certain of the good results which this distinguished gathering in our city must and will produce upon our religious life; the very presence among us of the Rabbis and teachers in Israel, will, of necessity, have a beneficial effect upon our spiritual life and nature, while their deliberations and recommendations can nor but prove healthful and helpful to all our brethern, wherever they may dwell, and tend to intensify within us and them the consciousness of duty and obligation as members of the venerable covenant.

As a citizen of beautiful Milwaukee, living and working here for quite a number of years, acquainted with its affairs, understanding its very pulse, its mental and physical condition, I am justified in saying to you on behalf of our people in general and our brethern in particular, that you could not have met at any other place where your meeting might have been hailed with greater gladness and gratification, and that it is a proud satisfaction to them to be able to show you how they appreciate your ability, your learning and your devotion to the holy cause of Israel.

Personally, individually I am exceedingly glad at having you with us this year, because I expect great things and good results from this Conference, and feel that I shall not be disappointed.

Banded together as we are, standing as we claim to stand before the world as "Gesinnungsgenossen," it is our manifest duty, I take it, to forge the chain, or (if perchance that word sound too harshly in your ears, suggesting oppression and bondage) to weave a cord, soft yet strong, and to enlarge it, to lengthen it year by year, until it shall suffice to encircle in peaceful, harmonious, intelligent union all the families of the earth.

A great, stupendous and withal difficult task, I know, but for this very reason and because not impossible, one worthy of the best endeavors of the best men and the best minds. It is the Seventh Annual Conference which is to be opened in this hour; it is the Sabbatical year, and the idea of the Sabbath in our religious life is thus brought near to us. Why then should this significant period not be marked by our practical manifestation of the proper spirit animating us, why should we not at this time furnish the irrefutable evidence of our high calling, and of our appreciation of the same?

I will not presume upon foreshadowing the work of this Conference; it were trespassing upon the legitimate sphere of our worthy, much beloved and venerated President, who never yet failed in properly directing the labors of this honorable body; nor would it be the part of hospitality to indulge in criticisms of the guests, who in this very hour have been welcomed heartily and sincerely, but I will say frankly and candidly that for the truth which we all love, we should be determined to abandon the indiscriminate use of superlatives in speaking of our work and achievements, or of those of our brethren. I can not persuade myself that men of your standing and attainments, men of your devotion to thought and facts, should or could be pleased with empty compliments to one another, or favor a pyrotechnical display of words, a sentimentalism which though attractive to the weak and unthinking, must produce a nauseating effect upon earnest, sober and sincere men. We so often hear and read of the glories of Judaism, of the position so proud which Judaism occupies in the world at large, of the influence which Judaism exercises upon mankind, but when we look for the visible evidences of those triumphs and achievements, of that influence and power, we fail to see them, so that even though we may gladly and proudly admit that we have some trophies which speak of victories won, we are not justified in the extravagant statements which some of us more enthusiastic than discreet are wont to

make. Magnificent Temples are not necessarily evidence of Judaism's magnificence; Prayer books, however carefully prepared are not unfailing indices of devout Jews, nor are accomplished singers and silver-tongued orators and preachers necessary guarantees of intense popular religiousness. Our direct influence upon the life of the Jews must be the best and fairest test of our ability, of the excellence and the worth of Judaism.

When we meet in annual re-union, when by enthusiasm and success of the one, the drooping spirit of the other is revived, so that he becomes imbued with new courage, with courage strong enough to begin anew and to preserve in spite of former failures and previous disappointments, the Conference has accomplished great good; when in the course of our deliberations we pay strict attention to the fostering in our midst of an "*esprit de corps*" as this is done among men of other professions, when we bear in mind that we are, partly at least, responsible for one another, and that it is our duty to protect the dignity of our brother by preventing his becoming an object of the cold world's charity, then will our researches in science, literature, theology and higher criticism be both justified and valuable.

Gentlemen of this Seventh Conference, you will I trust, pardon the candid words I have addressed to you at this time; they are the expressions of an honest conviction, and are spoken in a spirit of kindness and love. I fondly hope that your stay in our midst will prove a pleasure to you and a profit to us; that after the wearing and wearying work of the past year, augmented by the labors of this Conference, you may see fit to enjoy your well-earned rest and recreation in this beautiful and salubrious climate of ours, and when you return to your respective homes, that you take with you the pleasantest recollection of the Seventh Annual Conference of American Rabbis.

Once more I bid you welcome to everything that we can offer, and out of the depth of my heart I wish: "*Boruch Atto B'Voecho, Ularuch Atto B'Zayuecho!*" "Be your coming a blessing to us and to our religion, and may you feel at your going the blessedness of having blessed."

After the response to the address of welcome, music was rendered by the Emanuel Choir when the honorable President, Dr. I. M. Wise, of Cincinnati, read his annual address and message, reserving the business part thereof for the Wednesday morning session. President Wise closed with the announcement of the loss by death during the past year of Rev. Aaron Wise, of New York City, a member of the Conference.

It was moved by Dr. I. L. Leucht and seconded by Dr. Sonnenschein that a Committee of three be appointed by the Chair to draft appropriate resolutions, expressing the sentiments of the Conference, a copy of which shall be forwarded to the family of the late Rev. Aaron Wise. The Committee was instructed to make report during the present session of the Conference.

It was decided that the President's Annual Report, when it shall have been received, be referred to a committee of three to be appointed by the Chair.

Several announcements were made by Dr. S. Hecht in behalf of the Phoenix and Standard Clubs, who accorded the freedom of their homes to the visiting members. Invitations to participate in the social festivities arranged by the Jewish citizens of Milwaukee were extended.

These generous courtesies were all accepted with thanks.

After a hymn by the Choir, the Secretary, Rabbi Charles S. Levi, read the following order of proceedings for Wednesday's Sessions as arranged by the Executive Board of the Conference :

WEDNESDAY MORNING, 9 : 30 O'CLOCK.

Opening Prayer, Rabbi S. Hirschberg, of Boston.

Reading of letters and telegrams ; Election of Temporary Vice-President and Assistant Secretary ; Reports of Officers, the President and the Treasurer ; Reports of Committee on Publication and Committee on Plan of Instructions for Sabbath-schools.

WEDNESDAY AFTERNOON, 3 O'CLOCK.

Paper by Dr. I. Aaron on "Our Shifting Attitudes," to be followed by general discussion.

Paper by Dr. B. Felsenthal on "Dogmatische Geschichte des Judenthums," to be followed by general discussion.

The benediction was given by Rev. O. J. Cohen, of Mobile and adjournment followed.

WEDNESDAY—MORNING SESSION.

TEMPLE EMANUEL,
MILWAUKEE, July 8, 1896.

The second session of the Seventh Annual Convocation was called to order by President Dr. I. M. Wise at ten o'clock.

Rabbi S. Hirschberg offered prayer.

The minutes of Tuesday evening's session were read and approved.

Rabbi H. Veld, of Montreal was appointed Assistant Recording Secretary of the Convention.

The President read the business portion of his annual report, concluding by placing the report as a whole before the Conference.

Opening Address by Dr. I. M. Wise, President of the Central Conference of American Rabbis.

Friends and Colleagues,

GENTLEMEN:—I rise to congratulate you on the eighth convocation of this Central Conference of American Rabbis. It started in Detroit, Mich., July 9, 1889, met in Cleveland, O., July 13, 1890, then in Baltimore, Md., July 5, 1891, in New York, July 6, 1892, in Washington, D. C., December, 5, 1892, afterwards in Chicago, August 23, 1893, in Atlantic City, N. J., July 11, 1894, and lastly

in Rochester, N. Y., July 10, 1895. So this is the eighth convocation of this reverend body. To the best of my knowledge this is the only conference within this century that has lived to see its eighth convocation. This proves that it is **לשם שמים** for it is **סופה להתקיים**. Therefore this special congratulation. Whatever is lasting is heaven's work, the work of accident like that of selfishness is not durable.

The proceedings of these conventions and papers read there, together with an abstract of former conferences, synods and the Sanhedrin under Napoleon I., are laid down in the five volumes of the Year Book, 699 pages octavo, published under the careful supervision of the two secretaries, Rabbi David Philipson and Rabbi Charles S. Levi, who vouch for the correctness of the minutes. This volume of 699 pages contains a remarkable chapter of American Jewish history. It records the end of the feuds and controversies of thirty-three years duration, from 1856 to 1889, among the American Rabbis and writers, and the closer union of at least one hundred and fifty of us in a covenant of peace and considerable unanimity, interrupted but once in the conference held last year in Rochester, which must be taken into consideration later on.

It records the fact, that reformatory Judaism is identical with American Judaism, as the conservative or orthodox, or more correctly the anachronistic men and congregations never could and can not now show a united representative body approximately near in numbers to this Central Conference which embraces the spiritual guides of the largest and most important congregations in the land everywhere between the Atlantic and the Pacific Oceans, between and even beyond the lakes and the Gulf of Mexico. This is proof positive before all the world, that American Judaism is identical with reformatory Judaism; the conservative, orthodox or anachronistic parties are the minority sects, whom we ought to respect and treat with fraternal kindness and consideration, but no longer as a *vox populi* or an influential factor in the historical process of the American Judaism. An organized majority represents itself and the disorganized minority; the latter disappears under the former in the just estimation of the world.

This chapter of history records furthermore the marked ability of the American Rabbinate to represent well before the intelligent world the sacred cause of Israel, as it actually did in the Congress of Religions in Chicago, and evidences by its publications in these volumes of the Year Book, the Israelites' Part in the World's Congress of Religions, the volume of sermons laid before you, and above all perhaps in the Union Prayer Book now adopted by all important congregations outside of Chicago, and Hoboken, N. J., where the transatlantic German steamers uphold yet some Germanic heirlooms. This manual of worship—I know from personal observation has produced a marked effect for good in the congregations. Most all attendants—now much more numerous than before—at divine service, are interested in it, pray, recite and sing heartily with the leading minister, and are as devout as one can expect of men and women of this day of advanced indifference towards the ideal in life. I look upon this as a special demonstration of ability to do good work, on the part of the American Rabbinate.

Last, though not least, I must call attention to a fact apparent in this chapter of history, which stands before us almost without a precedent or parallel in modern history; and this is the implicit confidence and faith of the congregations in this Central Conference. It is on its authority exclusively, that all the congregations—and mostly unanimously—at once adopted this Union Prayer Book for all synagogues, temples and families. I have no recollection—and I do not think you have—of a precedent to cover this ground anywhere. Do you recollect how the Rabbi's authority, especially in those years of feuds and hapless controversies, was undermined and enfeebled? Compare it with the facts before you just now, and judge the difference, to feel what it is that a conference can do in comparison to what even the best man standing alone can effect. Here is the evidence of the value of united, concerted and peaceful action. Therefore I have risen to congratulate the Central Conference of American Rabbis on this its Eighth Convocation.

With this fact before us we might exhort one another in the ancient sage **חכמים הזהרו בדבריהם**. “Ye wise men, be cautious with your words.” This is addressed not to the individual sage, but to

the sages as a body, as you in conference assembled are. In this case your words are authoritative. They shape—if not make—public opinion. But I did not rise to exhort, I only beg leave to explain and call attention to that which I think follows inductively from the fact before us. Let me begin with an excuse for a failure of which I am guilty. Some of our reverend colleagues in the city of New York in connection with other local ministers are united in a body called a board of Jewish ministers, or something like it. This is laudable and beneficent, I have no doubt. This board sent a circular petition to various rabbis and other persons, to elicit their signatures thereto. This petition was to be laid before the two governments of Great Britain and the United States, praying that a board of arbitration be established between the two nations, now and forever to decide all pending questions, problems or claims that may lead to active hostilities, and so make war impossible between the two nations, exactly as the prophets of Israel predicted it should come to pass in the future. These petitions to be signed by individual rabbis, also promised that he or they would use his or their influence to promulgate, advocate and impress on their respective flocks this sublime idea of universal and undisturbed peace. I beg pardon for having paid no attention to that very praiseworthy petition. I do not know that I am known to, or exercise any particular influence upon the high authorities of these two countries, nor could I assume an authority not conferred on me. I only knew of an authority exercised by a representative body—as in this case the Presbyterian Synod actually did—and this was not delegated to me. The conference may take this important matter into consideration if brought up in proper form, I could pay no attention to it. It certainly redounds not to the honor of this body if any of its members assume functions which belong to the body, as was done in this case and others, as for instance republishing an older prayer book, or adding to the Union Prayer Book on demand of some one congregation, or publishing songs, hymns, and manuals of worship for congregational singing and Sabbath-school services. But I can not apologize for these acts of disrespect to the conference, I can only attempt to justify my own shortcomings.

Another fault of mine for which I apologize is that I in the chair entertained motions, voting on them, and appointing committees with executive power on hymns to be adopted and published for the conference; all of which was out of order then, and is illegitimate, null and void now, as long as the enactment of the conference concerning hymns and hymnal music, of New York July 8th (pp. 23 and 24) is not reconsidered and rescinded. I overlooked this enactment, and while I apologize, I must also declare all reports concerning hymns and hymnal music out of order, unless that resolution be reconsidered and rescinded. Consistency is the first requirement to establish and maintain authority.

Having censured myself and apologized as best I could, may I be permitted to call your attention to what I call inconsistencies in the resolutions and transactions of the past, to afford the interested parties the opportunity to justify themselves, to correct false impression, or apologize for oversights or errors committed. The first point in this connection to which I must refer is this:

In this original document establishing this Central Conference of American Rabbis, Detroit, Mich., July 10, 1889, you may find (Year Book 1890-91, p. 5) the following:

Resolved, That in order to prevent any unfortunate colleague or his family from becoming humiliated as objects of charity, that one-half of the annual dues of each member, being \$2.50, shall be set aside as a fund designated as the "Relief Fund of the Conference" to be used only for the object named and to be disbursed by the Executive Committee.

This Relief Fund of the Conference was chartered under the laws of the State of Ohio and its trustees; Wise, Levi and Philipson, duly elected by you.

There was added to this fund Chicago, August 23, 1893, (Year Book 1893-95, 12 35). "All net profits from the sale of the Union Prayer Book be devoted to the fund of indigent and superannuated ministers."

If we take for granted, as the official reports show, that on an average one hundred paid annually \$500 dues, or in seven years \$3,500, half of which namely \$1,750 ought to be in this fund, besides the profits occurring from the sale of the Union Prayer Book which ought to be no less than \$1,750, there ought to be now in this fund

no less than \$3,500, while in fact your trustees received no more than \$500. The fact then is that \$3,000 are due from the general fund to the "Relief Fund" of the conference. This debt ought to be paid before another dollar of the general fund is used for any purpose. This is a lien on our property, or more than that, it is a debt of honor which must be paid, to sustain the authority of the Conference. What and where is that property or the money? is the query which your committee of finance, committee on publication, and your treasurer will answer by their reports to be placed before you.

Another inconsistency we are called upon to remedy, is our last year's vote on the authority of the Talmud and Talmudical laws. The chair had proposed to have a general discussion and arrive if possible at a decision on this question, "What is our relation in all religious matters to our own post-biblical, our patristic literature, including Talmud, casuists, responses and commentaries?" This was referred to a special committee, which overstepped its boundaries in its report. Instead of answering this plain question what is our relation to the post-biblical literature, the report culminated in the clause, "That our relations in all religious matters are in no way authoritatively and finally determined by any portion of our religious literature." This answered a question which was not asked. The Biblical laws are certainly not included in the post-biblical or patristic literature. The report having come in on Friday and being referred back to the committee, the amended report could not be brought before the conference before Saturday evening, when several of the members had left the city, only twenty appeared at the session. The committee not having amended its report, the amendment was moved and discussed in that session and finally passed as amended by the vote of eleven to nine. This placed the conference on record, that nine out of twenty hold the post-biblical or patristic literature as authoritative and final to us in all religious matters. So the vote was generally understood by outsiders, and this placed the conference in a ridiculous position of inconsistency, the same which I. M. Jost charges on German conferences in his time. As this was positively not the import of that vote, it places the nine of the opposition in a false light before the world as being adherents and advocates of

Orthodox Rabbinism. It will therefore be necessary that a reconsideration of the said vote be moved by some one who voted on it in the affirmative. We must sustain the position we took from the beginning; that this conference consists of the reformatory element only and exclusively, and its standpoint is historical Judaism, that is the Judaism of all ages and not that of one period, place or class of people. We cannot submit to the legalism of the Talmud, the Kabbalism of the Sohar, the literalism of Karaites, or even the rationalism of Maimonides and Mendelssohn, because either of them was a child of his respective age and not of the Judaism of all ages; and this only and exclusively is our basis. To us that is true which always was true to all. That is the standpoint upon which we based ourselves (Year book, 1892-93 p. 3-6), and there we must abide, if we wish to maintain the confidence of our co-religionists, and do our duty before God and man.

This leads me to another inconsistency on record in our proceedings, which must be remedied or rather eradicated. We maintain and preach loudly the superiority of Judaism as the universal religion, the religion of the future, the only religion of redeemed, enlightened and fraternized humanity, and claim this as Israel's mission, or the very cause of its preservation, the very element of its life. And we find plenty of texts in Moses and the Prophets to prove this allegation beyond any reasonable doubt. Basing upon this cheering aspect we show why the Israelite should be loyal to his religion, and the non-Israelite should at least venerate our faith and bestow on it that earnest reflection due to so solemn an ideal cause. And it sounds well and takes well, wherever and whenever you dwell on this sublime theme. There is hardly a member of this body that did not repeatedly dwell on it. It was discussed and endorsed in every rabbinical conference, as well as in this Central Conference. It is elaborated in many religious text books and manuals of religious instruction, in every prayer book, as well as in our Union Prayer Book.

And yet how inconsistently was this important subject treated in our proceedings. When some one arose in our midst and maintained this: "If any one should ask himself conscientiously what is that great truth which we possess and so zealously pro-

mulgate and advocate; what is its contents, its criterion, its quiddity, its essentiality, and admits that what we do not know scientifically, we do not know well enough to impart to others, he will be astonished to learn, how little he knows and how little prepared he is to teach it. And yet it is true, that whatever is knowable is definable and expressible in words; whatever is definable and expressible in words can be ratiocinated and cast into scientific form of principle and system. If that truth of which Israel is exponent is at all knowable—if not how could we know it—it must possess the quality of being analyzed and constructed in scientific system, to be accessible to the intelligence of the world and comprehensible to ourselves.”—When this was advanced loudly and emphatically, there rose in our midst the antiquated horror of what was called in Christian theology “dogmas,” with all the spectors of persecution, excommunication, damnation, sword, pyre and hell-fire behind it, as though such a Satanic cyclone could ever rage where religion and reason, faith and common sense are not in conflict, as this was always the case in Judaism, and is especially the case in this phase of it which we have made our standard in American Judaism. Not only was the idea rejected in the Chicago session of this conference, but also the minor idea of publishing a manual of religious instruction for the young was vetoed. It was indirectly established then and there, that we should go on in teaching, preaching and advocating that undefined something which we call the great truth of which Israel is the historical exponent; and all that was done in a conference which is reformatory, liberal, progressive, and comprises the intelligence of our people and its representative men. What a tremendous inconsistency.

In Atlantic City the matter was partly reconsidered, and the conference arrived at the conclusion that a manual of religious instruction, preceded by a declaration of principles, should be published. The committees to do the work were appointed, but only one reported work, the other did not, and so we are still in the dark. So are the congregations that honored us with their confidence in introducing the Union Prayer Book on our authority exclusively. So is the outside world that asks, what is it you offer to us, what is it you want the world to know? When in the

Rochester meeting the committee on formula to accept proselytes reported principles which the candidate should confess, there rose the storm again, and the report, contrary to standing rule, was laid over for this meeting. All this was done after the Union Prayer Book was published and adopted in the congregations, in which all cardinal doctrines of Judaism are elaborated, and brought home to everybody in the language of prayer. Yes, even more than necessary; certain doctrines, like creation, revelation and immortality, are emphasized on the principle, I suppose, lately well expressed again by a savant, "Dogmas which are most subjected to skepticism, in any age or community, but are well established in the conscience and consciousness of the learned, must be so much the more emphasized by the proper authorities that strive to impress the people with holy sentiments for goodness sake."

It is time, it is our solemn duty, to get over these inconsistencies. Let us go to work and do it in the name of God and Israel; in behalf of the numerous congregations whose confidence we possess, and to offer the proper remedy to those whom our inconsistencies confuse and perhaps lead astray from the path of truth, and if you wish, also to silence those who misjudge our motives and belittle our doings with God for Israel.

I wish furthermore to call your attention to the fact that in the year 1900 a World's Exposition is planned to be held in Paris, in connection therewith, a Parliament of Religions, like that held in Chicago, will be convened. The question rises, should American Judaism be represented in that Parliament? If so, what part should be taken in it by this Conference, independently or in connection with the Union of American Hebrew Congregations or other organized bodies. If you think proper to do anything in this matter a *modus operandi* ought to be resolved upon in this meeting.

I close with a warm tribute of respect to the deceased member of our Conference, Rabbi Aaron Wise of New York, who died this Spring, and whose memory we should honor by appropriate resolutions expressing the sentiments of this Convention.

The Chair announced the appointment of Dr. B. Felsenthal, Dr. I. L. Leucht and Rev. Feuerlicht as the Committee on Resolutions in memoriam Rev. Aaron Wise.

It was moved and seconded that the President's report be received. The motion prevailed.

It was proposed by Rev. Lewinthal, seconded by Rabbi J. Stolz and unanimously carried by the convention, that Dr. I. L. Leucht be appointed Vice-President *pro. tem.*, Dr. Gottheil, the regular Vice-President being absent.

The Chair carried out the wishes of the members by inviting Dr. Leucht to the platform, who accepted the honor with thanks.

Reports of officers were now called for.

Dr. S. Hecht, Treasurer, submitted his report of the finances of the Conference, up to July 1, 1896, as follows :

Treasurer's Report.

FOR THE YEAR ENDING JULY 1, 1896.

To the Central Conference of American Rabbis :

BRETHREN :—In my capacity as custodian of the funds, belonging to the Central Conference of American Rabbis, I herewith beg to submit my Third Annual Report, and bespeak for it as well as for the few suggestions I have to offer at this time, your kind attention and careful consideration.

MEMBERSHIP.

Number of members enrolled July 1, 1895.	134
" " paying members	131
" " non-paying members	3
	— 134
New members elected during the year	7
	— 141
Number of Members resigned during the year	2
" " " died " " "	1
" " " dropped " " "	5
	— 8
Number of members enrolled July 1, 1896	133

Of these 133 members

3 are exempt from paying.
 1 owes dues for five years.
 6 owe dues for four years.
 9 owe dues for three years.
 11 owe dues for two years.
 46 owe dues for one year.
 57 have paid up to date.

133

One member has paid for the year 1896-97.

RECEIPTS.

July	1, 1895	Balance on hand	.....	\$ 866 95
"	1, "	Dues from 1 member	.....	5 00
"	3, "	" " 1 "	.....	10 00
"	4, "	" " 2 members	.....	20 00
"	5, "	" " 1 member	.....	20 00
"	6, "	" " 1 "	.....	5 00
"	9, "	" " 4 members	.....	20 00
"	10, "	" " 14 "	.....	90 00
"	22, "	" " 1 member	.....	5 00
"	24, "	" " 1 "	.....	5 00
"	26, "	" " 1 "	.....	5 00
"	27, "	" " 1 "	.....	5 00
August	2, "	" " 1 "	.....	5 00
"	3, "	" " 1 "	.....	5 00
"	5, "	" " 1 "	.....	5 00
"	18, "	" " 1 "	.....	5 00
"	29, "	" " 2 members	.....	15 00
"	31, "	" " 1 member	.....	10 00
September	2, "	" " 2 members	.....	15 00
"	7, "	" " 1 member	.....	5 00
"	12, "	" " 1 "	.....	10 00
"	27, "	" " 2 members	.....	15 00
October	6, "	" " 1 member	.....	5 00
"	7, "	" " 2 members	.....	10 00
"	18, "	" " 4 "	.....	20 00
November	1, "	" " 1 member	.....	5 00
"	4, "	" " 1 "	.....	5 00

December	5, 1895	Dues from	1 member.		\$ 5 00
"	7, "	"	"	1 "	5 00
"	17, "	"	"	1 "	15 00
"	26, "	"	"	1 "	5 00
January	3, 1896	"	"	1 "	10 00
"	18, "	"	"	1 "	15 00
"	28, "	"	"	1 "	5 00
February	14, "	"	"	1 "	5 00
March	17, "	"	"	1 "	5 00
April	21, "	"	"	1 "	5 00
"	30, "	"	"	1 "	10 00
May	1, "	"	"	1 "	5 00
"	5, "	"	"	1 "	5 00
"	7, "	"	"	1 "	5 00
"	15, "	"	"	1 "	5 00
"	20, "	"	"	1 "	5 00
"	22, "	"	"	1 "	5 00
June	2, "	"	"	1 "	5 00
"	9, "	"	"	1 "	5 00
"	18, "	"	"	1 "	5 00
"	19, "	"	"	1 "	5 00
"	24, "	"	"	1 "	5 00

INTEREST.

November 7, 1895, Interest on \$500.00 for three months....	\$ 8 70
February 1, 1896, Interest on \$530.00 for three and a half months at 5%	7 72
February 1, 1896, Interest on \$310.00 for two and a half months at 5%	3 25
June 3, 1896, Interest on \$119.30 for four months at 5%. .	2 00
November 18, 1896, Interest on \$500.00 to date.....	21 20

Total Receipts \$1,374 82

DISBURSEMENTS.

July 8, 1895. To Bloch Publishing and Printing Co....	\$ 7 41
July 14, 1895. To Janitor Temple at Rochester, for services rendered.....	10 00
July 22, 1895. To Dr. Landsburg for Stenographer	95 25
July 26, 1895. Postage and Stationary for July	2 00
August 1, 1895. Invested for the Fund for Superannuated Ministers in a Mortgage bearing 7% interest for ten and a half months.....	500 00

October 14, 1895. To Bloch Publishing and Printing Co..	\$ 215 56
November 7, 1895. For recording Mortgage.....	65
December 26, 1895. For Postage and Stationery to date .	3 35
June 30, 1896. For Postage and Stationery to date	2 75
June 30, 1896. For printing Receipts	1 00
June 30, 1896. Exchange paid during the year	75
Total of Disbursements.....	\$ 838 72
July 1, 1896. Balance on hand.....	\$ 536 10
Total.	\$1,374 82

RECAPITULATION.

Total Receipts for the Year.....	\$1,374 82
Total Disbursements for the Year.	838 72
Balance on Hand	536 10
Of this Balance on hand, \$29.90 belongs to the Fund for Superannuated Ministers, as the interest on \$500 00, leaving actual balance of Central Conference of Ameri- can Rabbis.....	\$506 20
Of Fund for Superannuated Ministers ...	529 90
Added to which expenses for the year of	338 72
Makes a grand total of	\$1,374 82

From the foregoing carefully prepared report of the financial condition of our Conference it appears that there are still over six hundred dollars outstanding, of which sum however, about one-half is not collectable, and this owing to reasons which it does not become me to enlarge upon. I must mention however, that in my correspondence with the members on our list, I have learned that several did not consider themselves members of the Conference, while others have simply ignored my repeated requests for payment, a few only confessing their indebtedness, but claiming inability to meet the demands.

I would recommend that a Committee be appointed to revise the list of membership, and to straighten the several disputes and claims, and that the Executive Committee to whom the report should be submitted, to make the final decisions. Members who have neither paid nor given good reason for non-payment should be dropped at this Conference.

I also deem it proper to state that such a sum as may seem just and fair in the eyes of this Conference be drawn from the general fund and placed in the fund for Superannuated Ministers.

In concluding my report, I can not but acknowledge with my thanks the mark of confidence you have shown me, and trusting that our Conference may prosper and grow financially as well as spiritually, I have the honor to subscribe myself,

Respectfully Yours,

S. HECHT,

Treasurer.

On motion, the report of Dr. Hecht was received and referred to an Auditing Committee of three who were instructed to make a detailed report of the finances of the Conference from its inception up to date. The President appointed Revs. O. J. Cohen, A. Guttmacher, and I. L. Leucht on this Auditing Committee.

The following report of the Committee on Publication of a Volume of Musterpredigten, was submitted by its Chairman, Rabbi J. Stolz:

Report of Committee on Sermon Book.

To the President and Members of the Central Conference of American Rabbis:

The Committee appointed and authorized at the last Conference to compile and publish a book of sermons, beg leave to report that in December last a request was made of every member of the Conference to send a sermon to the Committee, and out of the material submitted, thirty-seven were selected, because in the careful and impartial judgment of the Committee they were deemed best adapted to the purpose which the book was to serve.

On June the 15th, the book appeared in an addition of 2,000 copies under the title of "Sermons by American Rabbis," neatly printed on linen antique finished paper 384 pages and tastily bound in English cloth, with gilt top, uncut edges.

We contracted for the printing of 2,000 copies and the binding of 1,000. The details of cost will be furnished in the report of the Publication Committee.

The fact that though the edition was so small, the cost of production was but 43 cents per volume, viz: composition, printing and paper 26 cents per volume, and the binding 17 cents, must convince you that the Committee has prepared not only a work beautiful and valuable, but also cheap in price.

We beg to suggest that each member of the Conference be presented with a copy free of charge, and that in view of the limited demand for books of this nature, and in view of the large commission that must be given to the trade for the introduction and handling of the book, the price be set at \$1.50 per volume, allowing the usual trade discount.

It is our hope that these volumes will prove an honor to the Conference, a credit to the American Rabbinate, a historical record of the thought of the Jewish pulpit in the last decade of this century, a clear exposition to the Jewish and non-Jewish world of the modern teachings and aspirations of Judaism, an inspiration for still better work in our own pulpits and a valuable auxiliary to congregations too small to support a Rabbi.

Respectfully submitted by the Committee,

JOSEPH STOLZ,
EMIL G. HIRSCH,
ISAAC S. MOSES.

MILWAUKEE, June 8, 1896.

On motion the report was received and the Committee discharged with thanks for their faithful performance of the task assigned.

It was then moved and seconded to adopt the report as presented. After a prolonged discussion on the report, Rabbi Charles S. Levi offered an amendment that the price of the Sermon Book be fixed by the Executive Committee. The question being called for was put, the amendment was carried and the report finally adopted as amended. It was the unanimous sentiment of the Conference that a vote of thanks be extended the Committee on Sermon Book for the compilation and publication of the volume of *Musterpredigten* and for the admirable selections contained therein.

The report of the Committee on Plan of Religious Instruction, was next to be presented, but the time being advanced, it was de-

cided to make this report the first order of business for Thursday morning's session.

Communications and telegrams of a congratulatory nature, expressing at the same time their regrets at their inability to be present, were received from the following members: Rabbis J. L. Levy, Philadelphia, S. Marks, Leavenworth, G. Gottheil, New York, M. Landsberg, Rochester, Prof. G. Deutsch, London.

After the reading of these letters and telegrams, Dr. Hecht conveyed greetings to the Conference also in behalf of the following members unable to attend: Rabbis M. J. Gries, Cleveland; Jesselson, Grand Rapids; M. Klein, Baton Rouge; H. Berkowitz, Philadelphia; S. Mannheimer, Cincinnati; M. H. Harris, New York. Dr. B. Felsenthal presented the good wishes of Rev. A. J. Messing, Chicago, who was prevented by illness from attending.

On motion the Convention was adjourned.

WEDNESDAY—AFTERNOON SESSION.

The Convention was called to order by President Wise at 3:30 o'clock. The Chair announced that according to the order of proceedings adopted by the Conference the afternoon session would be devoted exclusively to the reading of papers and discussions thereon.

The Committee on President's Report was announced as follows: Drs. S. Sale, M. Mielziner and S. Hecht.

The first paper of the afternoon on Our Shifting Attitudes, was read by its author, Dr. I. Aaron, who at the conclusion was heartily applauded.

Discussion was now called for in which the following members participated: Rabbi Aaron Friedman attributed the shifting attitudes in Judaism to individualism in the Jewish religion, and maintained that it was his most ardent desire to spread the true spirit of

religion. Only by united effort on the part of the Rabbis could this be effected. He acknowledged that the individual was powerless to initiate a constructive movement in Judaism.

Rev. Weiss stated that to substitute the Sunday for the Saturday-Sabbath brings up the question, "what is the object of the Sabbath?" If it be to consecrate a service to God, it is a failure. If to consecrate a service to man it is to elevate him to God. But in congregations where the Sunday service has been introduced everything but religion is spoken of. He would therefore emphasize the necessity of advancing Judaism on Sunday, maintaining that a Sabbath is given for man and not for God.

Dr. E. G. Hirsch refuted the statement that Sunday lectures are without religious coloring. Religion, he maintained, must enter all things of human interest and on all occasions. He had applied the prophetic morals, the morals of our ancestors to questions of the day. Sunday services were not the panacea for all ills that Judaism is heir to. We are passing through a period of transition. The first tendency was negative; now what shall we do to build up. An era of lassitude is always natural after a period of destruction. We cry for union. Union for what? The congregations control their buildings, they have the power of electing their Rabbis of whom they demand to know what Judaism is. A change in Judaism is apparent. There is a growing desire in college young men and young women for a deeper religious life. Dr. Hirsch would advise no Rabbi to begin the Sunday movement unless he has some zealous men to stand by him until it becomes a fixed institution. No more innovation was needed, but renovation. The author of the paper says it is necessary but makes no practical suggestions.

Dr. Aaron responded that the Rabbis should direct the spiritual forces to attain certain religious ends, that Rabbis in the pew is what is wanted, the brainy men of the Congregation are to be enlisted in the new religious movement.

Dr. Grossman in considering the changing aspects of Judaism would probe to the source of the real disease. He maintained we need an undelaying attention centered upon the fundamentals, the basal things in Judaism which are too studiously ignored in the process of so-called reform. He set forth the need of more effective methods of teaching in Sabbath-schools.

Dr. Sonnenshein laid the greatest stress upon home influence which was necessary to inculcate the true Jewish spirit both in young Israel and old Israel.

Dr. Sale argued that the religious would attend any and every divine service while the irreligious will attend none. He advocated the giving to the public school system of education a moral and religious coloring. But above all he would have the home a temple of God, whose influence can not be overestimated. When the women showed the interest they should in rearing children religiously it would make no difference when they attend the religious instructions of the Synagogue.

After some remarks by Dr. Winter, the discussion was concluded by Dr. I. M. Wise, who summed up the various arguments of the different speakers, stating in addition that the outlook for Judaism was bright and that he had the pleasure of addressing large congregations of many men and many more women, the true conservators of Israel's faith, on the Sabbath of the Decalogue.

At 4:45 o'clock the second paper of the afternoon was called for, when President Wise invited Dr. B. Felsenthal, an honorary member of the Conference, to deliver his address on Jüdische Dogmen. The paper was received with great favor and hearty applause greeted Dr. Felsenthal as he concluded.

It was moved and seconded that discussion on the paper be deferred until the Thursday afternoon's session.

The motion was carried and it was so ordered by the Chair.

The Secretary read the following order of proceedings for Thursday's sessions :

MORNING SESSION 9:30 O'CLOCK.

Opening Prayer, Rabbi David Marx, of Atlanta; Report of Committee on Plan of Studies for Sabbath-schools; Report of Publication Committee; Report of Committee on Constitution.

AFTERNOON SESSION AT 3 O'CLOCK.

Discussion on Dr. Felsenthal's Paper; Paper by Dr. Deutsch on The Theory of Oral Tradition; Paper by Rabbi Wm. Rosenau on History of Semitic Studies in American Universities; Report of Committee on President's Annual Message; Report of Committee on Formula for Reception of Proselytes; Report of Committee on Union Hymn Book.

Moved to adjourn The motion was carried and adjournment was had.

THURSDAY—MORNING SESSION, 10 O'CLOCK.

TEMPLE EMANUEL.
MILWAUKEE, July 9, 1896.

President Wise called the Convocation to order at 10 o'clock and invited Rabbi David Marx to open the session with prayer.

The minutes of Wednesday's sessions were by the Assistant Secretary, Rev. H. Veld, and with slight corrections were ordered approved.

Dr. Hecht announced the presence of Rev. A. W. Gould, Secretary of Western Unitarian Conference.

President Wise welcomed the reverend gentlemen who was granted the floor to extend the greetings and brotherly sympathy of the Western Unitarian Conference to the Central Conference of American Rabbis in accordance with the following official communication :

July 2, 1896.

To the Secretary of the Central Conference of American Rabbis:

DEAR SIR:—At the last Annual Meeting of our Conference it was resolved that our Secretary and Rev. H. T. Secrist be appointed a Committee to attend the approaching American Conference of Jewish Rabbis to be held in the City of Milwaukee, to convey to them the greetings and brotherly sympathy of this Conference.

A. W. GOULD,
Secretary.

Dr. E. G. Hirsch moved that the Central Conference of American Rabbis accept with pleasure the greetings of the Western Unitarian Conference and express gratification at the fraternal sympathy, and that we put on record an expression of our pleasure in having with us Mr. A. W. Gould, the representative of the Western Unitarian Conference.

Dr. Leucht moved an amendment to pass this resolution by a rising vote.

The amendment was accepted and the Conference passed the resolution by a unanimous rising vote.

Prof. Dr. M. Mielziner, Chairman of the Committee on Plan of Religious Instruction, presented the following report of his Committee:

To the President and Members of the Central Conference of American Rabbis in session at Milwaukee, Wis.

GENTLEMEN:—At the Sixth Annual Convention held last year at Rochester, your committee had the honor to submit to your consideration a "Plan of Religious Instruction in the Sabbath-School." On motion, it was resolved that the plan be printed and copies sent to the members of the Conference with the request for suggestions on that plan to serve as material for revising the same for the final report to the next convention of the Central Conference.

Your Committee beg leave to report that in accordance with your resolution, printed copies of our plan were sent to all mem-

bers of the Conference, and that only four of the members responded to our request for suggestions, namely brother Dr. M. H. Harris, of New York; brother Dr. H. Berkowitz, of Philadelphia; brother Dr. M. Wertheimer, of Dayton, O., and brother M. J. Gries, of Cleveland, O.

In justice to these brethren who favored us with a response we may be permitted to report the essential part of their remarks and suggestions, though we do not agree with them in every point.

Dr. Harris thinks our plan of instructions "very excellent." Still he would make the following suggestions:

I. Having the first year oral lessons in Genesis has some disadvantages, as it implies necessarily a very superficial treatment of a very important book and means many large omissions. He therefore suggests that the first year be an oral class, not only in stories from Genesis, but stories right through the Bible. This would enable us to devote Genesis to the second year, when the child would have a book, would be a year older and would learn it more thoroughly. It would make the course one year longer, but that is not a disadvantage, but an advantage. As oral lessons for the first year, he suggests a scheme something like the following:

1, Adam and Eve; 2, Cain and Abel; 3, Flood; 4, Abraham and Lot (the Separation); 5, Eliezer and Rebeckah; 6, Jacob's Dream; 7-8, Joseph and his Brothers; 9, Stories on the early life of Moses; 10, Decalogue in brief; 11, The call of Samuel; 12, The anointing of Saul; 13, David and Goliath; 14, Solomon's Dream; 15, The Shunamite Woman, etc.

II. Dr. Harris does not find it practicable to combine Hebrew and English (Religious) grades, as they are subjects entirely distinct. Suppose, he says, a child was quick in History and slow in acquiring Hebrew. Suppose a child came to school who could translate, but who knew nothing of the Bible. He therefore suggests, while retaining the present arrangements of our plan to treat Religion and Hebrew as distinct, letting a child enter a high or low Hebrew class independent of its standing in Religion.

Brother Dr. Berkowitz, in response to the request for suggestions, sent us a detailed account and tabulated statement of the

curriculum of instruction in the school of Rodeph Shalom Congregation in Philadelphia of which school he is the Superintendent, and thinks that comparison of the plan of your committee with the one submitted by him will convey all the suggestions that he has to make.

Some characteristic feature of his plan may here be pointed out:

The school shall be organized with the following classes:

1. Infant class containing pupils, 6-8 years of age.
2. Primary " " " 8-9 " " "
3. Middle A. " " " 9-10 " " "
4. Middle B. " " " 10-11 " " "
5. Middle C. " " " 11-12 " " "
6. Junior, " " " 12-13 " " "
7. Senior, " " " 13-14 " " "
8. Confirmation class containing " 14-15 " " "
9. Post Confirmation circles containing pupils, 15 and upwards.
10. Normal class.

On Sabbath morning there are no recitations in classes, but all the pupils (excepting those of the Infant and Primary classes) assemble for the children's service. This service is supplemented by an address giving instructions on such topics as the whole school may receive at one time, as: Jewish Festivals, Jewish customs, Hebrew Maxims, Explanations of Biblical Texts, stories from the Rabbis, etc. After these exercises, the pupils of junior, senior, confirmation and post-confirmation classes are expected to attend divine service in the Synagogue, and be able to report the next day to the teachers the illustrative portion of the sermon and its lesson.

Also the first half hour of the Sunday morning sessions is devoted to religious exercises for all pupils (excepting those of the Infant and Primary classes). Connected with these exercises are Bible reading and essays by members of the confirmation class in turn, and instructions in singing.

The sessions of the Infant and Primary classes are restricted to one and three-fourths of an hour per week. The subjects of instruction in these juvenile classes are: simple prayer, moral truth and duties, precepts of Judaism and Biblical History.

The course of instructions in the three Middle, in the Junior and Senior classes coincides in general with that of our Plan. The main difference between the two plans is in regard to the course of studies in the Post-Confirmation and Normal classes. Instead of the course mapped out in our plan for these two appendices to our Sabbath-school, Dr. Berkowitz's plan has the following:

"The members of each confirmation class shall organize themselves, elect proper officers, adopt a name, motto and badge and become enrolled as members of the Young Folks' Reading Union of the Jewish Department of the Chautauqua Society. They shall follow out the course of reading arranged from year to year. Each circle shall select one of the teachers of the Religious School, or some other qualified person to act as moderator to conduct their sessions each week."

Regarding the Normal Class, his plan reads:

"The two years' course of reading of the Young Folks' Reading Union, C. L. S. C., having been completed, the members shall enroll as members of the Chautauqua courses in Bible and Post-Biblical History and Literature. These readings, together with the "Guide for Jewish Sabbath-School Teachers," published by the Sabbath-School Union, and the monthly meetings of the teachers for the discussion of practical problems of school work, shall constitute the Normal Courses. Lessons twice a month in the evenings."

It cannot be denied that the curriculum of instruction submitted by brother Dr. Berkowitz contains much that is very recommendable, still, as a whole it can hardly be carried out except in very large Sabbath-schools with at least eight school rooms, and with a large corps of teachers under a superintendent as able, as zealous and enthusiastic as Dr. Berkowitz.

Rabbi Dr. Wertheimer in his response, made no definite suggestions, but complains of certain discouraging circumstances that are so often connected with our Sabbath-schools. He finds Post-Confirmation classes to be total failures, as very few Jewish children after confirmation are willing to go to religious schools. Whatever a child ought to know must be taught in the regular school curriculum. He complains also that every teacher has a

different text book and a different method of instruction. There ought to be a school for the special purpose of educating competent Sunday-school instructors. Such teachers ought to be sent to every congregation of the land.

Rabbi Gries, in his response, does not wish to enter into details, but prefers to present a plan of his own, which he has used in Cleveland with some measure of success. The children begin Sabbath-school at six years, or when they enter the public schools, and the Sabbath-school is graded according to the public schools of the city, making an eight years' course designed to cover Jewish history from the beginning to the present. When the children enter high school they enter the Confirmation class. The one is not dependant upon the other, but this in time, will come naturally. The child is older and more mature. Then the Post-Confirmation work is organized for three years' work. The boys and girls are then eighteen years old and can join the Young Men's Hebrew Association, or other young people's organizations.

Rabbi Gries, would suggest that weekly sessions be closed, instead of being opened with religious exercises, which he thinks to be more practical.

As to the course of study he believes that the whole of Jewish history should be covered, and the Post-Confirmation work should review parts of the whole in such manner as will interest and instruct the maturer mind.

After having taken these various plans and suggestions into careful consideration, your committee beg leave to recommend to the Conference the adoption of our original Plan and Resolution, with the following slight changes and additions:

No. 4 of the Resolution is to read:

"The age of children to attend Sabbath-school shall be from seven (instead of eight) years and upwards."

No. 5. "The course of instruction is to comprise six (instead of five) years. In addition, one year's preparation for Confirmation, and a two years course for Post-Confirmation classes."

No. 6 remains unchanged.

After the heading, "Course of Studies and Plan of Instruction," to be inserted:

The first year.—"*Infant Class*," one session of two hours per week. The object of this class is to develop heart and mind of the children, to awaken in them moral and religious thought and sentiments by conversation, simple prayers, hymns and songs and by teaching them in childlike language a choice selection of narratives from the Bible.

The second (instead of first) year.—Primary Class, and so on.

After III, *Hebrew*.—The elements of Hebrew reading to be added:

Remark. The classes in Hebrew shall be distinct from the classes in the other branches of the Sabbath-school instructions, so that a child may enter a high or low Hebrew class independent of its standing in Biblical History and Religion."

(The remainder of the Plan of Instructions unchanged, except the First Intermediate class is to be designated, "The third year," and so on until "Senior class in the sixth year.")

At our last year's convention, your committee was also charged with the duty to incorporate in our present report to this Conference, some practical suggestions as to how the plan advocated can be effectively carried out.

We should think that an experienced superintendent who is assisted by a sufficient corps of able teachers and has the necessary number of school rooms will find no difficulty in carrying out this plan effectively.

The classes from the Primary to the Senior, should have either two sessions per week, viz: from 9 to 10 on Saturday morning and from 9 to 11 on Sunday morning, or one session from 9 to 12 on Sunday morning. The sessions of the Confirmation class as well as of the Post-Confirmation classes; should be at a time outside of the hours assigned to the Sabbath-school proper.

Where the limited number of pupils or of teachers does not permit to organize the Sabbath-school on a large scale, the plan has of course to be modified according to circumstances.

In conclusion we earnestly recommend to the Conference to give its support and sanction to the Sabbath-School Union and

urge upon our individual members, ministers of congregations, to exert their influence toward, having their Sabbath-school join the Union.

Yours very respectfully,

DR. M. MIELZINER,

DR. DAVID PHILIPSON,

RABBI CHARLES S. LEVI.

The Committee on Plans of Instructions, H. S. S.

Plan of Instruction in the Jewish Sabbath-School.

To the President and Members of the Central Conference of American Rabbis in Session at Milwaukee, Wis.

GENTLEMEN:—Your Committee, appointed to submit a "Plan of Religious Instruction in the Sabbath-school," beg leave to report:

At a meeting of the Rabbinical Literary Association, held in the year 1880 in the city of Detroit, Mich., resolutions having reference to instruction in the Sabbath-school were passed. Taking those resolutions as a basis, the Hebrew Sabbath-School Union, which was organized for the purpose of promoting the work of our Sabbath-schools throughout America, published some years ago an elaborate plan for a five years' course of instruction in the Sabbath-school, and a two years' course for Post-Confirmation Classes. As this plan has proved to be very practical and useful in several Sabbath-schools that adopted it, we have consulted, and in great part followed it, in making our present report.

In addition we beg leave to submit also a "Plan of a Course of Studies for Normal Classes for the Training of Sabbath-School Teachers." After these preparatory remarks, we respectfully recommend to the Central Conference the adoption of the following resolutions, as well as the subsequent plans of instruction:

A.—RESOLUTIONS.

1. We regard it to be a sacred duty incumbent upon every Jewish community to organize and support a Sabbath-school for the religious instruction of their children.

2. The branches of instruction in the Sabbath-school shall be :
 - a. Biblical and Post-Biblical History.
 - b. Religious and moral doctrines of Judaism.
 - c. Bible reading in English.
 - d. Hebrew reading and Translation.
 - e. Instruction in religious singing, having in view the preparation of the youth for participation in congregational singing.
3. Every Sabbath-school is to be organized with at least three grades, with subdivisions into classes, according to the number, age and capacity of the pupils.
4. The age of children to attend Sabbath-school shall be from seven years and upwards.
5. The course of instruction is to comprise six years. In addition, one year's preparation for Confirmation, and a two years' course for Post-Confirmation classes.
6. The weekly sessions should be opened with religious exercises, consisting of prayer, hymn, and a sermonette by the Principal, or by one of the Teachers.

B.—COURSE OF STUDIES AND PLAN OF INSTRUCTION FOR SABBATH-SCHOOLS.

The First Year.—Infant Class.

One session of two hours per week.

The object of this class is to develop heart and mind of the children, to awaken in them moral and religious thought and sentiment, by conversation simple prayers, hymns and songs; and by teaching them in childlike language and a choice selection of narratives from the Bible.

THE SECOND YEAR.—PRIMARY CLASS.

I. *Biblical History.*—Oral instruction in the narratives contained in the Book of Genesis.

II. *Judaism.*—The ethical instruction is here to be closely connected with the Biblical History, by briefly deducing and explaining the moral lessons contained in each narrative, and applying them to the different relations of life within the sphere of the child's comprehension. Short and impressive Bible verses, having reference to those lessons, are to be memorized by letting them be repeated by

the whole class. Short and childlike prayers for morning and evening, and grace at meals are to be learned by heart.

III. *Hebrew*.—The elements of Hebrew reading.

Remark: The classes in Hebrew shall be distinct from classes in other branches of Sabbath-school instruction, so that a child may enter a high or low Hebrew class independent of its standing in Biblical History and Religion.

THE THIRD YEAR—FIRST INTERMEDIATE CLASS.

I. *Biblical History*.—Finish the Pentateuch and the Book of Joshua.

II. *Judaism*.—The method of utilizing the Biblical History of the ethical instruction is to be continued. The Ten Commandments and the passage of Leviticus XIX, 1-4; 9-18; 30-37, are briefly to be explained and memorized. At the approach of every Jewish festival explain its name and significance, and memorize the names of the months of the Jewish Calendar.

III. *Hebrew*.—Practice correct and fluent reading. Translate easy passages of the Prayer-book, as:

אין כאלהיני, ימלוך יי, קדוש, ואהבת, שמע

THE FOURTH YEAR—SECOND INTERMEDIATE CLASS.

I. *Biblical History*.—The Judges; the establishment of the kingdom to its division.

II. *Judaism*.—Oral explanation of Duties to God and to Parents. Corresponding Bible verses are to be memorized.

III. Reading from the Bible in English. Selected chapters of Deuteronomy, besides selections from the Book of Proverbs.

IV. *Hebrew*.—Reading exercises continued. Translate the three Benedictions of the evening service (U. Prayer-book, p. 25); the two Benedictions preceding the Sh'ma of the morning service (U. Prayer-book, pp. 59 and 61); the Bible verses and Benedictions before and after the reading from the Torah (U. Prayer-book, pages 96, 97, 98, 100, 101).

THE FIFTH YEAR—JUNIOR CLASS.

I. *Biblical History*.—History of the kingdoms of Israel and Judah to their respective overthrow by Assyria and Babylon.

II. *Judaism*.—The divisions of the Bible and the names and general contents of its books. The holy seasons and fuller explanations of their significance. The duties to our fellow-men and to ourselves, based on Bible verses, and illustrated by Biblical history, as well as by beautiful sayings of the ancient Rabbis.

III. *Bible Reading*.—Read and explain some of the following Psalms: Ps. 1, 8, 15, 19, 20, 23, 24, 27, 29, 30, 32, 33, 34, 51, 65, 67, 78, 84, 90-92, 95, 100, 103-107, 111-118, 121, 122, 139, 145-148.

IV. *Hebrew*.—Translate some important passages of Part II. of the U. Prayer-book for the great holidays, as:

י"י, and אבינו מלכנו (pages 59 and 61). קדוש אלה (page 163), מחל לעונותינו (pages 181 and 183); כי אנו עמך (p. 185). As far as possible, translate, besides, from Genesis, Chapter I., 1, to II., 3; Chapter XII., 1-9; Chapter XXII., 1-19.

THE SIXTH YEAR—SENIOR CLASS.

I. *History*.—Ezra and Nehemiah. Post-Biblical history to the Destruction of the Second Temple.

II. *Judaism*.—The doctrines concerning God and our relation to Him; concerning man, his dignity, the true aim of his life, and the immortality of his soul, and concerning Israel's mission and hope for humanity. Besides full instruction on Prayer and Public Service, and on religious customs and practices in ancient and modern times. The Jewish Calendar.

III. *Bible Reading*.—Read and explain selections from the prophets, especially:

Isaiah I., 1-20; II., 1-5; V., 1-24; VI., 1-13; VII., 1-9; XI., 1-9; XII., 1-6; XXXVIII.; XXXIX.; XL., 1-26; XLIII., 1-28; XLIV., 1-23; LV., 1-13; LVII., 1-14.

Jeremiah I., 1-9; II., 1-19; VII., 21-34; X., 1-16; XVI., 19-21; XVII., 1-14; XXV., 1-14; XXVI., 1-24, XXX, 23-37.

IV. *Hebrew*.—Translate Exodus chapters XIX, XX.; Leviticus XIX., 1-18.; 31-37.; XXIII. Combine with the translation the elements of Hebrew Grammar.

C.—PLAN OF RELIGIOUS INSTRUCTION FOR POST-CONFIRMATION CLASSES.

First Year.

Jewish History.—Important events and prominent men in the period from the destruction of the Second Temple to the time of Moses Maimonides.

Bible Study.—Reading and explanation of *poetical parts* of the Bible, introduced by a lecture on Biblical poetry.

Remark: The following chapters are especially recommended:

The song at the Red Sea (Exodus, XV.); Balaam's Involuntary Blessing (Numbers, XXIII., XXIV.) Moses' Last Admonition and Blessing (Deuteronomy XXXII., XXXIII.); Deborah's Song (Judges V.); Hannah's Prayer (1. Samuel, II.); some of the Psalms collected in the "Selections from the Book of Psalms," published by the Hebrew Sabbath-School Union of America; Job III-IX.; XXIX. XXXVIII.

Second Year.

Jewish History.—Important events and prominent men in the period from Moses Maimonides to the present time.

Bible Study.—Select Passages from the Prophets, introduced by some lectures on the Prophets in Israel and Judah.

Rabbinical Literature.—Read and explain select passages from Pirke Aboth.

Remarks: For select passages from the Prophets and Pirke Aboth we would recommend as a text-book, "Ethics of the Hebrew Scriptures," edited by Rabbis I. S. and Adolph Moses, and published by the Sabbath-School Union.

Some lectures on Israel's mission in ancient and modern times. also on "Doctrinal Relations of Judaism to other religions of the day."

PLAN OF INSTRUCTION FOR NORMAL CLASSES FOR THE EDUCATION AND TRAINING OF SABBATH-SCHOOL TEACHERS.

Only graduates from the Post-Confirmation class are to be admitted as members of the Normal Class.

First Year.

I. Survey of the principal events of the Biblical History with suggestions as to how to utilize them for ethical and religious instructions in the various classes of the Sabbath-school.

II. The map of Palestine to be studied with special reference to the important localities mentioned in Biblical and Post-Biblical

History. Thorough knowledge of the geography and topography of Palestine and the surrounding countries must be acquired.

III. A course of lectures on the Jewish Religion, its principles, doctrines and ritual observances.

Second Year.

I. Survey of Post-Biblical History to the destruction of the Second Temple.

II. Compositions on ethical and religious topics or on important periods of Jewish History.

III. Lectures on the aims and objects of the Jewish Sabbath-school, its organization, its proper discipline and the best method of instruction.

IV. During the last three months of the second year, the members of the normal class shall practice the art of instruction by teaching under the supervision of a competent teacher in the primary and intermediate classes of a Sabbath-school.

CERTIFICATE.

Candidates having successfully passed through the two years' course of instruction, and having given sufficient evidence of their pedagogical ability, as well as of their moral and religious earnestness, are entitled to receive from the superintending Rabbi a certificate authorizing them to teach in a Jewish Sabbath-school.

In conclusion, we earnestly recommend to the Conference to give its support and sanction to the Sabbath-School Union, and urge upon our individual members, ministers of congregations, to exert their influence towards having their Sabbath-schools join the Union.

Yours very respectfully,

DR. M. MIELZINER,

DR. DAVID PHILIPSON,

RABBI CHARLES S. LEVI.

The Committee on Plans of Instruction in H. S. S.

On motion duly carried the report was received and placed before the Conference for further consideration.

Dr. Sonnenschein moved that the report as presented be practically adopted and heartily endorsed. Seconded by Rev. Feuerlicht.

Rabbi O. J. Cohen amends that the Plan of Instruction be sent and recommended to every Superintendent and Minister of the Jewish Sabbath-schools throughout the country with a request that the same be introduced and that, report of such introduction be sent to the Secretary of the Central Conference with such information of other schools to be reached as shall come under their notice.

Remarks being called for, brought about a lengthy discussion in which Rabbi S. Hecht, S. Frey, J. Stolz first took part.

It was moved that the courtesy of the floor be extended to Rev. Mr. Gould, in order that he might explain his plan of teaching infant classes in his Sabbath-schools.

The motion unanimously prevailed, whereupon by consent of the Conference the Chair accorded Mr. Gould the privilege of the floor also for all other matters coming up during the remainder of the session.

Mr. Gould then addressed his remarks to that part of the Plan of Instruction referring to infant classes. He contended that the growth of the child into religion is to be effected on the basic principle of nature religion. The child should be lead to see the Divinity in all the varied phenomena of nature. He referred to series of leaflets called "Mother Nature's Children," which idealizes in poetic conception the truths of earth's activities under divine aspects.

Dr. Grossman in criticising this method claimed that children living entirely by fancy and imagination have enough of poetry, also that such idealizing is not substantial enough. The Jewish child is the spiritual as well as the physical product of national characteristics, mentally, morally and religiously the heir to tradition and hence, requires a scheme of Jewish-thought-life dictated by Jewish genius.

Rabbi Shulman concluded the discussion, when the motion on the adoption of the Plan of Instruction and the amendment thereto were unanimously adopted.

The report as a whole was endorsed without a dissenting vote and the Committee discharged with thanks.

The following draft of the revised constitution and by-laws submitted to the Executive Board by the Committee, whose members are Drs. M. Landsberg, G. Gottheil, D. Philipson, was now read by the Secretary and presented to the Conference as the report of the Committee on Constitution. The Secretary also read a letter from the Chairman Dr. Landsberg relative to the same :

To the Central Conference of American Rabbis :

Your Committee appointed at the last annual meeting to revise our Constitution and By-Laws report the following draft to your consideration :

Constitution.

ARTICLE I.

NAME.

This organization shall be known as the *Central Conference of American Rabbis.*

ARTICLE II.

OBJECT.

The object of this Organization shall be to foster a feeling of association and brotherhood among the Rabbis and other Jewish scholars of America, to advance the cause of Jewish learning, to encourage all efforts towards the propagation of the teachings of Judaism, and to make provision for such worthy colleagues as, owing to advanced age or other cause, are prevented from following their calling.

ARTICLE III.

MEMBERSHIP.

1. All active and retired Rabbis of Congregations, Professors of Rabbinical Seminaries, and *other persons worthy* to be members of

the Conference shall be eligible for membership. All names proposed shall be acted upon by the Executive Board.

2. Honorary members may be elected by the Conference when unanimously proposed by the Executive Board.

ARTICLE IV.

DUES.

1. The annual dues shall be five dollars payable at the beginning of each fiscal year.

2. These dues shall entitle the members to a copy of all publications of the Association.

3. One-half of the annual dues collected shall be paid into a fund called the Relief Fund of the Conference, to be used at the discretion of the Trustees of this Fund for the assistance of Rabbis or their families in need.

4. Any member in arrear for two years' dues shall be no longer considered a member of the Conference.

ARTICLE V.

OFFICERS.

1. The officers of this Conference shall be a President, Vice-President, Recording Secretary, Corresponding Secretary and Treasurer, who, with the addition of six members shall form the Executive Board.

2. There shall be three Trustees who shall have charge of the moneys in the Relief Fund of the Conference and of the distribution of the same.

3. These officers shall be elected annually, by ballot, and shall hold their offices until their successors have been elected.

ARTICLE VI.

MEETINGS.

This Association shall meet annually in general Conference. In those years when the Council of the Union of American Hebrew Congregations is convoked, the annual meeting shall be held in the same place and begin on the Saturday night preceding the meeting of the Council. In all other years the Conference shall meet at said time and place as the previous Conference or its Executive

Board may desire. Notice of the time and place of each annual meeting shall be mailed to all members at least four weeks in advance.

ARTICLE VII.

AMENDMENTS.

1. Amendments to this Constitution shall be submitted in writing to the Executive Board.
2. The Executive Board shall give notice of proposed amendments to each member at least four weeks before the annual meeting.
3. A two-thirds vote of the members present at an annual meeting shall be necessary to adopt the same.

By-Laws.

Section I.

DUTIES OF OFFICERS AND EXECUTIVE BOARD.

1. The officers of the Conference shall perform the duties usually incumbent upon such officers. They shall submit annually to the Conference a report in writing of their official transactions in the past year.
2. The Treasurer and the Trustees of the Relief Fund shall give bonds in such sums as shall be determined by the Executive Board.
3. It shall be the duty of the Executive Board
 - a. To take charge of the affairs of the Conference during adjournment.
 - b. To arrange a specified program for the work of each meeting and to send the same to each member of the Conference at least four weeks in advance of the meeting.
 - c. To publish in pamphlet form and in time for distribution at the annual meeting a Year Book containing a full report of the transactions of the preceding meeting together with papers read, and addresses made or abstracts of the same.
4. Vacancies occurring in the Board after adjournment of the Conference shall be filled by the Board until the next election.

Section II.

STANDING COMMITTEES.

The President shall at the opening of each Conference appoint the following Standing Committees:

1. A Committee on Resolutions consisting of three members.

2. A Committee on President's Report consisting of three members.
3. A Committee on Finance consisting of three members.
4. A Committee on Publication consisting of five members.

Section III.

DUTIES OF COMMITTEES.

1. The Committee on Resolutions shall take charge of all resolutions offered at the meeting, unless otherwise ordered, and report upon the same before final adjournment.

2. The Committee on President's report shall take charge of the same and shall report on any suggestions or recommendations contained therein.

3. The Committee on Finance shall examine the Treasurer's report and report thereon.

4. The Committee on Publication shall have charge of all publications of the Conference, excepting the Year Book. It shall make a report to the Executive Board whenever requested to do so.

All profits accruing from the publications of the Conference shall be placed to the credit of the Relief Fund.

Section IV.

QUORUM.

Twenty members shall constitute a quorum at the meetings of the Conference for the transaction of business.

Section V.

ORDER OF BUSINESS.

1. Roll call.
2. Reading of the minutes of the last meeting and of meetings of the Executive Board.
3. Appointment of Standing Committees.
4. Report of the President.
5. Reports of other officers.
6. Offering of Resolutions.
7. Reports of Standing Committees.
8. Reports of Special Committees.
9. Reading of papers.
10. Unfinished business.
11. New business.

12. Election of Officers.
13. Reading of a sketch of the minutes of the Conference.

Section VI.

AMENDMENTS.

These By-Laws may be amended or altered by a two-third vote of the members present at any meeting of the Conference.

Respectfully submitted by the Committee,

July, 1896.

MAX LANDSBERG,
DAVID PHILIPSON.

Rabbi Stolz moved that the report of the Committee on Constitution as submitted by the Executive Board be received. Carried.

On motion of Rabbi O. J. Cohen, the report was taken up for *seriatim* consideration.

Action on the report resulted in the following alterations and amendments :

Section 1 of Article III was amended by striking out "and other persons worthy to be members of the Conference," and by substituting the words "all applications for membership" for "all names proposed. Accepted.

Section 4, Article IV was amended at the suggestion of O. J. Cohen so as to read: "Any member in arrears for two years' dues shall be suspended by the Executive Board and may be reinstated at any future time by the Executive Board upon payment of all arrears. Carried.

Section 1, Article V was amended by Rabbi Leucht to read two instead of one Vice-President, and by Rabbi O. J. Cohen to read five members instead of six. Adopted.

Article VI, Rabbi Charles S. Levi moved that this article be amended to read "This Association shall meet annually in general Conference in the month of July at such time and place as the previous Conference or its Executive Board shall decide." Carried.

Article VII, Section 1, Rabbi Leucht amends to read, "Amendments to this Constitution shall be submitted in writing to be presented before the Convention in one year and acted upon at the next Convention." Adopted.

Paragraph 3, Section 3, on By-laws was amended by Rabbi O. J. Cohen to read, "The Committee on Finance shall examine the Treasurer's Report and the Financial Report of all Committees handling moneys of and by the authority of the Conference, and shall report thereon." Carried.

Paragraph 3, Section 4, was amended by Rabbi Stolz to read: "one-half of the net profits accruing from all publications authorized by the Executive Board shall be placed to the credit of the Relief Fund. Accepted.

Paragraph 4 in re-quorum, was amended to 21 members instead of 20.

On motion of O. J. Cohen it was decided that in the paragraph referring to "Order of Business," "Program of the daily business session," be added.

Dr. I. L. Leucht suggested that provision be made in the Constitution for the expulsion of objectionable members, and moved that a Committee of three be appointed to supplement the report of the Committee on Constitution by adding thereto a section relating to the expulsion of members, also such other recommendations as ought to be found in the Constitution and By-Laws of the Conference.

The motion was carried.

President Wise named Drs. S. Hecht, O. J. Cohen and I. L. Leucht and instructed the Committee to report at the afternoon session.

The proceedings were interrupted to listen to Mr. Heller, of B'nai Jeshurun Temple, who announced that the Convention would be

taken to Point Pleasant Valley at 5:30 o'clock in the afternoon, and invited all members to be present at the evening festivities.

The invitation was accepted with thanks.

Business was resumed by the Convention ordering the Secretary to call the roll, and the following thirty-nine members were registered present:

Dr. B. Felsenthal, Chicago; Rev. A. Kaiser, Baltimore, honorary members. Rabbis: I. Aaron, Buffalo; B. A. Bonnheim, O. J. Cohen, Mobile; V. Caro, Milwaukee; D. Feuerlicht, Owensboro; J. Feuerlicht, Scranton; S. Frey, Springfield; L. M. Franklin, Omaha; A. Friedman, Minneapolis; L. Grossman, Detroit; A. Guttmacher, Baltimore; S. Hecht, Milwaukee; S. Hirshberg, Boston; E. G. Hirsch, Chicago; I. L. Leucht, New Orleans; C. S. Levi, Cincinnati; Prof. C. Levias, Cincinnati; I. Lewinthal, Nashville; D. Marx, Atlanta; A. J. Messing, Peoria; Prof. M. Mielziner, Cincinnati; I. S. Moses, Chicago; A. Norden, Chicago; Wm. Rosenau, Baltimore; I. Rosenthal, Lancaster; I. L. Rypins, Evansville; S. Sale, St. Louis; S. H. Sonnenshein, New York; J. Stolz, Chicago; S. Shulman, Kansas City; H. Veld, Montreal; L. Weiss, New York; L. Wintuer, Brooklyn; I. M. Wise, Cincinnati; J. Magill, Ligonier; J. Rappaport, Chicago; F. Cohen, Ft. Wayne.

It was moved, seconded and carried that the report of the Publication Committee be made the first order of business for the afternoon session.

An adjournment was then taken until 3 o'clock, P. M.

THURSDAY—AFTERNOON SESSION, 3 O'CLOCK.

President, Dr I. M. Wise opened the session at 3 o'clock. According to the resolution of the morning session, the Publication Committee through its Secretary, Rabbi Jos. Stolz, presented the official report for the year 1895-6.

Report of Publication Committee.

To the President and Members of the Central Conference of American Rabbis :

Your Publication Committee beg leave to report that the Union Prayer Book, which two years ago was not yet in press, is to-day officially adopted by eighty-six congregations in the United States and Canada. Without the exercise of any external authority, without the compulsion of any Synod or Sanhedrin, and what should not be overlooked, without creating any feuds or factions, simply upon its own merits and by virtue of the fearless, enlightened, zealous and patient manner in which the American Rabbis have for the past half century, taught the principles of Reform Judaism, has this ritual been introduced by almost all the largest congregations in twenty-six states of the Union and by one congregation in the Province of Quebec.

Radical as are the departures from the old ritual, pronounced as is the liturgical expression of the principles of Reform, without arousing any bitter strife or any contention, 26,004 copies of the book (viz : 14,264 copies of Vol. I., and 11,740 copies of Vol. II.) have been purchased, which means that East of the Alleghanies and West of the Rockies, along the coast of the Gulf of Mexico and on the shores of the Great Lakes, in the Mississippi Valley and on the banks of the St. Lawrence, over 5,000 families hailing from all parts of the world, are united in spirit by this book of common prayers.

The few months required for the general introduction of the book is the clearest evidence that American Israel yearns for union and co-operation and is now ready to center its energies and potentialities upon larger spiritual undertakings ; and the fact that the vast innovations of the Union Prayer Book have met with such hearty and general approval, while the Jewish Congregations of England are to-day all wrought up about the introduction of some most insignificant synagogal ritual reforms, is an eloquent testimony to the invaluable service of the Pioneer Reform Rabbis of this country.

We herewith submit a detailed report and urgently request the appointment of an Auditing Committee, who together with an expert accountant shall examine the statement and the books.

The Union Prayer Book has been officially adopted by the following congregations :

Anshe Chesed,	Erie, Pa.
B'nai Israel,	Little Rock, Ark.
Beth Zion,	Buffalo, N. Y.
B'nai Israel,	Columbus, O.
Adath Israel,	Louisville, Ky.
Beth Israel,	Meridian, Miss.
B'nai Yehuda,	Kansas City, Mo.
Hebrew Congregation,	Baltimore, Md.
Children of Israel,	Memphis, Tenn.
B'nai Jeshurun,	Cincinnati, O.
Bene Israel,	Cincinnati, O.
Bene Abraham,	Portsmouth, O.
Beth Emeth,	Albany, N. Y.
B'nai Jeshurun,	Dayton, O.
Congregation,	Greenville, Miss.
Adath Israel,	Boston, Mass.
B'nai Sholom,	Quincy, Ill.
Anshe Emeth,	Peoria, Ill.
Adath Joseph,	St. Joseph, Mo.
Anshe Chesed,	Vicksburg, Miss.
Beth Israel,	Macon, Ga.
Achdus Vesholom,	Ft. Wayne, Ind.
B'nai Berith,	Los Angeles, Cal.
B'nai Israel,	Sacramento, Cal.
B'nai Jeshurun,	Newark, N. J.
B'nai Israel,	Baton Rouge, La.
B'nai Yeshurun,	Des Moines, Ia.
B'nai Israel,	Davenport, Ia.
Temple Beth El,	New York.
Temple Emanu-El,	New York.
Temple Beth El,	Detroit, Mich.
Temple Emanu-El,	San Francisco, Cal.
Congregation,	Columbus, Miss.
Congregation,	Indianapolis, Ind.
Congregation Emanu-El,	Milwaukee.
Hebrew Benevolent,	Atlanta, Ga.
Congregation Gates of Mercy,	New Orleans, La.
Society of Concord,	Syracuse, N. Y.
Hebrew Zion Congregation,	Shreveport, La.
Hebrew Educational Society,	Charleston, W. Va.
Temple Israel,	Omaha, Neb.
Kahl Montgomery,	Montgomery, Ala.
Mishkan Israel,	Selma, Ala.
Ohavay Sholom,	Nashville, Tenn.

Ohev Sholem,	Huntington, W. Va.
Congregation,	Brookhaven, Miss.
Congregation,	New Haven, Conn.
Bene Israel,	Evansville, Ind.
Tiffereth Israel,	Cleveland, O.
Congregation,	Minneapolis, Minn.
Shaarey Shomayim,	Mobile, Ala.
Rodof Sholom,	Philadelphia, Pa.
Anshe Chesed,	Scranton, Pa.
Rodof Sholom,	Youngstown.
Shaaray Shomayim,	Lancaster, Pa.
Temple Israel,	Springfield, Mo.
Temple Israel,	Amsterdam, N. Y.
Emanu El,	Birmingham, Ala.
Hebrew Congregation,	Akron, O.
Congregation,	Piqua, O.
Temple Sinai,	New Orleans, La.
Temple Israel,	St. Louis, Mo.
Temple Ohabei Sholom,	Boston, Mass.
Temple Israel,	Harlem, N. Y.
West End Congregation,	New York.
Emanu El,	Montreal, Can.
Gemiluth Chesed,	Port Gibson, Miss.
Congregation,	Pine Bluff, Ark.
Congregation,	Henderson, Ky.
Beth-El,	Anniston, Ala.
Congregation,	Demopolis, Ala.
Congregation,	Ithaca, N. Y.
Congregation,	Homer, La.
Congregation,	Tyler, Texas.
Congregation,	Uniontown, Ala.
Congregation,	Johnstown, Pa.
Congregation,	Lafayette, Ind.
Congregation,	Bastrop, La.
Beth Israel,	Honesdale, Pa.
Congregation,	Charleston, S. C.
B'nai Israel,	Galveston, Texas.
Gates of Prayer,	New Orleans, La.
Congregation,	Marion, O.
Congregation,	Monroe, La.
Congregation,	Sedalia, Mo.
Congregation,	Marinette, Wis.

Two editions of the prayer book have been printed and bound,
viz :

VOLUME I.

Cloth.....	4,636
Leather.....	2,258
Morocco	938
Extra Morocco	424
Unbound	3,500
	<hr/>
	11,756

VOLUME II.

Cloth....	4,015
Leather.....	3,022
Morocco.....	1,613
Extra Morocco	456
Unbound	1,650
	<hr/>
	10,756

The actual cost of producing these two editions was, \$13,947.61,
viz :

Paper.....	\$ 2,486 08
Composition and Printing.	3,705 20
Binding	7,503 54
Sundry additional expenses connected with production, (v. cash book, p. 151).	202 79
Embossing one copyright.....	50 00
	<hr/>
	\$13,947 61

The sales have been viz :

VOLUME I.

	1ST EDITION.	2d EDITION.	TOTAL.
Cloth.....	3,364	3,423	6,787
Leather.....	1,242	1,338	2,580
Morocco	562	615	1,177
Extra Morocco.....	76	294	370
Unbound		3,350	3,350
	<hr/>	<hr/>	<hr/>
	5,244	9,020	14,264

VOLUME II.

	1ST EDITION.	2d EDITION.	TOTAL
Cloth	3,793	2,721	6,514
Leather	1,550	725	2,275
Morocco	205	728	933
Extra Morocco	347	59	406
Unbound		1,612	1,612
	<u>5,895</u>	<u>5,845</u>	<u>11,740</u>

STATEMENT.

RECEIPTS.

Received from sale of books	\$22,095 51
Inventory of stock	<u>7,361 70</u>

EXPENDITURES.

Preliminary debts.	\$29,457 21
Germania Publishing Company, for Vol. II. unaccepted . .	\$1,861 32
Dr. Gottheil (for expenses)	567 14
Books in exchange for Volume I., unrevised	<u>2,322 00</u>

ACTUAL DEBTS.

Cost of production.	\$4,750 96
Paper.	\$ 2,486 08
Composition and Printing	3,705 20
Binding	7,503 54
Sundry additional expenses connected with production . .	202 79
Embossing one copyright.	<u>50 00</u>

EXPENSE OF HANDLING.

	\$13,947 61
Postage	\$ 84 50
Sundry expenses as per schedule.	77 14
Advertising	42 42
Insurance	23 60
Clerk hire.	185 00
Office rent :	14 00
Cartage, expressage and freight	30 67
Interest	78 73
Twine, etc.	4 33
Commission	<u>500 00</u>
	<u>\$1,040 39</u>
	<u>\$19,738 44</u>

Profit on Volumes I. and II	\$9,718 77
Balance debt (Jewish Book Concern).	135 66
	<hr/>
	\$9,583 11

By order of the Executive Board, the Publication Committee, also had printed and bound 1,000 copies of a series to be used on week-days, in the house of mourning. The cost was viz :

Printing	\$ 6 00
Binding	80 00
	<hr/>
	\$86 00

About 9 cents per copy.

And further by a resolution of the Executive Committee, the Publication Committee had printed 2,000 copies of the volume, "Sermons by American Rabbis," at the following cost :

Paper	\$192 85
Printing and Composition	315 00
Binding 490 copies.....	83 30
	<hr/>
	\$591 15

The cost being 26 cents per copy unbound, 43 cents bound.

RESOURCES AND LIABILITIES.

Cash on hand from prayer-book.....	\$1,011 48
Cost of Mourners' Service.	86 00
Cost of Sermon-book.....	591 15
	<hr/>
Cash on hand	\$ 334 33
Outstanding (v. schedule).....	1,960 71

Stock on hand.

Prayer-book, volumes I. and II	\$6,560 40
Mourners' Service	198 00
Sermon-book, (cost bound).	210 70
Sermon-book, (unbound).....	392 60
	<hr/>
Resources	\$9,656 74

LIABILITIES.

Due Brader, Smith & Co	\$ 1 40	
Brock & Rankin	72 23	
		<hr/>
		\$ 73 63
Net worth.		<hr/>
		\$9,583 11

ISAAC S. MOSES, *Chairman*.
S. HECHT,
JOSEPH STOLZ, *Secretary*.

On motion the report was received and placed before the Conference. It was moved and seconded that the report of the Publication Committee be referred to the Auditing Committee, already appointed, which shall be empowered to engage the services of an expert accountant as recommended in the report. The Chair now called for reports of special and standing committees.

The "Committee on Memorial Resolutions," on the late Aaron Wise, presented the following memorial:

WHEREAS, the President in his annual message, brought officially to the attention of the Central Conference of American Rabbis, assembled at the city of Milwaukee, the recent demise of our Brother Aaron Wise, Rabbi of Temple Rodef Sholom, of the city of New York, it was

Resolved, That we deem it our sad privilege to give expression to our deep sorrow at the loss of so worthy a member of our organization.

Resolved, That we recognize in our late Brother Aaron Wise, a man of learning, of sterling character and of religious earnestness, who by his affability and love of man, endeared himself not alone to the members of his own congregation, but to all who knew him; and who by his eloquence and example furthered the holiest interests of our Faith.

Be it further resolved, That these resolutions be inscribed upon our minutes, and a copy thereof be sent to the mourning family, also to the Trustees of the Rodef Sholom Congregation, to whom we extend our deep-felt sympathy in their great bereavement.

Respectfully submitted,

B. FELSENTHAL,
DAY. FEUERLICHT,
I. S. LEUCHT,
Committee.

Dr. Sonnenshein, in an eloquent eulogy on the deceased, moved the acceptance of the resolutions and the sending of a copy to the trustees of his congregation.

By general consent of the Conference the report of the "Committee on Union Hymn Book," was given the right of way, which report was read and presented by the Chairman Dr. I. S. Moses, of Chicago.

On motion the report was received.

The recommendation of the report to have the Rev. A. Kaiser's report presented was concurred in.

Rev. A. Kaiser, President of the Society of American Cantors, read his report and awaited the pleasure of the Conference, which decided that the report as read be made part of the regular report of the "Committee on Union Hymn Book." The report is as follows:

Report of Committee on Hymn Book.

Your Committee to whom was assigned the task to report on the work of the Union Hymn Book beg leave to report, that the collection of hymns presented to the last Conference, and by a resolution of that body ordered to be printed as manuscript and to be distributed among the members for corrections and suggestions, was entrusted to Dr. Gottheil, who offered to examine the texts, and to make necessary additions from poems in his possession. Not until May 10th was the copy returned to your Committee through the medium of the President of the Cantors Association. We found that Dr. Gottheil had made a new selection of about one hundred hymns, the majority of which are taken from non-Jewish authors, and not covering a sufficiently large range of subjects necessary for Jewish worship. Your Committee therefore set to work and selected from hymn books now in use in Jewish Congregations such hymns that seemed suitable for the purpose. We now present to this Conference a complete collection of hymns.

We would recommend that this collection of about 250 hymns be given to an Editorial Committee to be appointed by the President, with power to revise, amend, or reject any of the hymns offered, to print about 200 copies for distribution among the members of the Conference, and to make report before the next Conference for final adoption.

The Association of American Cantors have composed or arranged tunes for the one hundred hymns selected by Dr. Gottheil. Rev. Alois Kaiser who has worked untiringly in preparing the music for these hymns, has come here with manuscript in his possession. In justice to him and his co-laborers we herewith add his report.

Respectfully submitted,

ISAAC S. MOSES,
JOSEPH STOLZ,
A. NORDEN.

Committee.

MILWAUKEE, WIS., July 9, 1896.

To the President and Members of the Central Conference of American Rabbis :

REVEREND SIRs :—We beg to submit once more the manuscript of the Union Hymn Book, recommended for adoption by your Committee at the session of the Conference in Rochester, and ordered to be printed for distribution among its members.

Before printing and distributing the same, your Hymn Book Committee thought it advisable to subject the texts to a further examination and revision, and requested the Rev. Dr. Gottheil to undertake the task. This he did most cheerfully, and returned the texts to us corrected and revised toward the end of April, 1896. Upon inspecting them we discovered that many of the original hymns had been withdrawn, and replaced by others for which new music had to be provided. We at once sent the revised manuscript of texts to the Chairman of the Hymn Book Committee, so that he might have it printed and distributed among the members, while we immediately went to work to supply the additional tunes. The entire book is now complete in every respect, with an appendix of Hebrew hymns and responses according to the Union Prayer Book.

We might repeat, that the larger portion of the melodies has been selected and adopted from classical composers, that only such

traditional melodies have been utilized which were found suitable for the purpose, and that all original contributions have undergone a thorough critical examination.

As there was not sufficient time to have the book printed and proofs sent to each member of the Conference before the present session, we herewith submit the whole matter to your consideration again, with the request that, in-as-much as there are a number of congregations anxiously awaiting the publication of the hymnal, and confidently expect its appearance in the Fall, the manuscript be placed in the hands of an Editorial Committee, similar to the committee appointed to edit the Union Prayer Book, said committee to convene either while the Conference is still in session, or immediately thereafter, with full power to have the book printed and distributed among congregations without unnecessary delay.

On behalf of the Society of American Cantors.

ALOIS KAISER,
WM. SPARGER,
WM. LOEWENBERG,
SOL. RAPPAPORT.

The Rev. Dr. Gottheil in a letter to me endorses the above.

ALOIS KAISER.

It was moved by Rabbi Stolz and seconded by Rabbi Rosenau, that a Committee of three be appointed to which shall be referred the joint report on the Union Hymnal, with instructions to report within the session of the Conference.

Remarks being called for brought about a lengthy discussion in which Drs. I. M. Wise, E. G. Hirsh, I. S. Moses, Wm. Rosenau and Charles S. Levi participated.

Dr. Wise offered a substitute that the whole report be laid over for consideration at the next annual Convocation, and was seconded by Rev. Feuerlicht, of Scranton.

Rev. Kaiser spoke against the substitute motion.

The question was now called for and put, and the substitute was voted down.

The original motion to refer the joint report to a committee of three was now voted upon and carried.

The Chair announced as the Committee, I. L. Leucht, S. Shulman and Fred. Cohen and instructed them to report within the session of the Conference.

The Chair announced that the time for reading of papers had arrived.

Rabbi Wm. Rosenau, of Baltimore, presented his paper on "Semitic Studies in American Universities and Colleges."

This paper of great historical value was received with expressions of high approbation by the Conference, and ordered printed in the Year Book.

The next paper prepared for presentation on "The Theory of Oral Tradition," by Professor Dr. G. Deutsch, of Cincinnati, who owing to his trip to Europe could not be present, was entrusted to Prof. Dr. M. Mielziner, who delegated Rabbi Fred. Cohen, to read an abstract thereof.

It was unanimously resolved that the original paper of Prof. G. Deutsch, of which an abstract had been read, be published in the Conference Year Book.

The following report of the "Committee on President's Annual Address," was submitted by Dr. S. Sale, Chairman:

To the Central Conference of American Rabbis:

GENTLEMEN:—Your committee appointed to consider the address of the president, beg leave to report as follows touching the various recommendations therein contained:

The circular sent out by the New York Board of Ministers, relative to the establishment of a permanent Board of Arbitration, was intended to be signed by the Rabbis in their individual capacity, but if the time to act has not elapsed, we would recommend that the President of this Conference be requested to express to the proper

authority, the cordial endorsement of this body of the movement as contemplated. The resolutions of the Conferences of 1889 and 1895, looking to the disposition of the funds arising from the sale of the prayer-book have been done away with by Article III., Section 4, of the constitution adopted at this morning's session.

Those who were present at the conference held last year in Rochester, and who heard the discussion of the report of the Committee on Post-Biblical Literature, know full well that the nine who voted against it as it was presented and adopted, had no intention of declaring in favor of the Talmud and the later codifications, as an authority in religious matters, and if their vote was so construed it was certainly misunderstood. We would recommend that the committee appointed to present a manual of religious instruction, and declaration of principles, be earnestly requested to continue their work and present it for the consideration of the next Conference.

We are of the opinion that this Conference of Rabbis and our co-religionists of this country generally, should be worthily represented at the Parliament of Religions to be held in Paris in 1900, and that one or more of our members be selected for that purpose, and we would suggest that the Union of American Hebrew Congregations be requested to co-operate with us in making the proper selections, and in providing the means to defray the expenses of such representation.

S. SALE,
DR. S. HECHT,
DR. M. MIELZINER.

On motion the report was received and adopted, and the sentiments therein expressed, heartily endorsed.

Rabbi J. Stolz was appointed by the Chair to open the Friday session with prayer, which honor he accepted.

Adjournment was then had with the understanding that the Friday morning session be opened promptly at 9:30 o'clock.

FRIDAY—MORNING SESSION, 9:30 O'CLOCK.

TEMPLE EMANUEL, }
MILWAUKEE, July 10, 1896. }

At the request of the members, Vice-President Dr. I. L. Leucht, in the absence of President Wise, called the Convention to order and invited Rabbi J. Stolz, who offered the following prayer:

O Thou Eternal God, who wast, ere yet the mountains were brought forth and wilt be forevermore,—thy wisdom has created the world, Thy mighty arms uphold it, Thy love sustains it. We rise to praise Thee.

Thy Providence rules the destinies of men and nations. We thank Thee that Thou hast chosen Israel to be Thy messenger, that kindness and truth may meet together on this earth, that righteousness and peace may kiss each other. We thank Thee for the joy that Thou hast appointed us to be the leaders and teachers that in the fulfillment of this sublime task, Israel may not have to go in and out as a flock without a shepherd.

Unless Thou art with us we build in vain, if Thou art not for us for naught are all our ambitions, plans and labors. Not that we would ask Thee to do for us what we can do for ourselves, but from the consciousness of our own weakness, we beseech Thee O God, to grant us Thy help, that the law of truth be in our mouth and falsehood be not found on our lips, so that men may seek from us the law, and by us many be turned away from iniquity.

Enlighten our eyes that through us the Thora may be exalted and magnified. Strengthen our hands that to cleave to Thy commandments, to observe Thy word and keep Thy covenant, to carry the Urim and Tumim, if need be, we would be able to forsake even father and mother, yea, have not regard to our own children.

Not for ourselves, O God, not for ourselves would we crave honor, but unto Thy name do we give glory evermore. Amen.

The Assistant Secretary read the minutes of Thursday's meetings, which with slight alterations were approved.

President Wise, having arrived the Vice-President handed him the gavel.

On motion of Dr. Leucht it was unanimously decided that no speaker shall be allowed to speak longer than five minutes on any one subject, and that no member shall be given the privilege of the floor more than once on the same subject unless by unanimous consent of the convention.

The President announced the appointment of the following committees:

On "Resolutions of Thanks," Rabbis Wm. Rosenau, L. Wintner, S. Shulman, with instructions to report at the Friday evening session.

On "Nomination of Officers," Rabbis Charles S. Levi, D. Feuerlicht, H. Friedman, S. Sale, I. L. Rypins, with instructions to report at the afternoon session.

Rabbi I. L. Rypins, presented the report of the "Committee on Formula for Reception of Proselytes, as follows:

Formula for the Reception of Proselytes.

Mr. President and Gentlemen of the Central Conference of American Rabbis:

Your Committee, appointed to frame a "formula for the reception of proselytes," begs leave to submit the following revised report for your earnest consideration:

The applicant for admission to the Jewish religion, who, on due probation, shall have satisfied the Rabbi to whom he (she) applies, of the sincerity of his (her) purpose, shall, after sufficient study to inform himself, (herself), of the fundamental teachings of Judaism, make formal reply to the following queries put to him (her) by the Rabbi in the presence of two other witnesses, who shall also be Rabbis, like him ordained according to the ancient usage in Israel.

1. Is it your earnest and sincere wish to become a follower of the Jewish faith?

2. Do you express this wish of your own free will and accord?
3. Do you know the fundamental principles of the Jewish faith?
(Answers 1, 2, 3, 4.)
4. Do you accept these principles, and will you now openly declare them to be your belief?
5. Do you intend with all your heart and soul and might to follow the high moral and religious aims which these principles teach?
6. Is it your honest intention and firm purpose to live as a Jew (Jewess) and to observe the sacred ordinances of the Jewish Religion?
7. I now ask you to make solemn profession of all this before God, and in the hearing of those who are here assembled.
(Here follows Profession of Faith.)
8. Do you give your solemn promise to me as a Rabbi, in the hearing of these witnesses that you will remain faithful to your duties as a Jew (Jewess), so help you God?

A DECLARATION OF THE ACCEPTANCE OF THE JEWISH FAITH.

1. I believe, with a sincere and steadfast faith, that God is one, an only One, the Creator, Preserver and Ruler of the Universe.

S'hma Israel Adonoi Elohenu Adonoi Echod.

Hear, O Israel, the Lord our God, the Lord is One. (Deut. VI, 4.)

2. I believe, with a sincere and steadfast faith, that man is created in the image of God, endowed with reason, conscience and Free Will, and capable of triumphing over sin and developing toward perfection.

Holy shall ye be, for I the Lord your God, am holy. (Lev. XIX, 2.)

3. I believe, with a sincere and steadfast faith, that the soul of man is immortal, that righteousness will be rewarded and wickedness punished.

Unto Thee, O Lord, belongeth kindness, for Thou wilt recompense every one according to his deeds. (Psalm LII. 13.)

4. I believe, with a sincere and steadfast faith, in the mission of Israel, to teach by precept and example that God is the Father of all and that men should live together as brothers.

And God will be King over all the earth; that day God will be one and His name one. (Zach. XIV, 9.)

PROFESSION OF FAITH.

I here make solemn profession before Thee, O God, that it is my sincere belief that Thou, the Eternal art one, and only one; that Thou art the Infinite, the Creator; that Thou art the Father of all men, whom thou hast created in Thine image, blessed with the divine light of reason and ennobled with Conscience and Free Will. Thus, O God, hast Thou favored man, and through these wondrous gifts hast Thou made him able to triumph over sin and yield back his immortal spirit unto Thee whenever death shall call it hence. Thy loving kindness, Thy purity and holiness draw us, O God, in adoration unto Thee, and place upon us the restraints of morality.

Thou art our Father, we are Thy children, and every one, even the humblest, may draw near to Thee, and needs no other mediation to commune with Thee but the promptings of the heart within, and their outward expression in words and deeds of purity and goodness. Yea, even the sinner can find atonement if he return to Thee in sincere repentance. Thou, O God, hast chosen the children of Israel for great tasks and responsibilities; Thou hast let Thy will be most clearly known to them, and hast thus consecrated them to become Thy Priest-people. Through them shall the truth of Thee as the one and only God, be spread among all men.

With unwearied endurance shall Israel minister by precept and example unto the world, in the effort to realize his ideal of a Messianic age, when the belief in Thee, O Heavenly Father, shall bind all men together as brothers, and engage them in the pursuit of the highest good.

In this sacred task I yearn, with all my heart, to take part, unto it I dedicate myself, along with the rest of Israel, from this day forth.

To the end of my life I shall never abandon this profession of faith, and shall never tire in the fulfillment of the duties which it imposes upon me towards Thee, O God; towards Israel and all my fellowmen.

Therefore, I pray Thee, O Heavenly Father, receive graciously my earnest vow. Aid me constantly to keep my faith, so that I may always bear this ancient, yet eternally new covenant as a seal upon my heart, and even with my last breath exclaim: "*S'hma Israel Adonai Elohenu Adonai Echod.*"

"Hear, O Israel, the Lord is our God, the Lord is One."

After satisfactory answers have been made to these questions the Rabbi shall, with such words of admonition and welcome as he may choose to use, deliver to the applicant a testimonial according to the form as follows :

To All to Whom These Presents May Come, Greeting:

Be it known, that to me a Rabbi ordained according to the ancient usage in Israel, came personally. of, State of, and asked to be received into the faith of Israel. Be it further known that said. affirmed that of his (her) own free will and accord, and from a pure conviction of the truths of Judaism, he (she) has been prompted to make this request.

Be it further known that, upon examination, said has shown that, in mind and heart, he (she) is duly qualified to enter the covenant of Israel, and that in the presence of two Rabbis, whose signatures are hereunto affixed as witnesses he (she) has answered satisfactorily to all the questions that have been propounded to him (her), and that, before the same witnesses, he (she) has made public confession of the faith of Israel.

Therefore, I,, acting in my official character as a Rabbi, knowing nothing wherefore I should not give my consent to the admission of into the Jewish Faith, do hereby, in the presence of, and with the sanction of the two Rabbis, whose names are hereunto appended, admit him (her) into the Covenant of Israel, and he (she) shall henceforth be recognized as of our own and known to us as a brother (or sister) in faith.

Being at one with us in heart and soul, in hope and faith, he (she) is henceforth entitled to all the rights and privileges that are accorded to us, he (she) is bound to fulfill all the obligations that rest upon, the sons (daughters) of Israel.

May the Lord God bless him (her) and keep him (her) in the path which he (she) has now chosen to follow, in common with us. May the Lord let His gracious blessing rest upon this sacred act, now solemnly concluded; may the Lord, in His benign mercy, cause His countenance to shine upon him (her) with favor, so that living true to his (her) new faith, he (she) may find happiness on earth and bliss in all eternity, to which we all say Amen.

Done at , State of , on the
 of , of 18. . . , the Hebrew date of . . . , Hebrew
 month of 56 . A. M.

Witness my hand and seal as Rabbi of Congregation
 of , and signatures of witness in whose presence
 this act is done.

Signed for the Committee by,

HENRY BERKOWITZ, *Chairman.*

ADOLF M. RADIN,

I. L. RYPINS,

A. GUTTMAN,

T. SCHANFARBER, *Secretary.*

The report was received and taken up for action.

Dr. Leucht took the chair.

Dr. I. M. Wise, raised an objection against the legality of the whole report as being contrary to the New York resolutions on the "Reception of Proselytes;" his second point of objection was that "one Rabbi and two associates," does not necessarily mean two associate Rabbis: thirdly he contended that we ought not define general doctrines in specific terms. He concluded by moving to strike out all the matter of the report excepting the bare formula.

Remarks on the report were made by Rabbi A. Friedman and Dr. Sonnenshein, the latter holding that a statement of principles was not dogma but the setting forth of the self-evident facts of our common beliefs, showing at the same time, the differential genius of Judaism from all other religions.

Dr. Hecht, advocated the adoption of the report as presented, on the ground that the questions and formula were in accord with the New York resolutions.

Dr. Sale, opposed the making a show in public of one's convictions and sacred beliefs and moved that the report be recommitted and presented to the next Conference, when remodelled and

drawn up in consonance with the resolutions of the New York Conference. The motion was seconded.

Rabbi Shulman, favored the report on the ground that the public ceremony was a protection of the honor of the Jewish Temple.

Rabbi I. S. Moses, retorted that such protection was not necessary since proselytes when received are received into the community of Israel.

Rev. J. Feuerlicht, of Scranton, advocated the agreement on principle as being a preliminary requisite for drawing up a formula. He favored the formula, but claimed it should be left to the individual Rabbi as to what form shall be used.

Rabbi Fred. Cohen, opposed the recommitment, and suggested that the committee now amend its report and submit the same to the present Conference.

Dr. Wise amended the motion to recommit, to the effect that the report shall be committed to the incoming Executive Board with full power to act.

This was seconded, the motion as amended was carried and the report given over to the Executive Board with the suggestion that its report on the "Formula for Reception of Proselytes," be printed in the ensuing Year Book.

The Executive Board agreed upon striking out "The Profession of Faith" from the report of the Committee, and allowed the proselyte to make such profession in his own words, which contain the original resolutions passed in the Conference at New York, July 10, 1892, in the Year Book 1892-93, page 95, which contain קבלת עול מצות not contained in the above report, which has only קבלת עול מלכות שמים.

In the "Testimonial," the words "with the sanction of the two Rabbis" to be changed thus, "with the sanction of these, my worthy associates," as they need not be ordained Rabbis.

Dr. Hecht, by permission of the Conference, proposed Rabbi A. H. Messing, of St. Louis, for membership, who was unanimously elected a member of the Central Conference of American Rabbis.

Rabbi O. J. Cohen then presented the following report of the Committee to which was referred the revised Constitution and By-Laws for completion :

MILWAUKEE, July 10, 1896.

To the President and Members of the Central Conference of American Rabbis.

BRETHREN :—Your Committee appointed to consider and propose further amendments to the Constitution offered by the Constitution Committee, beg leave to submit the following :

I. We recommend that to Section 4 of Article IV, (referring to dues and suspension for non-payment), the following be added: "Notification of suspension shall be sent to the suspended member by the Corresponding Secretary."

SECTION. 5. "In exceptional cases, where it may be deemed proper, the Executive Board may remit some or all of the dues of a member."

II. We recommend that after Article IV, another article be inserted, to be titled "*Expulsion*," and to read as follows :

SECTION 1. When any member of this Conference, by public or private conduct has rendered himself unworthy of membership, the Executive Board shall make thorough investigation of the charges, giving the accused ample opportunity to defend himself, and if the charges are proved true shall expel said member from the Conference.

SEC. 2. No expulsion shall be made unless eight (8) or more members of the Executive Board vote for the same.

SEC. 3. An expelled member shall have the right to appeal from the decision of the Executive Board to the Conference at its regular annual meeting, and the session at which such appeal is heard, shall be private.

If the above recommendation is adopted, it will of course necessitate changing the numbers of all subsequent Articles, increasing each by one.

III. We recommend that to Part 2 of Section 1 of the By-laws (naming certain duties of the Treasurer), the following be added: "No moneys of the Conference shall be paid out by the Treasurer except per vouchers drawn by the Recording Secretary and signed by the President."

IV. We recommend that after Part 3 of Section 1 of the By-laws (referring to duties of the Executive Board), the following be added and numbered:

SEC. 4. Notice of the meetings of the Executive Board and of the business to be brought up at such meetings, shall be sent to all members of the Board, at least two weeks before the meetings take place; and every member of the Board shall have the right to express his opinion and record his vote by correspondence. No important matter shall be decided in the Executive Board except by majority vote of all its members expressed either in person or in writing. Four members of the Executive Board shall constitute a quorum at its meetings.

If the above is adopted, the part of Section 1 referring to vacancies will have to be numbered 5.

Fraternally and respectfully submitted,

S. HECHT,
OSCAR J. COHEN,
I. L. LEUCHT,
Committee.

It was moved and seconded that the report be adopted, and the amendments suggested concurred in. Carried.

It was moved and seconded that the "Constitution and By-laws," as submitted by the Executive Board, with all amendments added by the Conference, be adopted as a whole. Unanimously carried.

The following is the "Constitution and By-laws as finally adopted:

Constitution and By-Laws of the Central Conference of American Rabbis.

CONSTITUTION.

ARTICLE I.

NAME.

This organization shall be known as the Central Conference of American Rabbis.

ARTICLE II.

OBJECT.

The objects of this organization shall be, to foster a feeling of association and brotherhood among the Rabbis, and other Jewish scholars of America, to advance the cause of Jewish learning, to encourage all efforts towards the propagation of the teachings of Judaism, and to make provision for such worthy colleagues, as owing to advanced age or other cause, are prevented from following their calling.

ARTICLE III.

MEMBERSHIP.

SECTION 1. All active and retired Rabbis of congregations, and Professors of Rabbinical Seminaries shall be eligible for membership. All applications for membership shall be acted upon by the Executive Board.

SEC. 2. Honorary members may be elected by the Conference when unanimously proposed by the Executive Board.

ARTICLE IV.

DUES.

SECTION 1. The annual dues of members shall be five dollars, payable at the beginning of each fiscal year.

SEC. 2. These dues shall entitle the members to a copy of all publications of the Association.

SEC. 3. One half of the annual dues collected, shall be paid into a fund called "The Relief Fund of the Conference," to be used at the discretion of the Trustees of this Fund for the assistance of Rabbis or their families in need.

SEC. 4. Any member in arrears for two years' dues, shall be suspended by the Executive Board, and may be reinstated at any future time by the Executive Board upon payment of all arrears. Notification of suspension shall be sent to the suspended member by the Corresponding Secretary.

SEC. 5. In exceptional cases, where it may be deemed proper, the Executive Board may remit some or all the dues of a member.

ARTICLE V.

EXPULSION.

SECTION 1. When any member of this Conference, by public or private conduct, has rendered himself unworthy of membership, the Executive Board shall make thorough investigation of the charges, giving the accused ample opportunity to defend himself, and if the charges are found true, shall expel said member from the Conference.

SEC. 2. No expulsion shall be made unless eight (8) or more members of the Executive Board vote for the same.

SEC. 3. An expelled member shall have the right to appeal from the decision of the Executive Board to the Conference at its regular annual meeting, and the session at which such appeal is heard shall be executive.

ARTICLE VI.

OFFICERS.

SECTION 1. The officers of this Conference shall be a President, two Vice-Presidents, Recording Secretary, Corresponding Secretary and Treasurer, who, with the addition of five executive members shall constitute the Executive Board.

SEC. 2. There shall be three Trustees who shall have charge of the moneys in the "Relief Fund of the Conference," and of the distribution of the same.

SEC. 3. These officers shall be elected annually by ballot, and shall hold their offices until their successors have been elected.

ARTICLE VII.

MEETINGS.

SECTION 1. This Association shall meet annually in general Conference in the month of July, at such time and place as the previous Conference or its Executive Board shall decide.

SEC. 2. Notice of the time and place of each annual meeting shall be mailed to all members, at least four weeks in advance.

ARTICLE VIII.

AMENDMENTS.

SECTION 1. Amendments to this Constitution shall be submitted in writing to be presented before the Convention in one year and acted upon at the next Annual Convention.

SEC. 2. The Executive Board shall give notice of proposed amendments to each member at least four weeks before the annual meeting.

SEC. 3. A two-thirds vote of the members present at an annual meeting shall be necessary to adopt any such proposed amendment.

BY-LAWS.

ARTICLE I.

DUTIES OF OFFICERS AND EXECUTIVE BOARD.

SECTION 1. The officers of the Conference shall perform the duties usually incumbent upon such officers. They shall submit annually to the Conference, a report in writing, of their official transactions in the past year.

SEC. 2. The Treasurer and Trustees of the Relief Fund shall give bonds in such sums as shall be determined by the Executive Board. No moneys of the Conference shall be paid out by the Treasurer except per vouchers drawn by the Recording Secretary and signed by the President.

SEC. 3. It shall be the duty of the Executive Board :

a. To take charge of the affairs of the Conference during adjournment.

b. To arrange a specified program for the work of each meeting and to send the same to each member of the Conference, at least four weeks in advance of the annual meeting.

c. To publish in pamphlet form, and in time for distribution at the annual meeting a Year Book, containing a full report of the transactions of the preceding meeting, together with papers read and addresses made or abstracts of the same.

SEC. 4. Notice of meetings of the Executive Board and of the business to be brought up at such meetings, shall be sent to all members of the Board, at least two weeks before the meetings take place, and every member of the Board shall have the right to express his opinion and record his vote by correspondence. No important matter shall be decided in the Executive Board except by majority vote of all its members, expressed either in person or in writing. Four members of the Executive Board shall constitute a quorum for the transaction of business.

SEC. 5. Vacancies occurring in the Board after adjournment of the Conference, shall be filled by the Board for the unexpired term until the next election.

ARTICLE II.

STANDING COMMITTEES.

The President shall at the opening of each Conference appoint the following standing committees:

- a. Committee on Resolutions, consisting of three members.
- b. Committee on President's Report, consisting of three members.
- c. Committee on Finance, consisting of three members.
- d. Committee on Publication, consisting of five members.

ARTICLE III.

DUTIES OF COMMITTEES.

SECTION 1. The Committee on Resolutions shall take charge of all resolutions offered at the meeting, unless otherwise ordered, and report upon same before final adjournment.

SEC. 2. The Committee on President's Report shall take charge of the same and shall report on any suggestions or recommendations contained therein.

SEC. 3. The Committee on Finance shall examine the Treasurer's report and the financial report of all committees handling moneys of and by authority of the Conference, and shall report thereon.

SEC. 4. The Committee on Publication shall have charge of all publications of the Conference authorized by the Executive Board excepting the Year Book. It shall make a report to the Executive

Board whenever requested to do so. One-half of the net profits accruing from all publications of the Conference, authorized by the Executive Board, shall be placed to the credit of the Relief Fund.

ARTICLE V.

QUORUM.

Twenty-one members shall constitute a quorum at the meetings of the Conference for the transaction of business.

ARTICLE VI.

ORDER OF BUSINESS FOR ANNUAL MEETINGS.

1. Roll Call.
2. Secretary's Report of the transactions of the Executive Board, including the full proceedings of its last meeting.
3. Program of business for the daily sessions.
4. Appointment of Standing Committees.
5. Report of President.
6. Reports of other officers.
7. Offering of Resolutions.
8. Reports of Standing Committees.
9. Reports of Special Committees.
10. Reading of Papers.
11. Unfinished Business.
12. New Business.
13. Election of Officers.
14. Sketch of the Minutes of the Conference.

ARTICLE VII.

AMENDMENTS.

These By-laws may be amended or altered by a two-thirds vote of the members present at any meeting of the Conference.

The report and supplementary report of the Auditing Committee to which was referred the annual reports of the Treasurer and Publication Committee was next presented and read by Rabbi O. J. Cohen.

On motion, the report was received and taken up *seriatim*.

Deliberation on the report resulted in the following action :

The recommendation with reference to notification of suspended members was adopted.

The proceedings were here interrupted to listen to Mr. Hauser, who presented souvenirs from the Platz Brewing Company, to every member of the Conference. In appreciation of this kindness the Conference extended a vote of thanks to the Messrs. Platz & Company as well as to Mr. Hauser for kindly remembering the Rabbis.

Order of business resumed.

In re-assisting indigent Rabbis, an amendment was moved "that any deserving and properly qualified Rabbi, who has been in service in America at least five years, or his family, may be a beneficiary of the Relief Fund, within the discretion of the Trustees of the Relief Fund. Amendment was seconded and carried.

The supplementary report, i. e. the report on the report of the Publication Committee, is taken up *seriatim*:

As to the expert's fees it was resolved that it be paid by the Publication Committee.

The recommendation to extend a vote of thanks to the Publication Committee, and especially to the Chairman, I. S. Moses, was heartily endorsed.

The recommendation regarding commission to be paid was amended so as to read: "the agent who handles the publications," and was so adopted.

The recommendation concerning transfers of moneys of Publication Committee to Relief Fund was concurred in.

Rabbi Stolz moved the following amendment to be inserted in the supplementary report: "We finally recommend that the Book

Agent of the Conference or any other persons handling the moneys of the Conference shall give bond in such amount as shall be determined by the Executive Board. Carried.

On motion the report and supplementary report as amended were adopted as whole.

Subjoined are the reports :

Report of Auditing Committee.

MILWAUKEE, Wis., July 10, 1896.

To the President and Members of the Central Conference of American Rabbis:

BRETHREN :—Your Committee appointed to audit the books and accounts of the Treasurer and review the financial condition of the Conference, beg leave to submit the following report :

We have carefully examined the book of the Treasurer and find it kept in a neat, exact and business-like manner, and find the services of our present Treasurer, Dr. Hecht, so efficiently rendered in all respects that we feel impelled to recommend to this Conference to re-elect him to the office for the coming year.

In reviewing the accounts presented in the Treasurer's Report, we find

There was a balance on hand last July of.	\$ 866 95
Dues received from members during the year.....	465 00
Interest received on investments.....	42 87

Total	\$1,374 82
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Disbursements were made by the Treasurer as follows :

For Printing.....	\$ 215 56
For Stenographer's service at Rochester	95 25
For Postage, Stationery and sundry expenses...	27 91

Total expenses of the Conference for last year.....	\$ 338 72
Invested for the benefit of the Relief Fund.	500 00
Balance in hand of the Treasurer	536 10

Total.	\$1,374 82
-------------	------------

In regard to receipts we wish to call attention to the fact that our income during the last year exceeded that of the preceding year by nearly \$300.00. Under the head of disbursements we wish to animadvert upon the item of \$95.25 for stenographer's services as an exorbitant expenditure for services of little necessity and practical value to the Conference, and recommend that in future as at the present session, we dispense with stenographers and rely for reports of proceedings upon the services of our Secretaries, who are eminently capable of performing the work.

In the Treasurer's Report, statement is made that 27 members of the Conference are in arrears to the amount of two and more years' dues. We recommend that the section of the Constitution referring to suspensions, which is in keeping with a Resolution adopted by the Conference at its session in Atlantic City two years ago, be at once enforced.

For the proper transaction of the business of the Conference we recommend that the Resolution adopted at the session of 1894, providing that "No money of the Conference shall be paid out by the Treasurer except per vouchers drawn by the Recording Secretary and signed by the President," be embodied in the Constitution and strictly enforced.

We call attention further, to the fact that the Treasurer's statement of the Indigent Ministers' Relief Fund does not show that the requirements of the Constitution have been complied with. To secure this end, therefore, we recommend that the mortgage for five hundred dollars (\$500.00), which we assume to be the result of previous years' accumulation to the fund, and the balance of interest money credited to the fund by the Treasurer's Report, namely \$29.90 be forthwith delivered to the Chairman of the Trustees of said fund; and that in addition the sum of \$237.50, an amount equal to one-half of the total dues collected during the last year be likewise paid by the Treasurer to the Chairman of the Trustees of the Relief Fund. This will make a total of \$767.40 in the hands of the Trustees for the purposes designated.

For the further accumulation and administration of said fund, we recommend the adoption of the following:

First. On the first of January and the first of July of each year the Treasurer shall pay to the Chairman of the Trustees of the Indigent Ministers' Relief Fund, one-half of the moneys received by him as dues from members to date. On the 1st of July in each year

the Chairman of the Publication Committee shall pay to the Chairman of the Trustees of the Relief Fund one-half of the net profits derived from the sale of publications of the Conference during the preceding year.

Second. Of all moneys received in accordance with the foregoing resolution, only one-fourth ($\frac{1}{4}$) shall be at the disposal of the Trustees, to disburse for the purposes of the fund, as designated by the Constitution. The remaining three-fourths ($\frac{3}{4}$) shall be invested by the Trustees as a permanent fund, and the interest accruing therefrom shall again be invested, so that neither principal nor interest shall be drawn upon, until the fund reaches the sum of five thousand dollars (\$5,000.00), after which time the interest alone of the permanent fund shall be used.

Third. Any deserving and properly qualified Rabbi who has been in active service in this country at least for a term of five years, or his family, may be made beneficiaries of the Relief Fund, within the discretion of the Trustees of the Relief Fund, to the amount decided by the Trustees.

Fourth. The Trustees of the Relief Fund shall make report of the moneys received and disbursed by them, and of the status of the fund in their hands, to the Conference at each annual session.

Respectfully and fraternally submitted,

OSCAR J. COHEN, *Chairman*,

ADOLF GUTTMACHER,

I. L. LEUCHT.

Auditing Committee.

Supplemental Report of the Auditing Committee.

In reference to the report of the Publication Committee which has been referred to the Auditing Committee we beg leave to present the report of the expert accountant and attach the same as part of this our report. We are pleased to note from the expert accountant's report that the books of the Publication Committee have been kept in an exact and accurate manner, and that the financial statement of the Publication Committee in its report is verified in every detail. We recommend that the thanks of this Conference be expressed to Mr. A. Guttenstein, of Milwaukee, for his efficient assistance, and

that his bill of \$25.00 for services, a very moderate remuneration for the value and amount of labor rendered, be paid by the Publication Committee.

We recommend further that the thanks of this Conference be cordially and unequivocally expressed to the members of the Publication Committee, and especially to its Chairman, Rev. I. S. Moses, of Chicago, for their arduous and indefatigable labors in connection with the noble work in which they have been engaged. None of us realize the amount of time, thought, trouble and personal sacrifice the members of the Committee, and more especially its Chairman, have given to this undertaking, which more than anything else has redounded to the honor of the Conference and has been credited to this body as its grandest contribution to American Judaism. Our sincere gratitude and appreciation are due to those who have borne the brunt of the labor.

We must call attention to the fact that the decision of this Conference to give to Dr. Moses twenty per cent. of the proceeds accruing from the sale of the Prayer Books has not been carried out. Although the item of \$500.00 is made as paid to him, much more is still due him, much more in fact than the cash in the hands of the Committee would enable us to pay him. The condition that out of the twenty per cent. commission Dr. Moses should pay all costs of handling the Prayer Books is both indefinite and difficult of adjustment. We recommend therefore that the Executive Board be empowered to consider and determine how much is now due to Dr. Moses, according to the Resolution adopted by the Conference, and to pay over the same to him as soon as possible. We recommend further that from this date forward the Publication Committee shall bear all expenses of publishing and handling books, and that a smaller commission, to be determined by the Conference be paid to the agent who handles the publications unconditionally.

From the Report of the Committee on Publication we notice further that no payments have been made to the Trustees of the Indigent Ministers' Relief Fund, in accordance with the Resolution of this Conference that half of the profits accruing from the sale of the Prayer Books shall be paid into that fund. But we recognize that it was absolutely impossible for the Committee to make any such payments. Such payments can be made only from net profits remaining after all necessary expenses have been paid and then only from cash in hand and not from other assets such as bills due. Ow-

ing to the enormous expenses incurred as preliminaries to the publication of the Prayer Book and by the recall of the first edition of the same, it took a large number of sales to liquidate the indebtedness resting upon the Committee at the very beginning. These together with the regular expenses of publication have counterbalanced most of the receipts. It is true that part of the receipts were directed by the Committee to the publication of the Sermon Book; but these were the only funds at the disposal of the Committee for work which it was instructed by the Conference to perform. When something is realized from the sale of these Sermon Books, and the large amount due for the Prayer Books is paid to the Committee, it can make such contribution to the Relief Fund as is required by Resolution of the Conference. We recommend that for the present no money be taken from the Publication Committee to be added to the Relief Fund; but that on July 1st of next year the Resolutions governing the administration of the Relief Fund as suggested in the main Report of this Committee be complied with.

We finally recommend that the Book Agent of the Conference or any other persons handling the moneys of the Conference shall give bond in such amount as shall be determined by the Executive Board.

Respectfully and fraternally submitted,

OSCAR J. COHEN,
Chairman of Auditing Committee.

Statement of Publishing Committee, Central Conference American Rabbis.

AS EXAMINED BY EXPERT ACCOUNTANT.

July 1, 1896.

RECEIPTS.

Received from Sale of Book.....	\$ 22,095 51	
Less Open Accounts Receivable,.	1,960 70	\$ 20,134 80

DISBURSEMENTS.

Preliminary Debts.		
Germania Publishing Co.....	\$ 1,861 32	
Rev. Gottheil.....	567 14	
Books Exchanged.....	2,322 00	\$ 4,750 46

CENTRAL CONFERENCE OF

Actual Debts, Cost of Production.

Paper.....	\$	2,486	08	
Composition and Printing.....		3,705	20	
Binding		7,503	54	
Sundry Expense for Production, See Ledger, page 151.....		202	77	
Embossing and Copyright.....		50	00	\$13,947 59
<hr/>				
Postage and Stamps.....			84	50
Sundry Expense, Printing, etc., Office.....			77	14
Advertising.....			42	42
Insurance.....			23	60
Clerk Hire		185	00	
Office Rent.....			14	00
Cartage, Express and Freight....			30	67
Interest			78	73
Twine and Cordage.			4	33
Commission on Sales, Dr. Moses.			500	00
Account to Jewish Book Concern to Profit and Loss.....			135	66
<hr/>				
				\$19,874 10
<hr/>				
Less.				
Due Bradner, Smith & Co.....	\$1	40		
Due Brock & Rankin	72	23	\$73 63	\$19,800 47
Balance on Hand				
as per Cash Book, page 60,				\$ 334 33

PROFIT AND LOSS ACCOUNT.

Received from Sale of Books....		\$22,095	51
Inventory of Books on Hand.			
Vol. 1, 1,213, Copies, Cloth \$1 00	\$1,213	00	
920 " Leather 1 50	1,380	00	
323 " Morocco 2 00	646	00	
130 " Extra 2 50	325	00	

Vol. 2, 1,294 Copies, Cloth	\$1 00	\$1,294 00	
2,297 " Leather	1 50	3,445 50	
885 " Morocco	2 00	1,770 00	
397 " Extra	2 50	992 50	
Pamphlets of Weekly Services, 66 doz. @	3 00	198 00	
		<hr/>	
		\$ 11,264 00	
Less 40%		4,505 60	\$ 6,758 40
		<hr/>	
Sermons, 490 Copies at cost. . . .	43	210 70	
Sermons, 1,510 Copies unbound, at cost	26	392 60	\$29,457 21
		<hr/>	
Germania Publishing Co		\$ 1,861 32	
Rev. Gottheil		567 14	
Books Exchanged		2,322 00	
Paper		2,486 08	
Composition and Printing		3,705 20	
Binding		7,503 54	
Sundry Expense for Production see Ledger, page 151.		202 77	
Embossing and Copyright.		50 00	
Postage and Stamps.		84 50	
Sundry Expenses, Printing, etc., Office.		77 14	
Advertising		42 42	
Insurance.		23 60	
Clerk Hire		185 00	
Office Rent.		14 00	
Cartage, Express and Freight. . . .		30 67	
Interest.		78 73	
Twine and Cordage		4 33	
Commission on Sales, Dr. Moses. .		500 00	19,738 44
		<hr/>	
Gain			\$ 9,718 77
Less Account of Jewish Book Concern, worthless			135 66
Net Gain			<hr/> 9,583 11

RESOURCES.

Cash on Hand per Cash Book...	\$ 1,011 48		
Cost of Mourners' Services	86 00		
Cost of Sermon Book....	591 15	677 15	
<hr/>			
Cash on Hand per Cash Book, page 60		334 33	\$ 334 33
Open Accounts, Receivable for Schedule.....			1,960 71
Prayer Books, Vol. I and Vol. II.			6,639 60
Mourners' Service			118 80
Sermon Book at cost, bound ...			210 70
Sermon Book at cost, unbound .		392 60	\$9,656 74
<hr/>			

LIABILITIES.

Due Bradner Smith & Co....	\$ 1 40		
Due Brock & Rankin	72 23	73 63	
<hr/>			
Net Worth, July 1, 1896. .			\$ 9,583 11

MILWAUKEE, July 10, 1896.

I hereby certify that I have examined the books of the above Committee, audited the accounts and vouchers and find same correct, of which the above is a true abstract and report.

A. GUTTENSTEIN,
Expert Accountant.

Vice-President Dr. I. L. Leucht commented adversely on the action of the Publication Committee in paying a certain claim without the consent and knowledge of the Executives.

The Conference sustained him in this criticism.

The Convention was then adjourned till 3 o'clock.

FRIDAY—AFTERNOON SESSION, 3 O'CLOCK.

The last business session of the Conference was opened at 3 o'clock P. M.

The first order of business was the offering of resolutions.

The following resolution was first presented :

MILWAUKEE, July 10, 1896.

Central Conference of American Rabbis :

GENTLEMEN :—In view of the fact that there are colonies of Jewish students at many of our great universities throughout the country, the undersigned beg leave to suggest that this Conference appoint a Committee to devise ways and means by which these students may be given that attention through lectures, and if possible through occasional services, which this very promising nucleus of the New Judaism amply deserves. This Committee shall supply to each contingent of Jewish students at the various institutions, lectures on Jewish history and Jewish literature, either in the form of extension courses or by occasional assignments to capable and representative Jewish scholars.

Respectfully,

LOUIS GROSSMAN,
SAMUEL SCHULMAN,
EMIL G. HIRSCH.

The Conference deemed it inexpedient to carry out the suggestions of the resolution and voted to non-concur.

The Secretary read the next resolution as regards ministers applying for pulpits before officially declared vacant. This resolution was declared unnecessary as a similar one regulating ministerial courtesies was on record in the proceedings of the New York Conference.

A letter expressing the regret of Dr. I. Aaron, of Buffalo, at his being called home, was read by the Secretary and his absence was excused by the Conference.

Invitations for the next annual Conference were now presented.

The Invitation of the Tennessee Exposition Commissioners, asking the Conference to meet in Nashville was respectfully declined.

The Secretary read a letter from Mr. B. A. Boas, President of Temple Emanuel, Montreal, Canada, inviting to hold the next Conference in that city. The claims of Montreal were strongly urged by Rabbi Charles S. Levi, but the Conference could not determine upon accepting the invitation, and decided to refer the matter of the next Convention City to the incoming Executive Board.

The Committee to which was referred the report of the Committee on Union Hymnal, presented its report which was read by Dr. I. L. Leucht, as follows :

MILWAUKEE, July 10, 1896.

To the Central Conference of American Rabbis:

GENTLEMEN :—Your Committee charged with examining the collection of hymns made by the Hymn-Book Committee, which collection was revised by Rev. Dr. G. Gottheil, and set to music by the Society of American Cantors, begs leave to report as follows :

We recommend that the collection of Hymns made by the Hymn-Book Committee and revised by Dr. Gottheil, be turned over to an Editorial Committee for the purpose of final revision.

We further recommend that after the said committee shall have agreed upon the texts of the Hymns, the same be given over to the Society of American Cantors to be set to suitable music. We recommend that the Society of American Cantors be permitted to print such hymns under the name and title of "Union Hymnal," edited by the Central Conference of American Rabbis, and that this hymnal be recommended to American Jewish Congregations ; and we further recommend that as soon as the Central Conference of American Rabbis is able to refund the Society of American Cantors the moneys expended for the production of the hymnal and all expenses incurred in its distribution, the same shall become the property (plates and stock on hand, and all proceeds from the eventual sale

of the books) of the Central Conference of American Rabbis. The revised manuscripts shall be returned to the S. A. C., by December 1, 1896.

I. L. LEUCHT,
SAMUEL SHULMAN,
FRED. COHEN.

On motion the report was received.

It was moved and seconded that the report be adopted with instruction to the revising Editorial Committee to return the manuscripts to the Society of American Cantors by the first of December, 1896.

Rabbi Stolz, amended that the text of both music and hymns be referred to an Editorial Committee, but the amendment was lost.

The original motion was then put and carried.

Dr. Grossman and Rabbi Shulman asked for a reconsideration of the resolution referring to Jewish Students in American Universities.

This being done, it was moved, seconded and carried that the resolution be endorsed and that the signers thereof be constituted a committee to report to the Executive Board at their earliest convenience, a plan for carrying out the suggestions of the resolution.

The Committee on Nominations presented its report through its chairman, Rabbi Charles S. Levi.

On motion the report was received.

The Conference then went into the Election of Officers and members of the Executive Board for the ensuing year, July 1896-1897, which resulted as follows :

President, Dr. I. M. Wise, Cincinnati.

First Vice-President, Dr. I. L. Leucht, New Orleans.

Second Vice-President, Rabbi Wm. Rosenau, Baltimore.

Recording Secretary, Rabbi Charles S. Levi, Cincinnati.

Corresponding Secretary, Prof. Dr. M. Mielziner, Cincinnati.

Treasurer, Dr. S. Hecht, Milwaukee.

EXECUTIVE COMMITTEE.

Dr. S. Sale,	St. Louis.
Dr. E. G. Hirsch,	Chicago.
Rabbi J. Stolz,	Chicago.
Rabbi S. Shulman,	Kansas City.
Dr. L. Grossman,	Detroit.

TRUSTEES OF RABBIS' RELIEF FUND.

Dr. I. M. Wise,	Dr. David Philipson,
Rabbi Charles S. Levi.	

It was resolved that the election of the Book Agent of the Conference be left to the Executive Board.

President Wise, announced the following appointments :

PUBLICATION COMMITTEE.

Rabbis J. Stolz,	B. Felsenthal,	I. L. Leucht,
D. Phillipson,		S. Hecht.

EDITORIAL COMMITTEE.

Rabbis Charles S. Levi,	S. Shulman,	S. Sale,
M. Margolis,		L. Grossman.

To revise the texts for the Union Hymnal.

The following resolution was presented and unanimously endorsed :

Resolved, That the Central Conference of American Rabbis sympathize with the efforts of the Union of American Hebrew Congregations, to further circuit preaching and herewith express their willingness collectively and individually, to co-operate with that body in the practical execution of the plans adopted by the National Committee on Circuit Preaching.

JOSEPH STOLZ,
OSCAR J. COHEN.

The Secretary announced that Conference services will be held at Temple B'nai Jeshurun, Friday Evening at 8 o'clock, and at Temple Emanuel, Saturday Morning at 10 o'clock; that the Conference Lecture will be delivered by Dr. L. Grossman at the evening service, and the Conference Sermon by Dr. S. Sale at the morning service.

A meeting of the Executive Board was announced for Saturday Afternoon, at 3 o'clock, at the Pfister Hotel.

Rev. L. Wintner closed the session with prayer.

SABBATH EVE CONFERENCE SERVICES.

B'NAI JESHURUN TEMPLE, 8 P. M. }
MILWAUKEE, July 10, 1896. }

The members of the Conference assembled for Sabbath Evening Services in Temple B'nai Jeshurun of which Rev. V. Caro is Rabbi.

After a hymn by the Choir, Rev. L. Weiss delivered the opening prayer.

Cantor Rev. A. Kaiser, assisted by a double quartette, chanted the musical service.

Rev. V. Caro and Rabbi Charles S. Levi read the English prayers.

Dr. L. Grossman delivered the Conference Lecture. His subject was, "Method in the Pulpit."

After the sermon the following resolutions of thanks adopted by the Conference were read by the Secretary :

Report of Committee on Resolutions.

MILWAUKEE, July 10, 1896.

To the President and Members of the Central Conference of American Rabbis :

GENTLEMEN:—Your Committee charged with the agreeable task of giving expression to the sentiments of the Central Conference of American Rabbis at the conclusion of this its Seventh Annual Convention beg leave to submit the following :

The Seventh Annual Gathering of the Teachers and Leaders of American Judaism, held at the city of Milwaukee, has been characterized by a spirit of harmony and cordiality, and by results so gratifying as to make it rank with the most successful meetings of this body, and to form a strong link in the steadily growing chain of our fraternal re-unions.

The agencies favorable to the production of such gratifying results were, not only the efficiency and zeal of the officers and the enthusiasm of the members, but also the friendship and hospitality which the good people of Milwaukee evinced towards us during our stay in their city.

We therefore desire to bear grateful testimony to the large-heartedness of Congregations Emanuel and B'nai Jeshurun, their honored ministers, Dr. S. Hecht and Rabbi V. Caro, and their faithful presidents Messrs. Max Landauer and L. H. Heller.

We feel under obligations to them for having placed their beautiful Temples at our disposal and we acknowledge with heartfelt appreciation the many marks of attention, courtesy and hospitality the members have shown towards the delegates and their wives.

We also appreciate the kindly offices of Mr. Frank Katzenstein, local representative of the *American Israelite*, and the valuable reports contained in the *Sentinel*, *Herald*, *Evening Wisconsin*, *Journal* and *Daily News*.

Our thanks are also heartily extended to the Phoenix and Standard clubs for having tendered us the hospitality of their homes.

With earnest good wishes for the welfare of the city of Milwaukee, her people, institutions and noble enterprises, with prayers for the growth and prosperity of her religious institutions, we return to our

homes to cherish the pleasant memories of the Seventh Annual Conference, held in the city of Milwaukee, July 7-11, 1896.

Respectfully submitted,

THE COMMITTEE.

President, Dr. I. M. Wise, then spoke, congratulating the Conference upon the work accomplished, and the American Rabbinate upon their sacrifices for American Israel.

Dr. I. L. Leucht, on behalf of the members, responded with a beautiful flowery tribute of sentiment and love, which he said the Conference will ever pay to its honorable President, for the justice and lofty principles displayed in guiding the deliberations of the Conference.

Dr. Sonnenshein delivered the closing prayer and benediction.

SABBATH MORNING CONFERENCE SERVICES.

TEMPLE EMANUEL, 10 A. M., }
WILWAUKEE, July 11, 1896. }

The Sabbath Morning Services of the Conference were held in Temple Emanuel, of which Dr. S. Hecht is Rabbi.

The services were conducted by Dr. S. Hecht and Rabbi Shulman, assisted by the Temple Choir.

The Union Prayer Book was used.

Dr. S. Sale preached the Sermon on "The Need of Dogma in Judaism."

Dr. I. S. Wise closed the services with prayer and declared the Seventh Annual Conference adjourned.



CHARLES S. LEVI,
Recording Secretary.

H. VELD,
Assistant Recording Secretary.

[APPENDIX A]

Our Shifting Attitudes.

Dr. I. Aaron, Buffalo, N. Y.

If we are to believe much that is written, Judaism in the new world is possessed of the ability to emancipate itself entirely from old world conditions; that the pure and fresh intellectual atmosphere which prevades the life of these occidental shores effectually dissipates the dark obscuring clouds, which in eager tumult, pursued Israel on his pilgrimage to this land of liberty. Just a meager appreciation however of the insistance, the pertinacity of hereditary spiritual states, so conspicuous in the story of Israel's centuries, must destroy all confidence in such a presumption. What had wormed itself in the flesh and the bone of so many generations, is not to be effaced by the environment or the influences of a generation or two. And we in America, are still hampered in many ways by the consequences of Israel's long dark age. More evident, however, than these are the tendencies which owe their existence to the concomitants of the transition period. When the chafing chains which had bound the Jews so many centuries were removed link by link, it was but natural for them to leap to extremes, which the revelry in the privileges of new-found freedom easily explains. The hatred of all limits and confines, the reminiscent chafing of the old chains, coupled with the knowledge that they were indeed broken, toned all their actions, tinctured their views of life, and modified their religious conceptions. It set their faces against the sterner views of an older day, and made them prefer the more concise and simpler declarations of the prophet's faith, to the more intricate and prolix requirements of the halacha, and the minute, exacting rabbinical legislation. Thus little by little the sturdy structures which hedged the life, the thoughts of the older communities were broken

down, and a well defined suspicion of the binding nature of any religious rule was engendered. Even the central principles became elastic, in their adaptability, an elasticity that was sometimes subjected to a dangerous tension, and the possibility of their accommodation to all dominant, social and general conditions, became a much lauded virtue.

The retreat from traditional ideas and attitudes was not according to principles acknowledged by all and accepted by all. It was not always well ordered. Upon the part of some indeed, a declaration was made that gradually became a satisfactory guide, and legitimized all changes. According to this declaration, the retention of all ceremonies and institutions having a living force in the community and exerting a vital influence upon the lives of the people was necessary. To make this of value a further step is necessary. There must be some means of establishing an agreement as to just what holds such commanding sway over the general heart. The declaration standing alone gives the widest license to individual choice, predeliction and vagary; thus operating against the chances for the harmony and union of things religious, in the communities of Israel. Israel the soldier of God may well take a suggestion from the military world. Separate bands of warriors, uncentralized, do not win battles, or end wars. Well diciplined and united under capable minds, they become effective for victory or retreat. Are not our congregations in their purely religious relations, separate little bands moving as they list in an ecclesiastical world which is still to no inconsiderable degree, militant?

Yet what we need above all things is solidarity, a united front, a more thorough co-ordination of opinions and even in the lesser and perhaps non-essential portions of our religious edifice. Problems oft decided, threshed and re-threshed, should not come up as new questions, in every new congregational organization. I am not pleading for a synod, the binding force of whose enunciation dissenters could easily evade by resigning their membership. I am not pleading for any authoritative body, clothed with power to whip recalcitrants into line or read them out of Judaism, but for a unanimity born of the fearless, calm and ample consideration and discussion of such Jewish matters, as suffer from difference of opinion, or indifferent observance. Discussions in which reason is not ignored for tradition and sentiment, nor sentiment and inspiring traditions chilled unto death by the cold stare of reason, but in which all three shall

commingle in healthy proportion, as indeed they do in the life of any self-respecting individual, and in the grander life of any great people. On these lines I take it, those who are near to each other may be brought into effective union. The moral force of the majority ought to intimidate the self-opinionated, engage the serious consideration of the earnest, win over the vacillating and reassure the uncertain.

We must confess, however reluctantly, that many a member of the Synagogue, if asked, would find it a rather startling task to give a more or less comprehensive account of his religious principles. Such grand truths as the belief in God, immortality, in the final conquest of virtue, might unhesitatingly be uttered. But are they not very often mere heads of chapters with the chapters wanting, mere verbal skeletons without the flesh and blood of action? These principles can suffer no permanent harm. They will live in the human mind as long as humanity lives. A major share of our attention should be given to what so often seems of minor importance, —and Judaism has no admonition that enjoys more clearly the commendation of its past.

The elder Judaism arrogated to itself the right to make laws covering the very minutiae of congregational and individual life, and exercised it too, unswervingly. Though the old codes decay, the principle which underlay the assumption of that right remains. Nothing that appertains to the Jew is too petty for Judaism's comprehensive care.

By no means unfrequent have been the indications that it is necessary to have some decided expression of opinion by a body which by reason of its membership, and the manner of its constitution, would carry the weight of authority upon such matters as the exact relationship of Jews to Christian churches; the limitations which consistency, good taste, and propriety put upon the use of temples and synagogues; the bearing which the theories and results of the higher biblical criticism have upon the integrity of certain Jewish principles and viewpoints; and upon other matters which become from time to time "burning questions" often decided by those who have but poor opportunities for complete and clear vision.

We ought to guide the course of Jewish life within the lines of acknowledged Jewish principles. The general religious questions of the day must be met by an Israel, entrenched on its own ground, and fortified with a knowledge of its own completeness. Powerfully

indeed would it advantage Judaism to leave the way to a certain degree of congruity of views in all our American communities, before local conditions in each community become crystalized and fixed, and the people indisposed for salutary changes.

This is not a facile undertaking. Every new formulation of principles is regarded as a sort of declaration of independence. Not so long ago, when the formation of the Union of American Hebrew Congregations was suggested, there was much anxiety lest something might be done in a general convention of Jews, which would infringe upon the autonomy of any congregation. This pride in what is subsumed under the word autonomy is hardly justified. Autonomy is more or less a fiction. The larger congregations influence each other, and often dominate the smaller ones, even though there is no perceptible acknowledgement of such sway. Absolute autonomy is as impossible as it is undesirable. There may be both beauty and satisfaction in the exercise of complete freedom, but there is a larger beauty and satisfaction, besides strength in unmistakable agreement—even when such agreement involves the effacement of certain much-prized “land marks.” We should be willing to sacrifice much in order to create a sincere desire for union, in every attitude which Judaism is compelled to take, and in emphasizing the endeavors to guide the spiritual life of our communities according to the sublime doctrines and traditions of Israel. This is in reality the desire of the people. The joyful welcome accorded a union prayer-book amply proves it. Although unanimity in prayers is of doubtful value, when the prayerful have dwindled down to the pious of one sex, and the unoccupied of the other.

It is not true as has often been asserted that harmony in Judaism depends upon the rabbis. A sermon by the rabbi correctly defining any principle of Judaism, even though it find a place in the columns of some journal devoted to the theatre, politics and incidentally to the social and other exploits of the sons of Jacob, is not an all-powerful instrument. Something must be done to make the meat of his well-approved utterances in some measure, the pabulum of the people. Nowhere does the minister furnish the dominant tone, which is eagerly caught up by a chorus, composed of the entire body of his congregants. Always dissonant voices are heard. He is one, and they are many, as ready to oppose as to agree. They do not regard themselves as the partisans of any clearly defined platform for which the rabbi stands. He hurls denunciations, formu-

lates doctrines, or makes suggestions, but they are his critics sometimes favoring his words with kindly commendation or condemning them with much lack of consideration, rarely responding with a heart "We will do." What a vast difference there would be if he was certain, whenever he preached Judaism, that he would be met with that unquestioned zeal and sympathy which is the offspring of knowledge and conviction.

This tendency to divergence is not confined to any one section, but exists in all the land. Is there any remedy for this ceaseless shifting, is there any remedy for the remarkable fact that a Jew in one community, and influenced by particular environment, holds views on vital questions adverse to the views of a Jew of another community and other environment? The only remedial process will be found in the endeavor of Jews to *understand each other*. Pew and pulpit must assemble in convention for the consideration of purely religious questions. "A central conference of Jews," it seems to me, would be a timely gathering. The way to reach the congregation is to make a determined effort to enroll among the active members of such a conference as this, earnest, clear-headed, scholarly men from the pews. Thus will the oft repeated vaunt that we have no separate priest-hood be actualized in true unity of sentiment and work for Judaism.

We should cease finding satisfaction in empirical conditions. The experimental stage should be abandoned. We cannot live healthily upon the excitement incident to departures. Some congregations acquired strength when the faction which inscribed the "hat" upon its banner was defeated. The victory implied in this concession to the etiquette prevailing in occidental houses of worship was rich in consequences which aroused additional interest in Judaism. It is hardly true however—it may be added—that the same spirit which succeeded in removing the masculine *hat* is also chargeable with the absence of the masculine *head* from the pew on Sabbath. Some congregations declare that they have more virile manifestations of Judaism now that they meet on Sunday. However that may be, there will be small profit in perpetuating the present feeble compromise between our lofty ideals and doctrines and real facts of Israel's life. We should not, for instance, acquiesce in the existence of an emaciated Sabbath and a dissipated Sunday. The manly course is to decide upon a sturdy, heroic, self-sacrificing policy, making toward a re-sanctification of Saturday, or obeying

circumstances we seem unable to control, seek to invest Sunday with the spirit of the Jewish Sabbath.

Not that Judaism will live or die with the life or death of the ancestral Sabbath, with the retention, revision, or abandonment of a ritual; with rigid observance or utter neglect of certain festivals. Judaism is eternal. But it is flying in the teeth of history, and common sense to consider a religion merely a systematic combination of ideas, a logical chain of truths which are so self-evident, that they will out-last all changes, and so sublime as to charm all minds. A religion requires the living sap of enthusiasm, an absorbing devotion to everything that beautifies or fortifies its principles. No half-hearted allegiance and no half-way measures advantage Judaism. A full emphasis must be placed upon every festival or institution, which is at all considered worthy of retention. It is not compromise with the past which we should seek, but development from the past. If we retain anything in our public or private worship, because it is sanctified by memories centuries old, that very cause of its survival, should be strong enough to effect its sacred observance, and protect it against the possibility of indifferent treatment, and what is more unpardonable, wanton ridicule. It is far better to relinquish what the people only tolerate, because it was a custom, albeit a sacred custom of the fathers. It is treating the memories of the fathers with greater reverence to shield in this way what they revered.

Moreover, deny it though we may, our religious life is inevitably subject to the operation of an atavistic force. Consciously or unconsciously the religious tendencies of the ancestors, and their faults, as well, have recurred and will recur in the generations of Israel. That chochmah the Mishnaic gauge of authority, which comes from experience and reading, should mind us to seek for a removal of all things which would obstruct the development toward union, and solidarity, and urge us to accentuate everything which would favor it.

[The conclusion of this paper was lost.]

[APPENDIX B.]

Semitic Studies in American Colleges.

Rabbi William Rosenau.

Semitic studies include the study of Semitic languages by themselves and in their relations to one another. The term "Semitic Languages" was first suggested instead of the broader term "Oriental Languages" by Schloezer (1735-1809) and Eichhorn (1752-1827). Their suggestion was based upon certain verses in the Biblical table of Nations. (Gen. x: 21-3) which trace the nations speaking these languages back to a common ancestor Shem. The Semitic languages were the languages of Western Asia lying between the Mediterranean Sea and the regions beyond the Euphrates and Tigris Rivers, and between Northern Armenia and Southern Arabia. They found their way also into Abyssinia, the Islands of the Mediterranean Sea and the coast of Carthegenia.

The "Second American Edition of Gesenius' Hebrew Grammar" revised and enlarged on the basis of the twenty-fifth German edition published in 1894, gives the following four-fold classification of the Semitic languages.

- I. *South Semitic* or Arabic. To this division belongs Ethiopic (used in Abyssinia), an offshoot of the older South Arabic (Himyaritic).
- II. *Middle Semitic*, including Hebrew, Phoenician, Punic of Carthage, and other Canaanitish dialects appearing in proper names and on Moabite Stone.
- III. *North Semitic* of Aramaean.
 - a. *Eastern Aramaean* or Syriac, including "the Jewish modification of the Syriac as exhibited in the language of the Babylonian Talmud."

b. *Western or Palestinian Aramaean*, embracing Old Testament Aramaean, the dialects of the Targums and the Palestinian Gemara, Samaritan and the Nabataean inscriptions in the east of Palestine and the regions of Sinai.

IV. *East Semitic* or Assyrian, Babylonian Cuneiform.

The literature preserved in these ancient tongues is a rich one. With a great portion of it the student is already acquainted. It seems to be steadily increasing as every day brings to light new and valuable manuscripts in some one or the other of these languages.

In the treatment of the subject assigned to us, reading "Semitic Studies in American Colleges," we are confronted with some difficulty. Semitic studies occupy a minor place in American Colleges as such. The American College, while in many localities the highest seat of learning, is only a station on the road to scholarship. The American College corresponds to the European Gymnasium. Hebrew and Arabic are the only Semitic branches taught in the college course and are optional in every case. Semitic studies constitute for the most part post-graduate work. The term "College" is also applied to Theological Seminaries. These we do not expect to mention, unless marked work in Semitics happens to be done by any one of them. In view of these conditions we would word the title of this paper: "Semitic Studies in American Colleges and Universities." For a great deal of the information contained in this paper we are indebted to the following:

Rev. Dr. John P. Peters' articles on "Hebrew in Colleges," which appeared in the New York Evening Post in 1883.

Prof. Friederich Delitzsch's articles on the "Importance of Assyriology to Hebrew Lexicography," which appeared in the London Athenaeum in 1883.

Prof. G. Moore's article on "Alt-testamentliche Studien in Amerika," contributed to Bernard Stade's *Leitschrift für alt-testamentliche Wissenschaft* in 1888.

Prof. Edward Young's article on "Theological studies at Harvard in the proceedings of the Massachusetts Historical Society, June, 1880.

And to the Professors of Semitics occupying chairs at present at the Colleges and Universities mentioned herein.

That Hebrew is so universally studied today is due to the influence of the Reformation. The Reformation stimulated the desire of making a more careful study of the Bible in order to understand its real intent and authority. Until the time of John Reuchlin (1455-1522) Latin and Greek were the only learned tongues, and it was through Reuchlin's victory, by which he established the necessity for Hebrew, that Hebrew was earnestly studied. Reuchlin's unique position in the realm of scholarship soon attracted many others to the study of the language of the Scriptures, so that it was only a short while before in almost every city in Europe Hebrew was faithfully cultivated.

The Hebraists of the sixteenth and seventeenth centuries builded, however, better than they knew. Their example spurred their successors on, not only to the pursuit of Hebrew learning, but also to the study of its cognate languages. The year 1686 brought into the world Albert Schultens, who was one of the most celebrated Dutch orientalists of the eighteenth century. He may be called the first real Semitic philologist, since he was the first to study Arabic in conjunction with Hebrew. His famous work "The use of Arabic in the interpretation of scriptures," shows his philological bent of mind. Since Schultens' days Hebrew has been studied in connection with other Semitic languages. The conviction gained ground that one language throws light upon every other, so that now there are hundreds of specialists devoting themselves entirely to Semitic philology. In Europe Semitic studies found very fertile soil. Did they meet with similar success in this country? As in Europe so here it was thought necessary to study the scriptures in the light of the tongues related to the Hebrew. Harvard, the first higher seat of learning founded in this country, at Cambridge, Mass., was not slow in following the example of its European sister institutions. Already in 1640, only four years after Harvard was called into existence, a chair in Semitics was established, with instruction in Hebrew, Chaldaic and Syriac. In a paper entitled "The New England First Fruits" (1643) we read: "The fifth day the Rector reads Hebrew and the Eastern tongues:

Grammer to the first year, the eighth hour forenoon.

Chaldee to the second year, the ninth hour forenoon.

Syriac to the third year, the tenth hour forenoon.

Practice in Bible to the first year, the second hour afternoon.

Ezra and Daniel to the second year, the third hour afternoon.

Trostius Syriac New Testament to the third year, the fourth hour afternoon.

This plan remained unchanged till the end of the seventeenth century, when during the Presidency of Charles Chauncey (1654-1672) Arabic was added.

In 1722 the department was reconstituted. An Italian Jew, Judah Morris, became special instructor in Hebrew. He continued in office till 1760. From 1765 till 1785 Stephen Sewell was professor in oriental languages. In 1787 the study of Hebrew grew to be very unpopular, so that Eliphalet Pearson (1786-1806) professor of Oriental languages was made professor of English Grammar and Rhetoric. While Hebrew was not a popular subject—so unpopular in fact that a certain instructor, Michael Wigglesworth in his diary declares himself very much discouraged by the lack of interest shown on the part of the students. (Vid. Prof. Young's paper in the proceedings of Massachusetts Historical Society, June, 1880), a Hebrew oration was, notwithstanding, delivered annually during the commencement exercises at Harvard until 1817.

Before the beginning of the nineteenth century, there were several other colleges that introduced Semitics. The most prominent among these were Yale in 1700 (two of whose early Presidents were famous orientalists), Dartmouth and Andover in 1807.

At Harvard, Sidney Willard occupied the chair of Semitic languages from 1807 till 1831; J. G. Palfrey, 1830 till 1839; G. R. Noyes 1840 till 1868; E. J. Young, 1869 till 1880. The present incumbents are Professors C. H. Toy, since 1880 and D. G. Lyon, since 1882. At Harvard, Babylonian; Assyrian, Aramaic, Phoenician, Hebrew, Arabic, Ethiopic and Rabbinica are taught.

At Yale College, in New Haven, Conn., Semitic studies were more or less regular pursued since its establishment. At present, however, according to the answer received by me from Mr. F. B. Dexter, Secretary of Yale College, "the instruction in Semitic language is very elementary." While President Harper, now of Chicago, was connected with this University, an attempt was made to endow a chair of Semitic languages, but nothing has been

done in the matter since he left. The Semitic instruction of Prof. Curtis is confined to the Divinity School."

At Princeton, N. J. a Semitic department was established in the Theological Seminary in 1822, and in the College of New Jersey in 1889. The following have occupied the chair: Charles Hodge, (1822-1840); Joseph Addison Alexander (1840-1851); Prof. William Henry Green (1851 until today); Charles Augustus Aiken (1882-1888) and Prof. John D. Davis (from 1888 until the present time). In addition to these professors there are two instructorships constantly manned. The curriculum includes Hebrew, Syriac, Biblical Aramaic, Aramaic of the Nabatean inscriptions in connection with Targums, Assyrian and Arabic.

In the early part of the century, Union Theological Seminary of New York established a Semitic department. In 1837 it was a branch of the "Department of Sacred Literature," and in 1873 it was called, "Department of Hebrew and Cognate Languages." Edward Robinson occupied the Professorship of Sacred Literature from 1837 till 1863, and W. G. T. Shedd from 1863 till 1874. The Professorship of Hebrew and Cognate Languages was held by Philip Schiff (1873-1874); Charles A. Briggs (1874-1890) during which time, the present incumbent, Prof. Francis Brown, was associate. Instructions is here given in Hebrew, Biblical Aramaic, Syriac, Arabic and Assyrian.

In 1875 Vanderbilt University, Nashville, Tenn., instituted a Semitic Department. A. M. Shipp, T. J. Dodd and W. W. Martin have occupied the chair in succession. The present incumbent is Prof. J. H. Stevenson. Hebrew, Aramaic, Arabic and Assyrian constitute the course.

The same year the Hebrew Union College, at Cincinnati, Ohio, opened its doors with Hebrew and Aramaic to start. Later Syriac, Arabic and Assyrian were added. The members of the Faculty divide among themselves these subjects.

In 1876 Johns Hopkins University, of Baltimore, Md., opened a Semitic Department with Prof. Thomas C. Murray in charge. After his death in 1879 there was an inter-regnum. It was not until 1883 that the chair was again filled by Prof. Paul Haupt then of Goettingen. He occupies the chair at present. His associate until a few years ago was Dr. Cyrus Adler, now of Washington, D. C., while his present associate is Dr. Christopher John-

ston. The instructor in Rabbinica during 1894-5 was Mr. Caspar Levias, now of the Hebrew Union College, who was succeeded by the writer of this paper. Hebrew, Biblical Aramaic, Syriac, Assyrian, Ethiopic, Arabic, and Post-Biblical Hebrew form the course.

In 1886 the University of Pennsylvania established a Semitic Department. Rev. Dr. John P. Peters was made Professor of Hebrew. The present incumbents are Profs. H. V. Hilprecht and Morris Jastrow, Jr., assisted by the instructor Rev. Dr. T. W. P. Sailor. The subjects taught are Arabic, Assyrian, Biblical Aramaic, Ethiopic, Post-Biblical Hebrew, Syriac and Semitic Epigraphy.

About the same time the Boston University, of Boston, Mass. followed in line. Prof. H. G. Mitchell has given the instruction since the department opened. The languages taught are Hebrew, Aramaic and Assyrian.

In 1887 the Columbia College of New York followed the example of its sister institutions. Prof. Richard Gottheil, the present occupant of the chair, was put in charge. The branches taught are Biblical Hebrew, Rabbinical Hebrew, Syriac, Arabic, Assyrian, Ethiopic, Semitic Palaeography, etc.

At the University of Cincinnati, at Cincinnati, Ohio, Arabic has been taught since 1882 and Hebrew since 1890. Prof. William Oliver Sproull, professor of Latin, gives the instruction.

In 1892 the University of Chicago at the time of its establishment provided for a Semitic Department. The head professor is Prof. W. R. Harper. Associated with him are the Professors, Ira M. Price, R. F. Harper, E. G. Hirsch, Drs. C. E. Crandall, J. H. Breasted, and G. R. Berry. Assyrian, Babylonian, Hebrew, Phoenician, Arabic, Ethiopic, Coptic, Egyptian, Aramaic, Syriac, Rabbinical and Targumic Hebrew are taught.

In 1892 the University of New York, which until then had merely an instructor in Hebrew, appointed as full professor of Semitics Prof. J. Dynely Prince. Hebrew, Aramaic, Arabic and Assyrian make up the course. There is also an additional instructor in this department, Mr. George W. Osborn.

In 1894 Ann Arbor College, of Ann Arbor, Minn., opened a Semitic Department. Prof. James A. Craig is the first incumbent. Hebrew, Assyrian, Arabic and Aramaic are taught.

In 1895 the University of Minnesota, of Minneapolis, Minn., started its Semitic work. Prof. J. R. Jewett was put in charge to teach Arabic, Hebrew, Assyrian, Biblical and classical Aramaic.

At the same time the Syracuse University, of Syracuse, N. Y., fell in line. Professors Ismar Peritz and Adolph Gutman give the instruction. During the past year only Hebrew and Biblical Aramaic were taught.

Clark's University, of Worcester, Mass., Cornell of Ithica, N. Y., and Leland Stanford, Jr., University of Palo Alto, California, and other more or less prominent Colleges have no Semitic Department as yet. From Cornell, however, comes the information that "President Schurman has for the past three years been annually urging the need of a chair in Semitics and that it is hoped that Cornell will not be many years without it.

Among the Colleges for women Bryn Mawr, of Bryn Mawr, Pa. has since 1891 a Semitic Department under the supervision of Dr. George A. Barton, associate in Biblical Literature and Semitic languages. The course here includes Hebrew, Assyrian, Arabic, and Phoenician. That there are other Universities and Colleges in which some one of the Semitic languages is being taught, we have no doubt. Our aim is to confine ourselves to those institutions in which several Semitic languages constitute the course and from which we have received an answer to the circular letter with attached questions addressed to Colleges by us.

Great as the work done in American Colleges in the field of Semitics may have been before 1883, the most telling work has been accomplished during the last thirteen years. The year 1883 marks the beginning of an eventful epoch in Semitic work in America. Until then the languages were studied more for themselves than in their relations to one another. The year 1883 brought to this country the youngest and most promising Assyriologist of Germany, Prof. Paul Haupt, who was at that time "Privat Docent" in Assyriology at the University of Goettingen. He it was who transplanted the newer scientific methods of Semitic research upon American soil and thus inaugurated here the era of Semitic Philology. He was a graduate of the University of Leipsic and had prior to his coming among us already gained renown for his original work. In 1883 only two Universities,—Harvard and Yale,—and two Theological Seminaries,—Princeton

and Union—could boast of a complete Semitic Department. The other Universities and Colleges taught merely Hebrew and Arabic and a limited amount at best.

Today the Colleges and Universities which we know to have a complete Semitic Department number sixteen. This marked increase is certainly to be viewed as a sign of wonderful progress—wonderful because the development of educational institutions is difficult and slow. New chairs always involve a larger expenditure of funds, and it is only the richer colleges which can afford to institute them. The staff of professors, associates and instructors, now engaged in Semitics is a large one. We estimate it to range between forty and fifty.

The classes in the Semitic department at our Colleges and Universities are with the exception of those in the Theological Seminaries comparatively small. They consist for the most part, of clergymen of the different faiths with a sprinkling of students here and there pursuing Semitics because of a desire to be benefited by the mental training comparative Semitic Philology furnishes. Johns Hopkins, of Baltimore, has no doubt the largest number of students of all Semitic Departments in this country. During the term 1894-5, thirty-five students were enrolled, while the number this year is but little less.

The results the American colleges achieved in the field of Semitics are by no means unimportant. They have given the world some of the ablest men now occupying professorial chairs in universities and theological seminaries—not to mention the many clergymen who have availed themselves of the advantages of a Semitic training. To give here a complete list of the men would consume unnecessary space, inasmuch as many of them will be mentioned hereafter in connection with the theses they wrote for graduation.

Among the achievements of Semitic studies, the literary productions bearing on Semitic subjects issued under the auspices of universities and colleges, must be given a prominent place. They include the publications of the professors and theses of their students, all within easy reach of those who desire to know what has been done for the furtherance of Semitic scholarship. I shall mention merely the most celebrated works.

AT HARVARD THE FOLLOWING WERE PUBLISHED :

Judah Morris : "Hebrew Grammar." 1735 (the first to appear in America).

Stephen Sewall : "Hebrew Grammar." 1763.

Sidney Willard : "Hebrew Grammar." 1817.

J. G. Palfrey : "Lectures on the Old Testament." 1838.

G. R. Noyes : "Numerous translations of Old Testament Books."

C. H. Toy : "History of the Religion of Israel." "Quotations in the New Testament." "Judaism and Christianity."

D. G. Lyon : "Keilschrifttexte Sargons." "Assyrian Manual." "Numerous pamphlets and magazine articles."

G. A. Barton : "The Babylonian Tiamat."

G. A. Reisner : "Some Points in Assyrian Grammar."

W. H. Hazard : "Pes. 42, 43."

F. D. Chester : "History and Sources of the Kitab al-A'goni."

AT PRINCETON :

A. Alexander : "Commentary on Isaiah." "Commentary on the Psalms."

W. H. Green : "Grammar of the Hebrew Language." "Hebrew Crestomathy." "Pentateuch Vindicated." "Elementary Hebrew Grammar." "Argument of the Book of Job." "Moses and the Prophets." "Hebrew Feasts." "Higher Criticism of the Pentateuch." "Unity of the Book of Genesis."

J. W. Davis : "Genesis and Semitic Traditions."

AT UNION THEOLOGICAL SEMINARY :

E. Robinson : "Biblical Researches." "Physical Geography of Palestine." Translation of Gesenius H. O. W. B."

C. A. Briggs : "Biblical Study." "Messianic Prophecy." "Higher Criticism of the Pentateuch."

F. Brown, (with S. R. Driver and C. A. Briggs) : "Hebrew and English Lexicon of the Old Testament." (Part I-V.)

Nordheimer : "Hebrew Grammar."

Van Dyck : "Arabic Translation of the Bible."

AT HEBREW UNION COLLEGE :

I. M. Wise : "Pronaos to Holy Writ." "Second Jewish Commonwealth."

M. Mielziner: "Introduction to the Talmud."

D. Philipson: "Five Lectures on Cuneiform Discoveries."

M. Margolis: "Hebrew Accidence."

AT JOHNS HOPKINS:

P. Haupt: "Nimrod Epic." "Polychrome Bible." (With F. Delitzsch) "Beiträge Zur Assyriologie." (Leipsic.)

A. Adler: "Inscriptions of Assurbanipal."

A. H. Huizinga: "Analogy in Semitic Languages."

J. D. Prince: "Mene Mene Tekel Ufarsin."

I. M. Casanowicz: "Paranomasia in the Old Testament."

J. C. Stephens: "Songs of the Return."

C. Johnson: "Epistolary Literature of the Assyro-Babylonians." And many contributions on Semitic Philological subjects by Professors and students.

AT PENNSYLVANIA:

M. Jastrow, Jr.: "A Fragment of the Babylonian Dibbara Epic." (University Series in Philology, Literature and Archæology. Vol. I, No. 2.)

H. V. Hilprecht: "Assyriaca." (Vol. III, No. 1.)

A. T. Clay: "A Study of Assyrian Proper Names."

E. T. Kretschman: "Interpretation of Certain Cuneiform Tablets."

T. W. Kretschman: "Interpretation of Certain Cuneiform Tablets."

H. J. Weber: "Linguistic Peculiarities of the Book of Job."

H. L. Gilbert: "A Study of Hebrew Proper Names."

T. W. P. Sailor: "Babylonian Contract Tables."

AT COLUMBIA:

Max Margolis: "Commentarius Isaacidis" etc.

A. Moldenke: "Babylonian Contract Tablets in the Metropolitan Museum of Art, New York."

J. F. Berg: "The Influence of the Septuagint upon the Peshitta Psalter."

W. R. Arnold: "Ancient Babylonian Temple Records in the Columbian University Library."

AT CHICAGO :

R. F. Harper: "Hebraica." "Biblical World." "2 Vols. of Assyrian Letters."

C. F. Kent: "Outline Chart of Hebrew and Contemporaneous History."

I. M. Price: "Syllabus of Old Testament History."

AT ANN ARBOR :

J. A. Craig: "Assyrian and Babylonian Religious Texts."

No account of the results of Semitic Studies in American Colleges would be complete which omitted the expeditions made. Expeditions were made into the East not only by European Universities, but also by the American Colleges in the interest of Semitic learning. As early as 1837 an expedition was made into Palestine by Dr. Robinson under the auspices of Union Theological Seminary, which lasted until 1839. In 1852 another was made. Their outcome was Robinson's "Physical Geography of Palestine."

A more recent expedition is that to Mesopotamia, engaged in the excavation of Nippur. It was undertaken by the University of Pennsylvania with the assistance of a number of gentlemen representing contributors to the expenses of the project. The results have been very important and give promise of a great deal more. (Vid. Hilprecht's two volumes and Dr. Peters' Articles in the American Journal of Archæology.) A Number of scholars are now actively at work in preparing the collected material for publication.

To encourage Semitic research as much as possible many colleges have procured valuable collections of books, either bought out of the fund of the institution or presented by friends of education.

Harvard has a library on Semitics of over 600 volumes and a number of MSS., besides seals, inscriptions, casts, photographs, etc.

Princeton has a rich collection, whose exact size cannot be estimated.

Union Theological Seminary has a good Semitic alcove in the general library.

Vanderbilt University is collecting a Semitic Library.

The Hebrew Union College has a large collection in Semitics in the general library

Johns Hopkins has a Semitic Library of over 7,000 volumes, consisting of the Murray Library, the Prince Fellowship Donation, the Dallman Library and the Strouse Rabbinical Library.

Pennsylvania has valuable collections of books and journals in Hebrew, Arabic and Assyrian.

Columbia has one of the best Rabbinical Libraries in the country, given by Temple Emanuel; a collection of Hebrew, Arabic, Turkish, Persian and Syriac MSS. and Babylonian Cuneiform documents. Money has just been donated for the founding of a large Arabic Library.

Chicago has a collection of Semitic literature, both in the way of texts and reference works along the line of Assyro-Babylonian, Egyptian and Hebrew.

New York has the library of the late Prof. Paul De Lagarde, some 6,000 books almost exclusively on Semitic subjects, besides a private chair library of some 200 Assyriological works.

Syracuse is just beginning its collection of Semitic works.

Bryn Mawr has the library of the late M. Arthur Amiaud of Paris. It is rich in every department of Semitic study.

An institution to be worthy of the title "University," should have a chair in Semitics. It is recognized as one of the principal disciplines at all European universities. A European university would as little think of being without a Semitic chair as being without a chair in the Greek and Latin classics. The European University has always been the model of the American College. While it may not be conducted on the plan pursued here in America, the thoroughness of its curriculum was always regarded a fit ideal to emulate. The university which does not look to the establishment of a Semitic professorship falls behind in the race to perfection, recognition and influence.

The argument that the number of students anxious for Semitic instruction is small, is altogether untenable. Rev. Dr. John P. Peters makes a good point in favor of Semitic studies, when in one of his articles on "Hebrew in Colleges," he remarks: "The class requiring Semitics is no smaller than that requiring Sanskrit, Zend, Anglo-Saxon and Gothic, and still colleges offer instruction in these."

The benefits accruing to the student from the study of Semitics are manifold. Among them there is none worthy of more consideration than the benefit, the father of a student at one of our universities recognized, as this bit of university experience chronicled last term shows.

A student studying Political Economy at one of our colleges came into the oriental Seminary and asked to be enrolled. Said the Pro-

fessor to the student: "What do you want with Semitics?" The answer given was: "Well, my father told me that if I wanted to get a little common sense, I ought to take up a little Semitics." That there is considerable truth in the advice of the father of the student in question, one will readily see, if he but reflects how the faculties of the mind are sharpened by the method applied in the modern Semitic Departments. One's power of detecting points of similarity and differences becomes more pronounced. One's reasoning grows to be more logical.

In addition to these general benefits accruing to the student of Semitics, there are many of a special character deserving of serious attention. Forms of Hebrew Grammar, constructions of Hebrew syntax and the etymology of Hebrew words inexplicable heretofore are easily determined. One language throws light upon every other. To note the revolution created in the domain of Hebrew Lexicography in recent years, we need but read Prof. Friedrich Delitzsch's articles on "The Importance of Assyriology on Hebrew Lexicography," which appeared in the London Athenæum in 1883. He there points out the incorrect conclusions at which many Hebraists formerly arrived, because not interpreting one language by the Psychology of kindred tongues. The study of Semitics fixes also a great deal of uncertain chronology and geography. It calls attention to the similarity of thought among peoples belonging to the same branch of the human family. It proves the common origin of legends existing in different sections of the ancient East. It in short reconstructs in great measure the history of Semitic civilization. It is also of incalculable service to Biblical exegesis. It may be a bold statement, yet none the less true, that the determination of the authorship and aim of the various Biblical books depend upon a knowledge of Semitic Philology. The influence at work in the production of the various styles of Hebrew composition and the different modes of Hebrew thought become at once apparent.

In order, however, that Semitic studies shall prove themselves fruitful of such results, as are here given, it must be remembered, that but one method, and only one, must be adopted. We refer to the scientific method. It is by virtue of it that so much error has been dispelled and so much truth established. The college that studies any language for itself prevents the spread of accurate knowledge. A college education should be scientific in every department.

To give an idea of the work done in Semitics now, we shall quote below the course of study for Johns Hopkins during the ensuing year (1896-1897). We quote Johns Hopkins because we are better acquainted with its work and because it takes the lead among the Universities of this country for Semitic studies. The curriculum includes:

- A course of lectures on the History of Israel,
- A course of lectures on the Literature of the Old Testament,
- Elementary Hebrew,
- Cursory reading of the Books of Samuel,
- Hebrew Sight Reading,
- Hebrew Prose Composition,
- Comparative Hebrew Grammar,
- Critical Interpretation of the Messianic Psalms,
- Critical Interpretation of the Minor Prophets,
- Mishnic Hebrew "Pirque Aboth" and "Yoma,"
- Selections from the Talmud,
- Biblical Aramaic Grammar,
- Interpretation of Daniel and Ezra,
- Syriac (Roediger's Crestomathy),
- Ethiopic (The Book of Baruch),
- Arabic for Beginners,
- Arabic Sight Reading,
- Arabic Prose Composition,
- Arabic Geographers,
- Assyrian for Beginners,
- Cursory Reading of Selected Cuneiform Texts.
- Sumerian Hymns and Psalms.

The question how to introduce Semitic studies into colleges where they are not yet pursued and how to make the post-graduate course an advanced one is certainly in point here. In the suggestion of a solution for this problem we are to a great extent guided by the conditions which Dr. Abram S. Isaacs laid down in the *New York Evening Post*, Jan. 26, 1897, when pleading for the introduction of Hebrew into colleges.

Firstly:—There should be an elementary course in Semitics in the undergraduate department with a more advanced one for post-graduate work.

Secondly:—The text books in Semitic languages should be modeled after our Greek and Latin text books.

Thirdly:—The undergraduate work should lead to the Bachelor Degree, as the post-graduate work now leads to the Doctor of Philosophy title.

With such a plan in force the American college cannot help but be a fit rival, if not the superior, of the European University in Semitic studies.

NOTE:—Since the reading of this paper we have been informed that the State University of Wisconsin at Madison, and McGill University, Montreal, Canada, have Semitic Departments. We are however not in position to give any other facts as done concerning other institutions.



[APPENDIX C.]

Method in the Pulpit.

Conference Lecture delivered at the Milwaukee Meeting of the Central

Conference of American Rabbis, July 10, 1896, by

RABBI LOUIS GROSSMANN, D. D., Detroit, Mich.

I must begin by asking you to give me your indulgence. I undertake to address you not because I believe that I have more wisdom or more fervor, but because I feel that the special observations I have been enabled to make, and the local experiences I have had, may, within their modest compass, be of some value to you as they have been to me. I know it is an unwritten rule of public oratory, that one who undertakes to speak to equals should introduce himself to his tolerant audience with protestations of humility. It is dictated by propriety and discretion, and surely by professional ethics. For there is such a thing as professional ethics among Rabbis too! But I should obviously impose on you, if I should observe the conventional rule simply because it is a conventional rule. The public functionary has not only the privilege, but also the duty to speak with some authority. As a pastor and teacher of his congregation, a Rabbi must be positive and speak as an oracle, as it were. It is fatal to his usefulness and to his prestige if he were detected as lacking in conviction. But in a Conference such as this is, each one of us is free to lay aside whatever he may have persuaded himself to have above or below his colleagues. Here we are all of us equally delegates in a common cause. This common cause transcends all distinction and only one criterion remains as to who is and who is not entitled to have a voice in the deliberations: the criterion of unambiguous devotion to Israel and to its future.

There is another statement I must make in introducing both myself and my theme. I am announced to deliver a Conference Lecture. I do not wish to be pedantic and to find fault with the term which has been chosen. There has been no intention to restrict me within those imaginary lines within which a Lecture is supposed to move. The fact is that many Rabbis of repute give us frequent, even if illustrious, instances of heedlessness in this matter, and evidence a charming indifference to the professional niceties, that I am almost persuaded to yield the point of pedantry. I find, however, that a worthy colleague of ours has been assigned a Conference Sermon, and I suspect that a discrimination is here intimated worth our notice. Evidently that which I am expected to say, or possibly the manner in which I am to say it, must differ either in the subject matter or in the mode of presentation, a preacher is supposed to observe. I do not care to go into discussion of the comparative value of sermonizing and lecturing. With some it is a question of taste; with others it is largely a question of expediency; with the fewest it is a question of pedagogics. And it does not involve much more than even laical thought to see that every address a public teacher delivers ought ultimately be judged as to how much it has achieved from the aspect of educational effort and of educational discipline, not simply to stir but to train. It is to be regretted that preachers themselves lose sight of the aim through their anxiety to be acceptable in form. I take it that it is not my business to give vehement expression of the love I have for things Jewish. I have been assigned a task peculiarly sedate, but no less significant. In a certain sense I might say that you have still awaiting you the presentation of what I may call poetry, the elation, the sentimentalism of our faith. I shall ask you to go with me over the ground of Judaism and its History soberly and prosaically. Even your indulgence will not delude me into the notion that I could bring you anything which you yourself have not already seen and felt, and which you yourself could not give voice to more effectively.

It is very doubtful whether, after all, the pulpit has been as much an influence as it is reputed to be. Both the average sermon, as well as the average lecture are conventional and even the best of them lack the occasions to make them historical. It is all very well to say that genius makes its occasion; but nature is not prodigal in geniuses and American Jewish congregations would require an equitable distribution of such, if they were at all available. Since

the Jewish worship has ceased to be ornate and the congregation has been reduced to silence, Rabbis have struggled hard to rouse the complacency of the congregation into something like spirituality. Somehow it is becoming more and more difficult to restore the communion our fathers had, and the Jewish spirit is fast becoming classical in a pathetic degree. Many things have been tried outside of pulpits in order to meet this emergency, some of the attempts are ingenious, most of them are sincere. We may differ as to the advisability of these methods that have been devised, but in fairness we cannot deny that they imply at least an appreciation of the difficulties. In our eagerness to rescue the inheritance we have received from our fathers, it is possible that some of us have resorted to means which are outside of recent traditions; but, if criticism is to have a voice in this important matter, it would also have to be admitted that preaching itself at stated intervals, as the *pièce de résistance* of worship, is an exotic in the synagogue and is from the standpoint of tradition an indefensible innovation. If the lecture is radically un-Jewish, so also is the weekly sermon.

It is not difficult to show that the academic address was always known and craved for in the Jewish Community, but it has assumed a quasi-edifying character. The pastoral sermon, as a regular and functional part of the public service, came into the custom of the Jewish communities within very recent times. As far as we know, the Prophets spoke mainly on historic occasions, and it is well known with what diffidence the Rabbis of a former generation took to occasional preaching, almost under protest. But it will also be remembered that these Rabbis delighted in nothing so much as in gathering pupils about them, and we have a better lecture-literature from them than has yet accumulated from our contemporary orators.

Much is being said about the decadence of the pulpit, and it will puzzle no thoughtful observer to hear this said in the face of the fact that never was there so much preaching and lecturing as there is now. Obviously the judgment implies that so far as influence is concerned the pulpit has not only not increased in this, but that it has lost. Preaching has never been so professional as it is now, and it never before had so great a prestige, nor was the prestige ever so willingly accorded. It is the only one of the arts which is always sure of a reception. The great religions and the great estates which up to the present were the moving forces of the world are within

the molding of orators to-day. And if we have the regal souls who cast their bright light across the century as others before them have cast theirs over their day, they have abdicated in favor of such as can please or startle. Formerly it was enough if one man eloquent arose out of the Babel of Gossip; now every chapel and mission rings with the pretentious verbosity and of a local Demosthenes. The gift of oratory is more frequent in our century, but we must not forget that this is also the most talkative age of the world. We print more talk than ever came from the lips of the millions, who tramped houseless and homeless across the high-ways of the continents.

This is an important epoch in the history of speech and the art of it is becoming more common and more cheap. Let no one delude himself into believing that this is the classical period of preaching. As soon as an art becomes popular, it is on the decline. No great artist has ever risen out of the ranks of a fussy host of dillettants. It is still something to be a religious teacher, but it is getting to mean little to be eloquent.

The reason is clear. Formerly one was sure of the ear of the pulpit if one was earnest, to-day one has the ear of the public if one is ingenious. Up to the threshold of our time, those who set themselves to serving the public put forth as their claim for attention not their gifts, but their high sense of duty. The recent development of the ministry would make it appear that the stress of its ambition and the call it has with the public, lie mainly in the direction of its capacity for pleading. The sacred office has been changed into a profane one. Obviously some do not teach religion, all they care to do is to make it plausible. Our worship is not intense, it is arranged largely to please. This is the scandal of religion and the reduction not only of its priests but also of its adherents. Think of an Isaiah listened to with half-hearted attention with which the average congregation irritates an earnest speaker to-day, even those who differed from him, could not but pay him a compensating tribute by their sobered opposition. Think of an Ezekiel before an audience come to judge him, not to praise him! Think of those whose hearts were on fire with a holy zeal before a mob of critics, who follow the tortuous ways of his rhetoric, but cannot, will not go with him on the straight path of his winged thought! There may be pathos in an earnest man of humbler degree! Think of the Temple of Zion we love to talk of attended by a prosaic congregation, such as for the most part ours is, a decorous gathering of

mediocrity which some few still endeavor to edify and to touch up with the fervor of religion. You may ask me, how does it come that things are as I say they are? I am not here to account for the things that are, I have no other purpose than simply to state them, and, if I can, to lead away from them. I shall content myself if I can bring you to see that the pulpit has neither the prestige nor the influence we have deluded ourselves so long to believe it has. And, above all, I am eager to show that it is high time to look into the face of these conditions. I do not say that Judaism is imperiled if we go on in the way we have. Judaism does not depend on methods and policies and has often thriven in spite of some methods and policies. But much needless embarrassment could be obviated if we would heed the shifting circumstances and realize in time those subtle facts which have a fatal habit of asserting themselves with vindictiveness if they are ignored too long.

Let me make a frank avowal: The Jewish Rabbinate is on the wane as a Rabbinate. We have plenty of talented men and the decline is not due to a lack of preaching zeal. Never has there been so much preaching and lecturing and fine talking. But at the same time never before has the rabbinical function been understood as preponderating by one of preaching, lecturing and fine talking. Its efficiency has been relegated to the distant force of eloquence. The personel of the profession is steadily becoming one of spirit more than of spirituality. It is quite doubtful whether there can come any substantial ministration from even the most attractive homiletics delivered in intervals of a week, mostly without logical sequence, save at best by what little continuity there may be from Sidra to Sidra, and in the selection of themes wholly left to contingencies and taste. The noble dignity which the classical Rabbis of the Talmud had and that serenity which the mediaeval Rabbis had and which gave both these equally historical significance, the modern school of either Reform or Orthodox Rabbis will hardly attain to. We are neither purely pastors nor purely teachers. For the one we lack very many qualities; we do not feel any intense personal intimacy with those who attend the services and we are in the habit of regarding the members of our congregation as attendants rather than as parishioners. Nor does the average layman in the Jewish community encourage, let alone, invite any really close approach, it may be that we cannot be pastors under the conditions of modern communities. We are not teachers, for it is obvious

that the disjointed work we do by alternate preaching and lecturing can have but a very meagre pedagogic effect. Religious discipline requires more than a recurrent programme according to which the assembled congregation is exhorted *en masse*. The Rabbi knows the smallest number of it with any degree of friendly sympathy and a still smaller number craves for his ingenuous friendship. And should the ardent and conscientious Rabbi really make overtures for a direct and confidential relationship between himself and his congregants, the probabilities are he would make tedious progress. On the one side, therefore, the Jewish minister restricts himself to the amenities of the platform, and on the other the congregation seems to be unsusceptible, perhaps even intolerant to the cultural influences which he might personally exert.

I know it is difficult, almost utopian to attempt to bring some method into the fifty odd sermons we deliver through the season, even if they severally were as platform deliverances of any substantial avail. The larger number of those who come to the services do not come to them from motives of religiousness so much as from a craving for instruction. And even if they came because they craved for edification and looked to the pulpit for that, nay just because they came in this spirit, it would be the more solemnly the concern of the Rabbi to give sustained attention to them and not to content himself with giving weekly fragments. Along with the whole idea of preaching in the Central point of our ritual we have taken this hap-hazard way of talking on themes as they present themselves or as they suit our taste, into the bargain. But the want of system may be defensible as an inevitable fault in the early stage of the history of preaching (and we must remember this preaching in the midst of worship with the purpose of enhancing worship is essentially untraditional with us). But now that it has acquired a very important standing among us Jews, there is no reason why it should still remain in the stage in which it was when it was first introduced. We should bring it within the scope of Jewish thought and Jewish character. Till now a sermon was declared to be Jewish mainly when it had a subtle something, which we cannot define and which some connoisseurs among the older portion of our laity at least think they know all about. The Rabbis themselves follow some general rules. They take a biblical text or a talmudic story or tell some grateful Midrashic legend or some Ghetto-witticism, (as some condescending talents do on odd occasions), and on the whole

cast over what they say that same undefinable something supposed to convey very definite Judasim. But, however expert one or the other may be in the striking the right spirit, and in the composition of undetached sermons or lectures and may succeed in hitting the mark of what is desirable in Jewish life, I know of none who has yet publicly confessed that his pulpit ministrations move within a narrow compass. Like the ancient people before the walls of Jericho, Jewish Rabbis go about with their homiletic onslaughts and hope that the walls will fall of their own accord from sheer dread of the powerful routine, but the walls still stand and they will continue to stand, despite even the best trumpets they may blow with exquisite charm.

When the Rabbis of the older school began to "darshen," they set to work with some sort of logical method. There was the public reading of the Torah which followed very scrupulously, and so far as they followed this they were within the line of an older practice. Every layman within their hearing was *en rapport* with the Rabbi and could almost anticipate the theme. And yet there was some latitude for "originality." Anyone who knows anything about the quaint old days will remember the zest with which the assembled "Baale Battim" attended the "D'rasha"; how they delighted in the "Charifuth" of the preacher and how they were pleased, in fact they were eager to be pleased, by any apt and witty way he had, and most of his kind did have it. The Maggid had indeed a genius for preaching, and it is doubtful whether we have the like of them in gracefulness and power, despite the fact that some might say they were curious and dilettantish as to rhetoric and oratory. Whatever their shortcomings were they were amply compensated for by the fresh and vigorous way they had, and we know they were sure of a faithful audience without resorting to oratorical tricks or to the flaring of catchy themes a week in advance. I do not care to say that these teachers of another generation and of another day are in any way still to be taken as models, for their way cannot be our way, inasmuch as their communities are in every manner different from our communities, but I do wish to say that at least this we can take to heart, we who have rarely so sympathetic and susceptible a congregation as they almost invariably had, we may learn from them as to how we may secure *sustained* attention, so that they will give us a hearing more than merely for this sermon or that

sermon. It is high time that our ministerial work have some sort of large plan and that it cease to be fitful and time-serving.

There is a popular expectation that what a minister says for public instruction should invariably be at least prefaced by a Biblical text. I suspect that there is more than conservative theology behind this. It is often urged that this Biblical text should be more than a mere motto, more than a thread which the preacher weaves into the context of his address; it is looked for as a basal thought (giving certain subtle suggestions of it) and at the same time they expect that citations and quotations sprawl over the surface of it, so that the discourse might have the obvious marks of rabbinical scholarship. We are expected to cite and quote, not so much because allusions to the traditional text are themselves a guarantee of "soundness," but because we wish to feel that the sermon is at one with the continuity of Jewish thought and temper. We want to be sure that the new lesson which it is proposed we shall receive is of the same make as with the rest of historic Jewish teaching. Whatever we may say of the merits or of the demerits of the now somewhat antiquated school of preachers who were the delight of the lay scholars that have passed away with them, this much at least may fairly be said of them: they did not disconcert any of their hearers with any irresponsible originality. There may not be any other religious community that sets so high a value on independent thinking as the Jewish community does, and the older generation no less than the present, but there is no other denomination that has so persistently craved for methodic instruction. Our orthodoxy on texts may stand as a survival of that saving tradition. The continuous reading of the Thora and the exposition of it along the lines of the weekly portion was nothing less than such a kind of religious pedagogics. It was of practical avail under the conditions of a laity that was held together by very slight organization, and of a ministry which was not yet professional enough to go into more expert ways.

Let us not say that, inasmuch as the modern Rabbi is more or— if you will have it so—less than the former lay scholar among lay scholars like himself, we must resort to a change of homiletics correspondingly, though such a change would seem logically necessary. For the present, there is an utter lack of method in the distribution throughout a year's ministerial teaching of both the selection as well as the mode of presentation of religious themes. The round

of fifty-two Sabbaths have a monotonous sameness, and is relieved only by the holidays, for the Rabbi has his hands full to touch up with adequate solemnity the regular Sabbath, and this not so much because the attendance may be comparatively sparse, but mainly because they are conventional, and those who are in the commendable habit of attending services regularly are at best edified (or what is more usual, they are stirred), but they pass away from service and sermon to come back again at the recurrence of the Sabbath, out of piety (perhaps) or from a personal motive complimentary to the functionary. We are fond of saying that the real designation of our houses of worship is not synagogue, nor temple, but "school" and "House of Research" (Beth Hamidrash). There has been no time in the history of Judaism when this can be made clearer than now. If instruction was indeed the central purpose of Jewish meetings, and Jews have put into their religious craving the appetite for culture, now is the classical time to realize this grand ideal of ours. But we shall fall short of the tradition and fail to achieve what never before we were so near to achieving, unless we step out of the mediævalism in which our pulpit still is and bring into it the organizing influences of method and system.

But you will say, all this is utopian. Our weekly worshippers are not students and will resent to be turned into such. That may be so; but you underestimate the Jewish people; the experience of the centuries has been that Jews are eager to avail themselves of whatever opportunities for culture are open to them, and they are just now demonstrating a love of culture, especially of religious culture, amounting almost to a renaissance. Nor do I mean that the average temple service should be converted into a school-exercise. Religious discipline is a wider term than education, and Jewish religious culture is a still wider term. Every constituent element in the synagogal worship is warranted only if it contributes to strengthen and refine and develop character, but not character so far as the single interests of each separate individual are concerned—that should be left to the more direct and more encompassing efforts of parents and teachers. The public services and meetings should aim at the development and refinement of the social sense. Having in mind the Jewish congregation and the Jewish community, Jewish prayer, Jewish ritual and Jewish preaching should be not directed to the culture of a vague humanitarianism nor to offer a sort of pattern which any one may take and adapt to his own needs and

taste, but pre-eminently to preserve and to enhance the specific cause and spirit of Judaism. This profound purpose cannot any longer be attained by the hap-hazard ways which rely upon the instincts of our traditions, however intense we may think they are. We cannot afford to rest content with unaided instincts. The Judaism of the nineteenth century cannot leave its tradition just as it has received it, and we cannot afford to let the stream of time carry Judaism down into the coming centuries unenriched and unguided. I find fault with recent developments within American Judaism because they seem to imply a desire to defer to popular aphorisms of undenominational liberalism and because they fail to appreciate the power of *sectarian patriotism* (yes, I insist on the phrase—let cheap latitudinarians make the most of it!) Pray, tell me, how do you hope to maintain the Jewish spirit? For evidently you will agree that this Jewish spirit is not only worth being maintained, both for the good of the “remnant of Israel” as well as for the good of the world. Modern life seems calculated on disintegrating the Jewish communion. The Jews are scattered among the nations of the earth, and the sense of solidarity naturally weakens among them with the distance and geographical distribution, and we cannot but notice that competitive commerce and local pre-occupations make the preservation of the traditional race-sense and race-affection more difficult. He must have a superstitious faith indeed who is without fear as to the fate and future of the Jewish people, so that he does not deem it necessary to lift his hand. So far as my observation goes, I know of nothing in which the present generation of Jews have become impoverished more than in the conscious identification of themselves, each on his part and in personal obligation with the Jewish people at large. And this is not to be wondered at. Jews have been subsisting for the last eighteen centuries from an impetus given them under the pathos of expatriation from the holy land and the holy temple, and everything since has contributed to intensify the sense of discomfort. Is it not time that the tried and proved descendants of a glorious past be touched with the fire of a new enthusiasm, and that a powerful word go forth to rouse the dispersed of Israel?

I will not ask you to review for yourselves the things which once nourished our Judaism and in which the most of us grew warm and strong as Jews. You would find, if you did, that our unbribable faith in the tradition of our fathers did not come to us in a subtle

way wholly unaccountable and undevised. On the contrary, it will appear very clearly that our religion streamed into us from various well-defined avenues of influence. If it is a platitude, and one quite well worn out, that our Judaism is a matter of birth, but we must cease to repeat it. Judaism is a part, almost all, of our organic life; that is true; but we got it not by a whim of willful and generous Providence. Our Jewish way of feeling and our Jewish way of feeling for one another has been ingrained into us steadily and slowly. But master minds of statesmanship have been at work to achieve this "salvation." Statesmanship has made Moses the genius of our history; statesmanship, religious statesmanship if you will, has given to the prophets their charm and power. This statesmanship is the meaning of rabbinical "legalism" and this after all, is the point around which the instincts of reformers equally with the conservatives move in alternate currents. A philosophy of the history of the Jewish people is still to be written, a philosophy not of thoughts in Judaism but a philosophy of movement of the whole Jewish people. It might show how the progression up to our day was neither foreordained nor mysterious, that our history is not wonderful, even if it be different from the history of other peoples, and that the make of it was orderly and natural. We have our primitive epoch, we have our mythico-heroic epoch, we have our reactionary and reformatory periods, we have our ages of mediævalism and our renaissance times. We have gone through all the stress and storm through which all other nations have gone, and we are just passing out of a period of *laissez faire*, which was as trying to us as it has been in the experience of other peoples. Altogether, our fate and fortune have been of a piece with the rest of the world's weal and woe, perhaps a little more pathetic occasionally and again sometimes also more intensely romantic and, I may be allowed to maintain, as a rule more uniformly sustained by eminent qualities of a certain talent, but in the main we have had a history which runs on parallel lines with the world's history. It will take nothing from the prestige of the Jews or from the worth of Judaism to grant that, and it may enhance it if we prove that whatever eminence these have, they have attained, they have earned. By insisting on being a "peculiar people" we feed on a worn out theological fad and incur the risk of being stultified as clinging to a conceit of a primitive day.

Does it not seem self-evident that as everything else in this world of evolutionary processes, Judaism also has gone through stages of development? Or does history mean something for us only when we wish to apologize for certain malodorous faults we are charged with? The cultural stages of growth and decay are plainly marked in the history of the Jewish people; and if there is any document in the world which seems to have been intended to serve as such, I know of none that is that as the Bible is. You may find in it the frank report of the rudimentary times and you may proceed along its unmistakable gradations, out of these into higher stations and better times, testimonies almost to the degree of certainty. We may hail the achievements of Bible criticism from the point of view of history almost more than from the aspect of literature, for we may see Jewish theology pass through formations and reformations. And yet there is left to attain the greatest achievement: to bring home to ourselves, on lines of biblical record, the fact that, not only the official things in Judaism passed through the helpful throes of change, but that the people themselves have gone through phases and changes of character. The Jewish genius is present in them all, but there have been cultural alternations, and these must be taken into account if we wish to understand how that Jewish genius pushed its way irresistibly to the present day.

But there is a still better result we can obtain from a more discriminate survey of the eventful history of the people. It will teach us how to arrange a proper presentation of Judaism, not merely to make it appear that its tenets are logical and irrefutable, but also (and this is the concern which ought to occupy us most) to present the facts of our faith as kindred with our person. We require less and less the logic of religion, for the articles of faith are, must be, axiomatic, or else we move still within the limits of theology; we are beginning to feel more and more that what we do require to get purely and directly, is the racial, or national, or denominational or (it may be communal) habit of mind we have. We shall never be able to teach religion to our children unless we know just what part religious thought plays in their mind-activity. We shall not be able to communicate Judaism to our children until we shall have definitely ascertained how Jewish children grow morally, intellectually, spiritually. It is possible that the Jewish child goes today from infancy to maturity through those stages of mind and

heart in quick procession through which the people have passed on a larger scale and with slower tread. See, what a reversal of our Sabbath-school methods this would involve; or rather see how at last some order would come into the methods of religious culture which up to today have been dilettantish and unorganized. He who has been a teacher in any one of our Sabbath-schools cannot fail to have observed the special traits which Jewish children have. Some we have called blameable, some creditable, but we have not accounted for them, we have taken pride in them, but we have not shown that they have been earned. And it is probable that a large number of conscientious teachers address themselves to these surface-facts, trying to make the most of the ones and the least of the others. The common types of childhood are in themselves interesting enough; but that special type which we denominate the Jewish type will transcend them. For in the study of it, which I cannot recommend too much, we shall have a field small enough to compass and one varied enough for interest and significant enough to sustain him who is on the search of the holiest. And he who addresses himself to the task of leading mature minds, must not delay to possess himself of the insight into the temperament of those he means to reach. Many an eloquent word is such only from the side of clerical elocution. A teacher must be certain that he has touched deep into the mysteries of life; one who does not know what the spiritual make-up of his auditors is, will forever be ineffectual.

Let me suggest what I believe we gain by this. In the first place we gain a scientific view of the great history we have had and we bring it into correlation with present conditions. We have often enough said, to be sure, that the history of Israel is a complement to universal history, but we said it only because we had in mind the many points at which we and European and some Asiatic peoples touched. But we might say more than that. The Jewish people of today are an epitome of Jewish history, just as every organism living today is an epitome of the history of its species. But the Jews are also the only surviving instance of a persistent evolution. You can still see the formative stages the Jewish people have passed through. Every Jewish child repeats them. It differentiates very early from every other kind of a child by a certain dryness and prosaic form of temperament, which even fairy tales cannot warm up much. The natural process, again, which at a certain period

makes a child eager for excitements of travel and change, such as is manifest in the well-known love for adventure, of boys, leaves the Jewish child radically unentranced and untempted. On the one hand, therefore, it appears that the modern offspring of Jewish parents repeats the sobriety which led an Abraham to philosophize over a storm or the successive phenomena of day and night, as the later Midrash tells us, rather than grow rapturous over the grandeur and the glory, for which we would have supposed there was an ampler call. A Jewish child is more apt to pester his parent with premature philosophy than scandalize him with spring poetry. Jewish boy-geniuses occasionally write smart essays, but rarely poetry. On the other hand again, modern boys of Jewish homes seem to have become so inured to domestic ways and to the quieter affections that even the natural instincts have come under the domination of heredity. Whereas other boys are little nomads, Jewish boys are lovers of homes by a tradition of domestic habits which have been felicitously operative for good among the Jewish people since the classical days of Jacob. And so we might go into the subject, how many reminiscences of early Judaism we can find in modern Judaism and what kind of Jewish qualities come to the surface in Jewish children born today, and what traces the history of the Jewish people has left in the psychology of the present generation.

It is absurd, certainly ineffectual, to endeavor to reason on dogmatic matters with such as are possibly not amenable to it. You know that there has been a heap of such pulpit-polemics. The bulk of the Jewish congregation is utterly unsusceptible to it. Still, you and I know, there are a number of pulpit disputators who harangue their hearers with polemics, which is saved from being repudiated only because the thing is done in a spicy and pithy style. In a similar way the current manner of conducting religious classes suffers from a lamentable want of sufficient insight into the moving forces of Jewish character. It is one thing to arrange the matter you have in hand, it is another to understand those who are to take this matter. How much inane sentimentalism also has been dished up before Jewish congregations who may have been devoid of the sense of the romantic and the pathetic: You and I possibly know such people. Preach to the blind about the colors of the rainbow. Preach to the deaf about the glory of the Symphonies. The question is not what is good and true and beautiful in the abstract, but

what is good and true and beautiful to the man, to the woman, sitting in front of me.

Unless there is something definite by which Jews are naturally differentiated from non-Jews, I see no reason why we need exert ourselves to maintain a separate organization, insist on a distinct catechism and sustain a denominational separateness. But if this separateness lies in the nature of our religion and in ourselves, this differentiation must have some organic way of expressing itself. And, indeed it has expressed itself in a multitude of ways. A former generation of Preachers had a keen sense of this fact, for there was nothing they dwelt on with more favor than the distinctive character of every thing Jewish. We must improve on this and give this the precise significance it has for us. We must go back to the orthodox spirit if we cannot go back to the orthodox manner.



[APPENDIX D.]

The Theory of Oral Tradition.

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INTRODUCTION.

In my paper on the Scroll of the Law, presented last year to the Central Conference of American Rabbis, I stated my opinion on the purpose of such essays as this. It is not my belief that such investigations shall be regarded as decisions, but they shall from a historical point of view investigate topics which are of immediate practical interest. They shall serve as a guide to the rabbi who wishes to form an opinion of his own on such questions as may be urged upon him to decide. A vote on a subject which is a matter of conscience will never ultimately settle the question. It will, as the history of all religions teaches, sooner tend to dissensions than to harmony. A unity of action is desirable for the sake of proper organization, a unity of thought in all details is an impossibility. Judaism is broad enough to embrace a wide range of different opinions, and we, in tolerating such differences, stand on the historic basis of Judaism, which in the second century proclaimed the fundamental principle that no man shall insist on his opinions, for the fathers of the world did not insist on their opinions.* A scientific investigation of a law does not necessarily imply that the practice must accept the results of the investigation. Practice is guided by existing conditions; science knows of no other law than truth. We must further be mindful of the fundamental idea of the reform movement, which Geiger in his recently published letters† has set

*Edujoth I, 4.

†Allg. Ztg. d. Judd. 1896, p. 806.

forth with a distinctness that is really marvelous in so young a man as he was at that time. We stand on historic grounds. That which history has made Jewish, commands our respect, and shall not be disregarded, provided it is not a dead weight on the present generation or does not more evil than it does good. An evidence brought from traditional sources can neither confirm nor deny that which becomes a practical necessity. David Ha-levi, the celebrated author of Ture Zahab, is undoubtedly an authority for the law that demands of every Jew to keep his head covered, and brands the uncovered head as "Chuzpa," while Elijah Wilna, the "Gaon" looks upon it "only" as a violation of the moral law מצד המוסר.* Rabbi Loewe ben Bezalel is authority for the statement that by the acceptance of the Copermican system one ceases to be a Jew.† Joseph Caro is outspoken on the question of modern literature in the pulpit, for to read a novel is to him identical with the worship of idols.‡ Rabbi Jose, the leading scholar of the fourth century is authority for the necessity of keeping two holidays,§ and Rabbi Jehuda in the second century makes it our duty to read every week the traditional portion of the Thora.||

Belief in authority leaves no alternative. Either you accept it or you place yourself outside of the religious community. Belief in the binding power of old authorities, and consequently in the unchangeableness of the law is not so undoubtedly Jewish as it seems. True it is that under the influence of Pauline radicalism, R. Joshua in the beginning of the second century declared that the prophet Elijah, i. e., the Messiah, would never alter one law,** and this view is by its author proclaimed as a fundamental doctrine of Judaism, handed down from generation to generation since the time of Moses. It must also be admitted that previous to the rise of Christianity, Judaism taught that not a jot of the Law should ever

*Ture Zahab Orach Chajim 8, 3 and לו ביאורי הנ"רא.

†In באר הגולה fol. 38, c; 42, d. Zunz in his biography of Azariah dei Rossi מצרף לכסף Wilna, 1865, p. 9.

‡Orach Chajim 307, 16.

§Jer. Erubin Ch. III. Grætz Gesch. Bd. IV, p. 457.

||Megilla 31b.

**Edujoth 8, 7 cp.

perish,* and that heaven and earth would pass away but the Law should never pass away.† However, practical necessity was stronger than the letter of the Law. The strict observance of the Sabbath had during the Maccabean war become an impossibility, and therefore it was decided that even on the Sabbath it was lawful to defend one's life. Theory came afterwards to justify what practice had made lawful before. The school of Shammai found that the words "Thou shalt make bulwarks against the city until it fall" justified a continuation of warfare on the Sabbath.‡

Rabbi Simeon ben Menassja says in a general way that Sabbath is given to man.§

From such an occasional breaking of the Law it was only one step to the declaration of the principle that scripture left the interpretation of the Law to the rabbis of each generation.||

It is said also that every court or Synhedrin had the same authority which was vested in Moses and Aaron,** and that if the rabbis say that which is right, is left, thou shalt not depart from their words.†† As practice has produced theory, so practical reasons had the effect of limiting the theory. Had for instance the Maccabean revolution and the edicts of Hadrian made the strict observance of the Sabbath impossible, then followed theory and proved the right of a war of defense from the words "until it fall," and the right to violate the Sabbath if it was necessary for the preservation of life

אין מיבטל לעולם Exod. Rabba Ch. VI cp. Matthew V, 17-20.

†Tanchuma ad Gen 42, 1 cp. Matthew 5, 18 and Luke 16, 17.

‡אפילו בשבת: ער רדחה Siphre ad Deut. XX-20 ed, Friedmann p. 111b cp. I Makk. 3, 41: Jos. Antiquities XII, 3, 40-41, also Sabbath 60a which Graetz III p. 152 referred to the Hadrianic period, although the parallel passage in Josephus should have proven to him the falsehood of this view.

§Mekilatha Ex. 31, 14 ed Friedm. p. 104a.

||לא מסר הכתוב אלא לחכמים Chagiga, 18a, and parallel passages.

**Rosh Hash 25b.

††Siphre, Deut. 17, 11. Malbim, the apologete of rabbinical exegesis, understands this as subjective only: If you sc. wrongly think that the rabbis teach right is left לימין שמאל שמהפכן Com. on Deut., Warsaw 1880, p. 235.

from the words "holy unto you."* But as soon as this principle was generalized, theory limited it, saying that only in calendation the rabbis had absolute power, but not in the observation of the Sabbath-rest. This vacillation between the theoretical acceptance of authority and the practical self-emancipation from it, we find throughout Jewish history, as throughout history in general. Rabban Gamaliel, who preached and practiced liberal Pharisaism opposing Christianity† on one side and strict rigorism on the other, interpreted the Law more according to its spirit than according to its letter. He prayed on the day of his marriage, although tradition was against it, because a bridegroom was not supposed to be in a sufficiently calm state of mind to approach God. But R. Gamaliel had a higher view of prayer. It to him was not the performance of a duty regulated by a code of ceremonies; it was the acknowledgment of the Kingdom of Heaven, of God's ruling over the world, and so he prayed,‡ but, when R. Gamaliel had died, his son and successor, R. Simeon, limited this liberal interpretation. "My father," he said, "stood above the common level. What he would permit himself not everybody has a right to do."§

I. CONSCIOUS OPPOSITION TO THE LAW.

The practice disregarded law even in Talmudic times and the theory found an excuse for it by pointing to the verse in Psalms, The Lord preserveth the simple.¶ In a number of instances the authority of tradition was refuted by the statement that this tradition

*Ex. 31, 14.

†Rabban Gamaliel's opposition to Christianity is sufficiently proven by the legend that makes him ridicule the inconsistency of the Christian view in regard to the obligatory character of the law, (Sabb. 116a) also by the fact that he excommunicated R. Eliezer, the leader of Judaeo-Christianity (Baba Mezia 59b) and that he was opposed to all Greek translations of the Bible (Sabbath 115a), not as Zunz, Gottsd. Vortr p. 65 supposes Aramaic, because they were interpolated by Christians, cp. Hilgenfeld; Die alttest. Citate Justin's in Zeller theol. Jahrb. 1850, p. 390.

‡Berakhoth 16a.

§ib. 16b.

¶Ps. 116, 6, Sabb. 129c Aboda Zara 30b, Nidda 31a; 45b (and parallel passages); Tosefta Nidda Ch. 2, ed. Zuckerman p. 643.

was not genuine. So without any authority it is said that a Barajtha quoted by Raphrem is apocryphal* or that a law passing under the authority of Mar, the son of Rabina, was not authenticated by his signature.†

Even the Geonim in spite of their strict adherence to authority occasionally departed from the rabbinical law. To them not only the Talmudic Haggada was authoritative, which as Rab Haj complains was disregarded by those who had studied the philosophical works of the Greeks,‡ but even every popular custom of heathenish origin had to be strictly observed on the supposition "that our ancestors have not without sufficient cause accepted it.§ So they limited the time of twelve months set by the Talmud for the granting of a divorce to a woman who refuses to live with her husband ||מורדת and granted the divorce right away because she might bring her case before the courts.**

Against the clear law of the Mishna which gives to the children the right to inherit their mother's dowry ††דיכרין בנין זכתובת the Geonim decided that the husband had unlimited rights to dispose of the wife's property because as they said, the law originally was made to induce the father to give his daughter a dowry; while in the times of the Geonim Jewish fathers gave attention to the daughters to the detriment of the sons.‡‡ While according to the Talmud§§ the chattels which form part of an estate are exempt from being foreclosed by creditors, the Geonim simply abolished this law, because in their times the Jews were not any more real-estate owners,

*Kerithoth 14a ברותא, apocryphal or ברותא fictitious, s. Isaiah Pick's Notes to Pes. 11a.

†Jebamoth 22a this is the interpretation of Jechiel Heilprin, in סדר הדורות ed. Warsaw 1882; vol. II, p. 268.

‡In En Jacob Chagiga 14b, as instance of the literal belief in Haggada cp. Resp. of Geonim ed. Lyck, No. 16, 28.

§Resp. ed. Lyck No. 14, Weiss, Gesch. d. j. Trad. III, 176.

||Kethuboth 63a.

**Shaare Zedek 4, 4, 15.

††Kethuboth 52b.

‡‡Shaare Zedek 4, 4, 17.

§§Kethuboth 92a.

and to maintain the law would have meant a serious injury to legitimate interests.*

Isaac Alfasi speaks of a decision of the Geonim as an error based on a false interpretation of the Talmud **לא דקן בשמעתא**,† and Maimonides says in regard to a law of the Geonim that it is a serious error **מעוֹת גדולה**.‡ It is well known that Maimonides himself did not escape severe criticism, and that Abraham ben David's critical notes on Maimonides' code are full of strong invectives which overstep the lines of common decency,§ that his rationalistic views on prophecy on resurrection and the Messianic kingdom are subjected to severe criticism chiefly by the French and partly by the Spanish rabbis of the 13th century.¶ It is more interesting however that in regard to a ritual law later rabbis dared to speak of Maimonides' opinion as an error, and that Abraham Danziger, a man whom we may term a typical expounder of 19th century Neo-Orthodoxy dared say of Maimonides that his view was erroneous.‖ Considering the little esteem in which during the 12th and 13th century the French and German Rabbis were held by their Spanish brethren,** it is interesting to note that the former retaliated and that R. Jacob Tam protested against an opinion imputed to him saying: "I never thought of such a thing but the Spaniards said so,"†† implying that this mere fact sufficed to dispose of the opinion as worthless. R. Asher b. Jehiel an orthodox authority, a man who thanked God that he never had an opportunity to study anything except Bible

*Shaare Zedek 3, 65. See on the deviations from Talmudic law by the Geonim the exhaustive chapter in Weiss. Gesch. d. jued. Trad. IV. 203, ff.

†See the quotations in Weiss IV, 202, Note 2.

‡Tshubah III. 7, he calls Maimonides a heretic. Other passages Weiss IV. 300. f.

§Nachmani in **אנרת קנאות** p. 8 in Resp. Maim. Leipzig 1859 speaks of all French Rabbis as M. s opponents.

¶Chokmath Adam Ch. 107, 12.; Abraham Danziger, died 1820 as member of the rabbinical board of Wilna.

Maimonides never mentions Rashi, and in a letter, which, although of doubtful origin, is the work of an early Spanish writer, contemptuously speaks of the **צרפתים.

††Sefer ha-Jashar 347.

and Talmud,* had found an excuse for the neglect of the rabbinical law that makes it a duty to wash the hands after meal before grace,† although the Talmud derives this law from the Bible,‡ and Isaac Alfassi had refuted all attempts to rationalize on it.§ In this case R. Asher has simply followed the common principle of which we spoke in the beginning, viz, to establish a theory, in order to justify the existing practice. But in a number of other instances he declares very boldly that in questions which are not decided by the Talmud every rabbi is at liberty to decide for himself, even against a clear statement of the Geonim,|| and that the Talmudic law that prohibits all changes of the traditional prayer cannot apply to the prayers made by the Geonim.**

Even R. S. B. A., who is typical for such a strict belief in authority that he, even after he disproved Nachmanides' opinion, would disclaim any authoritative value of his own view,†† says in regard to an opinion of R. Jonathan Ha-Cohen of Lunel: "I am not responsible for his statements."‡‡

It would be impossible to give a complete series of evidences of this liberal spirit that makes man rebel against authority, that made a Luther say, he would go to Worms, and if every tile on the roofs were a devil. It also is unnecessary, the cited instances suffice to prove, that in spite of the prevailing tendency in Judaism to accept everything that claimed to be tradition, we find ample evidence of a struggle for emancipation from the bonds of ecclesiastic auth-

*Resp. Asheri No. 55, 10, b see Graetz, VII. 234, note 4.

מה שלא נהנו האירנא במים in his *Hilkhot Berakhoth*, fol. 53b אחרונים לפני שאין מלח סדומית מצוי אצלנו

‡Lev. 11, 44 and 20, 7 the verse is misquoted in the Talmud, see Lipmann Hellers's commentary on R. Asher ad locum. Berak. 53b, cp. Chullin 106a; Joma 83b, where it is quoted as a Mishna.

§Alfassi Chullin 106a.

||ad Syn. 33a, ag. the view of Zerahya halevi, clearer still in his Resp. 55, 9 אין מחניפין לאדם נדול בתורה

**Berakhoth Perek I. These and similar passages in Weiss. *Gesch. d. jued. Tr. V.* p. 63 ff.

††Torath ha bajith he-arukh I. 1. להלכה ולא למעשה

‡‡Resp. I. 128. אין אנו אחראין להרב

ority. And therefore we shall cite only a few more instances from more recent times, because with the close of the 15th century criticism was almost unknown to the Jews. The authorities quoted are selected just from amongst those who are regarded typical for their strict adherence to traditionalism.

Moses Isserls a well-known rigorist, says in spite of older authorities quoted by himself that occasionally one may devote his time to scientific studies,* although the silence of R. Joseph Karo and the explicit testimony of others are against the toleration of studies other than talmudic.

David Halevi, author of *טורי זהב*, another rigorist, has the boldness to assert that Joel Særkes, his father-in-law, whom he otherwise holds in high esteem, as well as R. Joseph Karo, gave not the due attention to a certain question of the ritual *לא יצאו ידי חובת העיין בזה* what means that their decision is based on an erroneous interpretation of the Talmud. The same rabbi also rejects an opinion of Maimonides in ritual law,† and in this instance he is upheld by one of the strictest believers in authority, by Abraham Danziger, who, however refrains from mentioning Maimonides' name, saying: "Take care to understand this principle for one of our great writers has committed an error in this case."§

Jair Chajim Bacharach, one of the more enlightened rabbis of the seventeenth century, has preserved us a case which is highly significant for the fact that in spite of all adherence to authority, it is by practical considerations that the interpreters of religious law are guided. A man had trespassed upon the ritual law drinking wine with non-Jews, and the rabbi of the community had refused to proceed against the sinner with disciplinary measures because he feared that the sinner would go from bad to worse and renounce Judaism altogether. Members of the congregation who were dissatisfied with the rabbi's leniency appealed to Bacharach, who, although opposed to this lenient decision in which he saw an encouragement to sin, still maintained that leniency in some cases

*Jorah Deah 266-4. מותר ללמוד באקראי בשאר חכמות.

†Joreh Deah 189-43.

‡Ib. 183, 2.

§See p. 134.

may be justifiable, for even the Shulchan Arukh recognizes the principle that we are unable to enforce the traditional laws אין בנו עלם כח להעמיד משפטי הדת על תלם.*

2. CIRCUMVENTION OF THE LAW AND INCONSISTENT APPLICATION.

The necessity to depart from the standard of tradition will make itself felt in questions concerning marriage more than in any other case, for it is just in such cases that the rabbi becomes aware of the responsibility which he assumes by a rigoristic refusal to comply with the demands made upon him. There were some burdensome laws which frequently conflicted with practical cases, and which the rabbi could not overcome by some evasive measure, as it is the case with the levirate. The rabbinical law does not permit a widow or a divorced woman to marry again before her youngest child is two years of age.† This law although meant to benefit the child by securing for it the full care of the mother, frequently harmed the child, because it prevented a destitute mother to marry again, and to provide for the child. We see, therefore, that the rabbis of 18th century found always some loop-hole to escape from this law, although maintaining that the authorities of old lost nothing of their importance, as in 19th century such instances occurred more frequently, because even the orthodox rabbis were conscious of their duty not to go to extremes, rabbinical literature of 19th century furnishes more evidence of the same fact.‡

Another important question is the marriage of a widow, when the death of her husband could not be ascertained by the identification of the body ענינה § Here we see that the most rigoristic rabbis are inclined to take a lenient view of the law by trying to find the case that is before them an exceptional one.

A third class of matrimonial questions is the marriage between a woman that had borne an illegitimate child or that is pregnant and a Kohen. The strict law does not admit any evidence in regard to the father of an illegitimate child, and consequently when the

*Choshen Mishpat 17, 3, Chawoth Jair No. 141.

†Jebamoth 36, b and 42-b.

‡Eben Ha-ezer 13, 11.

§Appendix.

inhabitants of the town are not people who can enter into a legal marriage with a Jewess, the woman would be regarded a harlot and could not marry a Kohen. Still the greatest rigorist will find a loop-hole* through which they could escape the consequences of the law, which would be a hardship and an injustice, if the Kohen is the father of the child or is responsible for the pregnancy of the woman.

The reason for the leniency in these and similar cases is the practical necessity or the impossibility to carry out the law to the letter. The same reason is apparent in many other cases. Usury or even lending money on interest is against the biblical law, and although in the Pentateuch,† limited to Israelites only, the Talmud generalizes it and Rab Nahman, the great Babylonian jurist applies to one who would lend money on interest to non-Jews the scripture passage, "He that augmenteth his substance by usury and increase, gathereth for him that hath pity on the poor,"‡ and says that the extortions of King Sapor were a punishment for usury with non-Jews.§ Another passage in the Talmud|| explains the verse, "He that putteth not out his money to usury"*** to include the usury with non-Jews, and in a Midrash it is said that the dead whom Ezekiel resurrected were 600,000 Israelites who had worshipped the idol which Nebuchadnezzar had set up in the valley of Dura, and of the whole number only one was not resurrected because he had lent money on usury.††

The intention of this Midrash evidently is to show that God will sooner pardon idolatry than usury. Still R. Jacob Tam, known as a rigorist excuses usury because "we have to pay such heavy taxes

*Appendix I.

†Ex. 22, 34; Lev. 25, 35-37; Deut. 15, 3.

‡Prov. 28, 8.

§Baba Mezia 70b.

||Makkoth 24a

**Ps. XV, 5.

††Jalkut No. 375 from Pirke d' R. Eliezer. In Thossaphoth. Baba Mezia 70b. This Midrash is quoted from Thargum *חזקיה בר יוסף* Ex. 13. 17 where I could not find it.

to the king and the barons, that even the highest rate of interest only suffices to meet the barest necessities of life.”*

The eighteenth century had brought the Jews into closer contact with their Christian neighbors, and the consequence was that they became laxer in regard to the ritual law. Amongst other things they allowed themselves to shave with a razor. In vain had R. Jonathan Eibeschutz proven that the prophet Isaiah had already condemned such a practice.† R. Ezekiel Landau, Elbeschutz's contemporary and antagonist, felt inclined to permit people to shave on Chol-ha-Moed, for as he precautiously indicates the practice to shave with a razor had grown to such an extent that if the Jewish barbers were not allowed to shave their customers with the salve, they would shave with a razor, and furthermore R. Ezekiel thinks that shaving before the beard is so long that the hair may be turned back to its roots, is even not prohibited when done with a razor.‡ Still in the nineteenth century this sin was so general that R. Akiba Eger could not any more sustain a demurrer against the testimony of a man who shaved with a razor, and accepted this testimony because the man had only been seen sitting in a barbershop with soap on his face and a towel around his neck, so that one could suppose the sinner had in the last moment repented of his evil ways.§ It is here practical necessity again that prompted the lenient theory.

*Thossaphoth, B. Mezia, 70b תשיך ר"ה. See on R. Tam. Grætz VI, 3, p. 179, where in Note 8, B. Mezia 7b instead of 70b.

†See אהבת יהתן on Is. 43, 21. This "homiletical" explanation of the passage in Isaiah, "The people whom I have adorned if with thirteen rows of hair in the beard יספרי shave my glory," is a classic instance of the degraded homiletics in the eighteenth century.

‡Orach Chajim I, 13 and II, 99-101. This leniency met with opposition. Azulai in שם הנדלים s. v. accuses Landau of having used false measure קו נטה, although he is inclined to leniency himself שאל No. 6. Isaac Samuel Reggie devoted to this question a special treatise מאמר התנולחת Vienna 1835 and his father Abraham Vita Reggio refutes the son's argument in a pamphlet called התנולחת מאמר. 1844.

§Respp. of Akiba Eger No. 96. פסקים especially interesting for the pilpulistic distinction between the testimony concerning sexual sin where it is not necessary to witness the act בשפופרת (Makkoth 7a B. Mezia 91a) and the testimony in regard to shaving when circumstantial evidence is not admitted, because in the latter case there is no יצר הרע, and the sinner may have repented in the last moment.

R. Mordecai Benet is another type of that uncompromising orthodoxy that refused to make the slightest concession to the spirit of the age. He is known as one of the strongest opponents to the reforms introduced into the Hamburg-temple.*

That he was opposed to the spirit of the Mendelssohn school goes without saying, and I have it on good traditional authority. Besides it is evident from his bitter fight against Aaron Chorin,† the only rabbinical representative of liberalism amongst the rabbis of that period. It will appear remarkable that he gave his approbation to the Pentateuch with Mendelssohn's translation and commentary, published by Anton von Schmied in Vienna.‡

But the government was in favor of education as a means to raise the condition of the Jews and in its protective policy wished to encourage the publication of Hebrew books in Austria. So Rabbi Mordecai yielded to the government's wishes and approved of the reprint of Mendelssohn's Pentateuch, saving his conscience by mentioning neither the translation nor Mendelssohn's name. R. Mordecai went still further in his desire to please the government. He gave his approbation to the reprint of the Machzor with Wolf Heidenheim's translation and commentary, although this was an open infringement upon Heidenheim's well-deserved copyright, and a direct violation of the rabbinical law of ban which a number of prominent rabbis had pronounced against all who would infringe upon Heidenheim's copyright. The subterfuge that such a ban could not have any power beyond the borders of the country in which the rabbis lived, was hardly meant in earnest by those who by such sophistry attempted to justify their action.

It was not any law or any religious conviction; it was simply the desire to please the government that made R. Mordecai willing to endorse the outrage perpetrated upon Wolf Heidenheim by Anton Schmied and his Jewish advisers.§ Two younger contemporaries

*In *מלה דברי הברית* p. 11, sq. and 18 sqq. See *חתם סופר* VI. No. 87, fol. 62d.

†Kerem Chemed II. 101. S. Loew's excellent sketch in *Gesammelte Schriften*, Bd. II.

‡1791, and in several reprints.

§The Machzor was published in Vienna 1805. Heidenheim's great merits have as yet not been duly acknowledged. He deserves a special biography.

of R. Mordecai Benet, Akiba Eger and Moses Sofer, like him strict rigorists, also were opposed to the least reform of worship and ritual law and conducted their Jeshibas in the spirit of eighteenth century. Of the former's yielding to the spirit of the age, we spoke already before. We may however mention as especially characteristic that he says in an approbation to a book published by a rabbi of Posen: "Your request to pronounce a ban against one who would reprint your book I cannot comply with, as I have made it a principle not to write nor to pronounce the word חרם. It may be necessary to add the explanation that the government of Prussia had prohibited the ban as an interference with the prerogatives of the courts.

For the same reason R. Eleazar Horowitz of Vienna refuses to yield to the demand of a rabbi who wanted his signature as one of the hundred required to permit a man to marry a second wife as is done in the case if the first wife is insane, and according to the rabbinical law cannot be divorced.* Horowitz implores his friend to desist from such an illegal intention and says that he did it once and repented of it, and in many a sleepless night that he passed in consequence of his action he vowed never to do anything which was against the law of the land.† This suppression of the rabbinical law when it comes in conflict with the state law is quite modern.‡

*See on this point Eben Ha-Ezer I, 10. The institutions of R. Gershom in Respp. of Meir Rothenburg. In Alexandria the custom still exists to make every bridegroom sign a statement that he would not marry a second wife, except the first wife had no children within ten years. The European Jews of Alexandria however refused to sign such a paper, and so the rabbi agreed to write in the marriage records that the groom should not marry a second wife except with the consent of the rabbinical court. E. B. Hazan נדח שלום Alexandria 1894, p. 48b.

יר אלעזר Vienna, 1870.

‡Mar (Samuel, the great Babylonian teacher and jurist, laid down the rule רינא דמלכותא רינא (Gittin 10c) and in many parallel passages.) Still it was frequently explained to mean only such laws as are not in direct conflict with religious law. In recent years R. Hoffmann, of Meiningen, was severely censured because he would derive from this principle a permission for Jewish scholars to write their lessons on Sabbath. Orient 1842. When the government of Mecklenburg prohibited the early burial which was customary amongst the Jews, the latter refused to obey (Kayserling Mos. Mendels., p. 276), and still Moses Sofer says the Jews should only yield to force in this question. Joreh Deah 338. He also seems to be inclined to oppose military

In olden times the rabbi was in the first and last place a judge as he still is to-day in the East, and R. Raphael Kohen in Hamburg resigned his office, because he would not officiate, when the government would not permit him to act as a judge in civil affairs.*a.

R. Moses Sofer may be regarded the real founder of Neo-Orthodoxy. He was the most consistent opponent to all innovations in practice and dogma. Yet in one case he gives utterance to a principle which is the very core of all reform theories. In the Ghetto of Eisenstadt a few Christians had bought houses, and according to the Talmudic law,† the subterfuge by which the prohibition against carrying anything from a house to the street and *vice versa* was nugified, viz: to make a fence around the Ghetto so as to make it one court-yard, could not be considered as valid. However, this fact could not be altered, and R. Moses says that the reason for this law was that the social intercourse between Jews and non-Jews should be prevented, but since in our age we have to come in contact with non-Jews in order to gain the means of a livelihood, this law cannot be carried out.‡ So even this champion of uncompromising orthodoxy is forced to admit that certain rabbinical laws have become inoperative.

Another champion of orthodoxy is Samson Raphael Hirsch. We gladly admit that he was sincere in his endeavor to maintain the religious standard of the eighteenth century, although he departed from it by permitting general education and modern social life. And so it happened that in his school a Schiller-celebration was held at which two girls appear in boys' clothes. To the question by an inquirer in one of the Frankfurt dailies how this fact could be harmonized with the Mosaic law,§ the answer was given that the parents of the girls had given their consent, and that the girls donned the boys' clothes only during one rehearsal and during the

service because of the conflict of the military with religious duties, although he would not commit himself on this delicate question, saying *החיותי יפה מדיבורי*.

*aSee his biography in *זכר צדיק*, II Part, מעללי א"ש p. 17b.

†Erubin 62b.

‡Chatham Sofer O. Ch. 92.

§Deut. 22, 5.

performance. The son of Samson Hirsch, Dr. Mendel Hirsch, principal of the school founded by his father, just recently had occasion to make the experience that it is easier to profess strict adherence to the tenets of orthodoxy than to practice it. In the month of Nissan he preached a funeral sermon in spite of the protest of an orthodox rabbi who was assisted by a zealous disciple, the latter attempting to put his master's theory into practice by pulling the speaker down from the pulpit.*

Dr. Israel Hildsheimer, the present champion of orthodoxy, created a sensation when he permitted the Palestinian colonists to work in the Sabbath year on no other grounds except that these laws could in our times not be carried out.† Marcus Hirsch, then chief rabbi of Prague, contrary to the letter and spirit of the rabbinical law‡, attended the funeral of Professor Soyka, although the latter had suicided. It is a difference between the orthodox practice in the ceremony of divorce, in the dietary laws, in the synagogue and elsewhere in *foro interno*, and between practicing it when higher interests are at stake. Therefore we will not find any orthodox congregation in civilized countries that would be willing to carry out the rabbinical law which makes it the duty of the rabbi to excommunicate every trespasser upon even the least of the rabbinical injunctions, and to refuse to such a man a decent burial.§ Practice has made these laws inoperative; it has simply re-established the Talmudic principle מנהג עוֹקֵר הַלָּכָה,|| custom breaks law. And, when R. David Ibn Zimra already in the sixteenth century warns against any inconsiderate application of disciplinary measures,** it is on the ground of the principle that a law cannot be executed, without sometimes doing more harm than good. And therefore the explanation of the word מִנְהַג is given in the Talmud as a law that

*Allg. Isr. Wochschr., Berlin, 28. Aug., 1896.

†זי"ז see on this question. The Hebrew Almanach Achiassaf 1896-7, p. 293.

‡Joreh Deah 345, 1.

§e. g. if he does any work on the afternoon of the day preceding the Passover (Joreh Deah 334, 43, 12; see also ib. 334, 3).

||Jer. Jebamoth 12, 1.

**Respp. Venice, 1749, No. 187 להלכה מתקן בדברים האלה מ"מ יש למנהיג הדור להיות מתקן בדברים האלה

shall not be taught theoretically but may be tolerated and even made the basis of practical teaching.* So it is acknowledged that urgent demands of the time are more important than theoretical laws, and R. Maleachi Ha-Kohen Montefoscolo gives the best expression to the preponderance over theory of the practice in laying down the principle: The rabbis have a right to change a law of the Thora† יש כח ביד חכמים לעקור דבר מן התורה.

II. TRADITION AND PSEUDO-TRADITION.

We have so far attempted to prove that religious life could not and was not always conducted on the basis of traditional law. Consciously or unconsciously even the strictest rigorists had to depart from the rules of the church. Sometimes they would acknowledge that it had become impossible to abide by the decisions of the law, sometimes they lulled their conscience asleep by establishing in the case that they had decided an exception to the rule. Still that there was a tradition that could and would under normal conditions regulate our life; in their opinion admitted of no doubt.

However in our age, this has become, to say the least, very doubtful.

1. The first objection to the belief in a tradition is, that it presupposes that the Pentateuch in its present shape was written by Moses, and that Moses during the forty days which he stayed on the Mount of Sinai received another revelation which he taught Joshua and which was orally transmitted from generation to generation until the time of Jehuda Hannassi, when these laws were written down. This is the meaning of the extravagant statement that the whole Bible with Mishna and Gemara had been revealed to Moses,‡ and that he knew even what a disciple in the latest times would discover,§ and that the commandments with all their detailed explanations were given to Moses on the Mount|| of Sinai.

*מנהג מדרש לא דרשין אוריי מורין Taanith 26b, see however the contrary statement in Baba Bathra, 130b.

†Jad Maleachi 295.

‡Berakhoth 5a, accepted literally by Abraham Sutro in his מלחמות ה' Frankfurt, 1862, a pamphlet full of invectives against reform. (Rabbonim-Orgeldreher.)

§Jer. Meg. II., 5.

||Saphra ad Lev. 26, 46.

This fanciful assertion was later on limited by liberal scholars, but still the idea of an oral tradition to some extent is admitted by Maimonides,* Saloma Lurja,† Lipmann Heller,‡ Nachman Krochmal,§ Hirsch Chajes||, Zacharias Frankel,** Jacob Bruell,†† and Isaac Weiss.‡‡ This belief in a tradition presupposes the belief that the Pentateuch existed as an entirety at the time of Moses. We will be hardly willing to accept such a statement, after that which modern criticism has labored in this direction, and if we have not the duty to explain away the difficulty why one author should write two contradictory statements, it will be unnecessary to recur to a traditional method of hermeneutics.

2. Tradition rests chiefly on the great synagogue and the belief that this body is the connecting link between the last of the prophets and the oldest known authorities of the rabbinical period. That such a synod existed, is not proven but it is evident that the need of it existed in the third century,§§ when the rabbinical law was

*Introduction to the commentary on the Mishna. See the thorough discussion of his views in Jair Chajim Bacharach's Respp. No. 192.

†In his preface to ים של שלמה בבא קמא

‡Introduction to תוספות י"ט and Edujoth 8, 7, Aboth I. 1. Sotah 2, 2, Temura 2, 2; 3, 3. Jebamoth 8, 3; Zebachim I. 3,

§In מורה נבוכי הזמן

||In מבוא התלמוד and esp. in the 13th chapter of his תורת נביאים, called also אלה המצות.

**In דרכי המשנה, p. 12, although it is not quite clear how far back Z. F. would date the laws which he calls ישנות מאד

††מבוא המשנה Frankfurt 1876 p. 3, ff. and 259.

‡‡His apology of tradition, esp. Gesch. d. j. Trad. I. 77 see also his Introd. to Saphra Vienna 1864 and his defense of Frankel." Mielziner (Introd. p. 60) speaks of laws that date back to times immemorial. Bruck an opponent of Rabbinical Judaism takes it for granted that there must have existed an oral besides the written law. (Pharis. Volkssitten Frkf. 1840) Reggio Bechinath Ha-Kabbalah page 23.

§§Abraham Krochmal in his ביאורים והארות Lemberg 1881, p. 16 dates the patriarchate from Gamaliel I., but it seems that the aspirations for such an office started with Gamaliel II. about 100 A. C. and were not recognized before Jehuda I. about 200 A. C. had succeeded to make the school of Sepphoris the central seat of authority.

regarded authoritative, and in order to be authoritative it had to be traditional, and if it was traditional, there had to be an uninterrupted chain of tradition from Moses down to the age of the compiler of the collection: "Sayings of the Fathers."

Against the belief in such a body we have first of all the negative argument *e silentio*, then the fact that the Synhedrin in historic sources is a judicial court only and as such only it is thought of in the idealized prototypes in the Pentateuch.* As a body for religious legislations and for the interpretation of the law it existed only in the dreams of Rabban Gamaliel and his successors whose highest aim was the establishment of a religious authority.

The historical Synhedrin was presided over by the high priest,† and at least partly, and sometimes entirely composed of Sadducees‡ who rejected tradition altogether. The laws attributed to the men of the great synagogue are of late origin, none of which can be proven to have existed before the destruction of the temple,§ while in most instances these laws can only have existed after the destruction of the temple.||

*Deut. 17, 8-13. So Ibn Ezra עם השופט ידבר See on this question I. S. Reggio in his remarks on Leon Modena's קול סכל in בחינת הדת p. 134 ff. against the Talmudic interpretation Ber. 19, b; Sabb. 23, a. Sukka 46, a.

†Matth. 26, 3, 57. Acts 23, 2, 24, 1. IMakk. 12, 6. See Frankel Dar'khe ha-Mishna p. 12 Kuenen: Over de samenstelling van het Sanhedrin in Verslagen en Mededeelingen D. K. Akademie etc. 1866 p. 131-168. Schuerer: History of the Jewish people etc. Herzog u. Plitt Real encyclopædie f. prot-Theol. 2nd ed. XV. 101, Riehm: Handwörterbuch d. bibl. Alterth, 2nd ed. II. 1619.

‡Acts 4, 1. ff. 5, 17, 34. 23, 6. Jos. Antiq. 13, 10, 5-6 and 13, 16, 2. Kiddushin 66b. See Graetz III. p. 684 ff.

§So Frankel l. c. p. 5 who says that only the passage in Aboth I. 2 which contains the general principles for the conduct of the rabbis, viz: to be cautious in rendering judgment, to spread the law, and to protect it by a fence of new regulations is historical. So Krochmal מה"ה Bruell המשנה p. 5 ff. Weiss. I. 54 ff. Still this rule may also be an ideal of the third century, when Aboth was written, transferred to antiquity.

||E. g. the Tephilla, which is ascribed to them, Ber. 33a, Meg. 18b, although it is full of allusions to conditions that could only have existed after the destruction of the temple. The way out of this difficulty, according to which only the first three and the last three benedictions were made by the

Simon the Just the only name of a member of this Synhedrin is no doubt Simon the Makkabee* who in one instance unmistakably is referred to by that name† while in other instances there is a quid-proquo not rarely found in historical reports in the Talmud, when the rabbis identified Cyrus, Darius and Ahasverus,‡ or Alexander and Cæsar§ or Flavius Clemens and Akylas and the latter with the unknown author of the Aramaic version of the Pentateuch.¶ So evidently Simon the Just was identified with Simon the Makkabee, the latter being the oldest name preceding the Pharisean development of Judaism which originated under the reign of John Hyrkan.

3. The impossibility of any oral law is evident from the fact that the written law is spoken of as sufficient, and admitting of no addition or diminution.**

This is the view of the Sadducees and of the Karaites, and strongly advocated by Leon Modena supported by arguments which need no additional evidence. Our apologetes of tradition recur to arguments which are so arbitrary that they are refuted by their own sup-

great Synagogue. (Zunz: *Zur Gesch. u. Liter.* p. 380; Graetz II. 2. 188) is simply a solution worthy of the old *Derasha*, and not better than the Talmudic report that the *Tephilla* was written by the men of the great Synagogue and restituted by R. Gamaliel, after it had been forgotten. Other facts referred to the great Synagogue, as the division of the Bible into chapters and verses, which Heilprin p. 133 ט"ז also understands as a restitution of the original manuscripts, need hardly a serious refutation.

*Lew in Ben Chananja I. 198.

†*Tosefta Sota* Ch. 13, p. 319, in Weiss. I. 86, note 2 erroneously quoted Ch. 3. The text is evidently corrupt in many passages. Still it is clear that Simon the Just is not the high-priest known by that name, but either Simon the Makkabee or a later one.

‡*Rosh ha-Shanah* 3b. See Dei Rossi, *Meor Enajim* I. 214.

§*Sukkah* 51b. The parallel passages in Dei Rossi l. c. I. 166, where the author attempts to prove that Alexander who is said to have killed the Jews of Alexandria is Trajan, which is quite possible.

¶See the excellent discourse of Graetz on that subject, which is a masterpiece of historical research IV-3 p. 403. The recent work of Friedman, *Onkelos und Akylas*, Vienna 1896 has not shaken any of G's results.

***Deut.* 4. 2; see Geiger; Leon de Modena, in the Hebrew part p. 26 *Hechaluz*. V. 28, sq.

positions, so S. R. Hirsch * * says that the Talmudic authorities in whose names certain laws are recorded, only mean to reproduce the tradition,* e. g. when the Talmud says :† Three laws must be observed even at the risk of one's life, viz. the prohibition against idolatry, murder and incest, this is not, as Graetz‡ asserted, a law made in the time of the Hadrianic persecution, but is tradition, taught by Moses, and handed down from generation to generation, although the Talmud records it as a resolution passed by a meeting of rabbis in a secret session held in the house of נְתוּחַ in Lydda. When Rabbi Jochanan interpreted this resolution as meant for times of peace only while in times of religious persecution even for the least law one would have to sacrifice his life, even this interpretation is a tradition handed down from Moses and just accidentally preserved by R. Jochanan. When Rab interprets the words מְצוּחַ קֶלֶחַ as a change of the shoe laces, this too according to S. R. Hirsch is a tradition. The next thing for this believer would have been to say that when R. Isserlein of Marburg interpreted the words שַׁעַת הַנּוֹרָה to mean when the intention of the law-giver was to make the Jews abandon their faith אִם כּוֹנְתָם לְהַעֲבִיר חֲדָת § this also was a tradition which Israel Isserlein 3,000 years after Moses found necessary to promulgate.

The strongest arguments against the probability and the possibility of an oral law are those adduced to prove its existence. The argument of R. Jehuda Hannassi, taken from the passage, "Thou shalt kill of thy herd and of thy flock, as I have commanded thee,"|| which according to R. Jehuda Hanassi means that Moses had orally commanded the rites of Shehita,** is extremely weak, for the words, "as I have commanded thee," refer to verse 14, and are a repetition of the injunction that sacrifices shall only be offered in the one holy place, while animals for food may be slaughtered everywhere.

*See Jeschurun 1858, IV. 289ff.

†Synh. 74a.

‡Graetz IV-3, p. 157.

§Therumath ha-Deshen II. No. 235.

||Deut. 12, 21.

**Chullin 28a.

Zacharias Frankel, in his Introduction to the Mishna, carefully avoided any definite statement as to the origin of the rabbinical law. He is satisfied to bring evidences from older authorities that not everything that is called Sinaitic tradition came really from Sinai.* The positive answer to the question how much of the rabbinical law is to be dated back to Moses, Frankel seems to have evaded, although this precaution did not prevent S. R. Hirsch, the champion of traditionalism, from denouncing Frankel's book as heretical. It is sufficient for Hirsch that Frankel had said the men of the great synagogue had established their laws on an exegetical basis,† which would at once do away with all tradition. Frankel however proved the ancient origin of many laws by pointing out the style of the Mishna, e. g., a gate that is higher than 20 cubits shall be lowered,‡ which presupposes that it must have been an old law to close the entrance into a street on Sabbath in order to make it appear as one courtyard. Or: When shall we read the Shema?§ which presupposes that it had been an old custom to recite the Sh'ma twice a day. This is undoubtedly true, but it does not follow that these laws originated previous to the second century. In the instance of the Sh'ma, it is clearly stated that it had its origin in the opposition of the rabbis to Christianity.||

As an illustration we may recite the following instance. When Moses Isserls** (d. 1572) records the law that the Qaddish shall be recited, although none of the worshippers present had during the last year lost his father or his mother, it follows that the Qaddish of the orphans was a universal custom during the sixteenth century, but it does not follow that this custom was known in the fourteenth, and it really seems to be not older than the fifteenth century.

Another apologete of the authenticity of rabbinical tradition, although to a very moderate degree is Isaac Hirsch Weiss.†† His

*Frankel 1. c., p. 21.

†Ib., p. 5.

‡Erubin 1, 1.

§Berakhoth Ch. I, 1.

||Jer. Ber. I. 8., fol. 3c מפני טענת המניין.

**Orach Chajim 132, 2.

††Gesch. d. j. Tr. I, 5 ff. II, 196, ff.

arguments will hardly stand the test of criticism, even if tested by the sound scientific results of his own investigation. His argument that the words, "He shall write her a bill of divorcement"* prove that there must have existed a traditional law concerning the form of such a document, is an utter failure. By such a method we could prove that the thirteen lines of this document† are a traditional law originating from Moses. The evidence would rather point the other way, viz., that the law-giver established a new law in order to abolish the general custom to divorce a wife without recording the act, and since this law-giver is not Moses, the latter could not have taught this law with some additional oral explanations. On the other hand, it is a general fact based on psychological laws that certain religious customs become so general that they finally are believed to be laws dated back to the founder of this religion.‡

The only way to solve the question about the origin of the traditional law is given in the words of R. Jochanan, frequently quoted by Weiss: If you find a law which seems strange, do not contest it, for many laws were given to Moses on the mount of Sinai, and all are embodied in our Mishna.§ Criticism of certain traditional customs, as not consistent with scriptural laws or as not authentic, was met by the argument that these customs were based on oral tradition, and so the belief in an oral tradition was established. Even in Talmudic times we find the complaint that laws derived from scripture by arbitrary exegetical methods were, in order to refute all objections, simply attributed to Moses. It is told in the Talmud that Moses, when he went to heaven to receive the Thora, saw God busy making crowns on some of the letters of the Thora. "Who is retarding thy work?" Moses asked. "There will come a man," God replied, "Akiba ben Joseph is his name, who will derive from every dot on the i קוין וקוין כל קוין על כל קוין mountains upon mountains of laws." Said Moses, "Ruler of the world, let me see this man."

*Deut. 24, 1.

†Eben Haezer 125, 11, 12.

‡The Lord's supper is based on such an attempt to refer the retention of the Passover rite back to Jesus. The Germanic mid-winter festival is explained from the birthday of Jesus. In the religious practice of the Jews such instances abound.

§Jer. Peah II, 4.

Said God, "Go back." So Moses went and sat down back of the eighteenth row of seats, and did not understand what he (R. Akiba) was saying. When R. Akiba had said something, his disciples said, "Rabbi, whence doest thou know that?" and the Rabbi replied, "This is a Mosaic tradition." Then Moses recovered and said to God, "Thou hast such a man and givest the Thora through my hands," but God said, "Keep silent, this is my will." Now Moses said, "Thou hast shown me the man, show me his reward," and God said, "Turn back," and Moses turned back, and saw that they tore his flesh with iron hooks and he said, "Is this the Thora and this its reward?" but God said, "Keep silent, for this is my will."*

The legend may have been altered from its original form, but still it is evident that it is meant as a protest against R. Akiba's arbitrary exegesis, and against the claim that the results of such an arbitrary exegesis are to be considered as traditional laws, and it shows further that the author of this legend or parable meant to say that Moses would not recognize his own Thora after the treatment which it received from the hands of R. Akiba, and that the terrible death which the latter had suffered, was partly deserved by the distortion of the word of God which he had established.

Should we in spite of all evidence to the contrary grant the supposition that there was, or at least, that there may have been an oral law, we would have to admit that many of the oral laws which are stated as such, are of late origin. First of all, contradictory statements can not be traditional, for at least one of them must be erroneous. Still both Talmud and Midrash maintain that the passage in Ecclesiastes,† "The words of the wise men are given from one shepherd" proves, that, though one declares a thing to be prohibited and the other to be allowed, one declares a thing unclean and the other clean, even these contradictory statements are the words of God.‡

Similarly it is said of the dissensions between the Hillelites and the Shammaites that the opinions of both schools are the words of the living God, although the opinions of the Hillelites are norma-

*Menachoth 29b.

†12. 11.

‡Koheleth rabba ad locum; Chagigah 3b.

tive.* This is evidently impossible, for if Moses explained as the Shammaites teach† the law of divorce in the sense that adultery only constituted a legal ground for divorce, it is impossible that he should have explained that the slightest shortcoming in the conduct of the wife gave the man a right to obtain a divorce, as the Hillelites teach.†

*Jer. Berakhoth I, fol. 3c. The inference of Weiss II, 71 that the Bath Qol which is said to have decided in favor of the Hillelites is a legendary expression of either R. Jochanan ben Zakkaj's or R. Gamaliel's decision is hardly tenable, as even R. G.'s son and successor, Simon II, had still to contend with the opposition, and it was only R. Jehuda I who finally overcame it. The real meaning of the Haggada is, that from the beginning the controversy between Shammaites and Hillelites was a merely theoretical one, so that it was not by human but by divine authority that practice accepted the Hillelite's views. It seems to me that Hillelites and Shammaites do not go back to the men whose names they have adopted, but are factions of the Pharisees which originated only after the destruction of the temple, and were divided on the attitude which they took towards Christianity, the Shammaites with R. Eliezer b. Hyrkanos standing nearer to the Christians and partly amalgamating with them; the Hillelites, with R. Gamaliel as leader, opposing them. I hope to devote to this question a separate essay.

†Gittin 90a. The Shammaitic doctrine is identical with Matthew 5, 31, 32; while R. Akiba as radical opponent of Christianity, teaches that one may divorce his wife without any other reason but because he likes another woman better. R. Akiba's opposition to Christianity is already manifest in his literal exegesis, in his opposition to intermarriages with heathens, Mekilatha Ex. 15, 12., ed. Weiss p. 44a, which Judeo-Christians tolerated (I. Cor. 7, 12, ff.) his strict prohibition against apocryphal literature ספרים חיצוניים (Synh 90a) his ridicule of the Christian miracles in his conversation with זנון, (Aboda zara 55a) no doubt the representative of the Stoics, whose founder was Zeno, his opposition to the allegorical explanation of circumcision (comp. Gen. Rabba 46 Sabbath 108a with Rom. 2: 28, 29); his ridicule of baptism, praising Israel happy that are cleaned by their father in heaven, (Yoma 85b) and not by Jesus Christ (Matthew, 28, 19; Mark 16, 16); his connection with the four men who entered the Pardes (Chagiga 14b), one of whom, Acher, is Jesus, as I shall prove in another place while Ben Zoma, who saw the heaven open and the spirit of God descend like a dove (ib. John I, 32, 33, 15a) and Ben Azaj the celibataire (Jeb. 63b) stood partly on Christian ground. (See Weiss II, 112, note 1) R. Tarphon (Tryphon), a convert to the Hillelites from the Shammaites is another opponent to Christianity; (Sabbath 116a) who advises to burn the Gospels גליונים—the Talmudic explanation of גליונים as margins is a bad guess—without regard to the passages from holy scripture quoted in it.

Therefore from early times already we find limitations to this belief. Maimonides in the introduction to the commentary on the Mishna teaches that a law which is the subject of controversy can not be traditional.* Rabbenu Asher says that the term Mosaic tradition in many cases means that the law is as universally accepted as the laws of Moses.† Salomo Lurja, although he denounces Ibn Ezra for rejecting the rabbinical exegesis, holds the same view as Maimonides,‡ and Aaron ibn Abraham Chajim in his introduction to Saphra,§ and Lipmann Heller in his commentary on the Mishna|| also accept the more liberal view that a statement which is controverse cannot be regarded as traditional. That the orthodox view is still held cannot surprise us when we remember that the great body of Chrtstians believe in the authenticity of the gospel history, although the two pedigrees of Jesus are contradictory, and believe in the authenticity of Jesus' teachings although in such vital points as in regard to the validity of the law or in regard to the position of Christians to the heathen world Jesus is credited with statements, one of which expresses just the opposite of the other.** Similarly the Catholic church holds the infallibility of the pope, although it was a pope who condemned the Copernican system as an error,†† and another pope who solved the economic question by an anathema against Socialists.‡‡ while other infallible popes meantime have retracted the opinions of their infallible predecessors אלו ואלו דברי אלהים חיים.

אבל מי שיחשב שדינין שנחלקו בהן מקובלין מפי משה-הוא דברי מי שאין בו שכל*

+In מקואות הל' printed in the 12th volume of our current Talmudic editions, quoted in Frankel p. 20.

:See his introduction to פ"ק של שלמה ב"ק.

||Edujoth 8, 7 and other passages. See p. 5.

**See my essay on "The origin of Chr." in American Israelite, Jan. 30 and Feb. 6, 1896.

††Up to 1757 all books teaching the revolution of the earth around the sun were on the Index. See Liter. on Galilei's Trial in Holzman u. Zæpfel Lex. f. Theol. p. 311.

‡‡Pius IX in Syllabus.

Authenticity of the law presupposes its ancient origin, e. g., if the episcopal system of church government is the proper one, then Jesus must have established it. Similarly, if the rabbinical laws are correct and are the proper explanations of the Thora, then Moses must have recorded them on the Mount of Sinai, and so we are repeatedly told, that the law with all its details *הלכותיה* * is transmitted through an uninterrupted chain of traditional authorities from the times of Moses. We are told that the scribes, i. e., the supposed successors of Ezra who are believed to have preserved the tradition from Ezra up to the Maccabean time—introduced as a new custom had come from Moses, and in one special instance we find in the Talmud the historical monstrosity that the book of Esther and the custom to read it in the synagogue on Purim dates back to Moses.† It is further maintained that the whole Bible, the Mishna and the Talmud‡ even what the least of the disciples would lay down in the latest times were revealed to Moses,§ and, when it is said of Rabban Jochanan ben Zakkaj that he knew the problems put up by Raba and Abbaj three centuries after his time,|| it seems that the idea was that nothing new had ever been established in religion, although at the same time the statement is a hyperbolical glorification of the actual founder of Rabbinism.

Later legends, not satisfied with these statements, make Abraham observe all the rabbinical laws, including the subterfuges by which the biblical laws were evaded. *עירובי תבשילין* **. It is the same spirit which created the belief that Abraham had written the daily morning prayer, or at least had made it a duty to pray every morning.††

*Saphra Lev. 26, 46 Rashi ib. 25, 1.

†Sh'buoth 39a; Jer. Meg. 7, 7.

‡Ber. 5a.

§Megillah 19a; Jer. Meg. 2, 5.

||Baba bathra 134a.

**Joma 28-5. How sincerely these extravagant statements were believed up to our century we can see from the Derashas of Jehuda Rosanes (died 1728) *פרשת דרכים*, who asked the question how Abraham could have observed the Sabbath since the Tlm. says that a non-Jew who observes the Sabbath is guilty of death. Similar wisdom is found in Salman Cohen's rabbis of Fuerth (d. 1820) *Derashas ha-mim* *משען המים*.

††Ber. 26b.

A similar historical monstrosity is the assertion that the orthographical peculiarities of the biblical text are of Mosaic origin. So it is stated that the final letters are to be dated back to Moses,* but this is an assertion which can not be accepted, as almost all inscriptions and coins show the exclusive use of the old-Hebrew alphabet, while the square characters came in use only since the first century B.C. Equally impossible is the Talmudic report that **מקרא סופרים** **ועיטור סופרים קריין ולא כתיבין כתיבין ולא קריין** are transmitted from Moses.† We are not certain about the meaning of all these terms as the tradition on these terms may be younger than the statement itself, and therefore may be an attempt to explain a Barajtha, the original meaning of which was forgotten just as the attempt to explain the Greek words **דייתקי** and **אפותיקי** from the Aramaic‡ shows that the true etymology was forgotten. However, if we follow the traditional explanation **מקרא סופרים** means the pausal forms and **עטור סופרים** means certain passages in which a ׀ was omitted.§ To illustrate the latter some passages from Psalms are quoted, just as to illustrate the cases where a word is added to the Massoretic text **קריין ולא כתיבין** and where a word is stricken from the Massoretic text **קריין ולא כתיבין** passages from the prophets are quoted. If we should be willing to uphold the theory of Mosaic tradition as found in the Talmud, we would have to believe what the Talmudic Haggadah|| says that Moses received already the Prophets, the Hagiographa, the Mishna and Gemara. It is only under this condition that we could understand the Talmudic statement that one who denies one single rabbinical interpretation or the correctness of one inference *a minore ad majus*, or by analogy is under stricture of "the word of the Lord he has despised" and excluded from future happiness.**

Samson Raphael Hirsch was therefore perfectly right when he protested against the election of Dr. Kroner to the rabbinical office

*Jer. Megillah I, 9. Babbi Sabbath 104a. On the difference between the two Talmuds and other parallel passages see Schorr in Hechaluz IV. 33.

†Nedarim 37b.

‡B. Mezia 19a, S. Levy's Wörterbuch s. v.

§See on this difficult expression Weiss I. 61, f. and Kohut Aruch s. v.

||Ber. 5a.

**Synh. 99a.

at Treves, because the disciples of the Breslau school had learned to regard the rabbinical laws from a historical point of view, i. e., to explain them from conditions of the age and from individual points of view held by the author.* Hirsch was also right when he protested against the fourth volume of Graetz's history of the Jews because the author had explained the resolution passed by the Council of Lydda which restricted the duty of martyrdom to idolatry, incest and murder from the Hadrianic persecutions; while according to Hirsch's view on tradition this restriction, like all rabbinical laws, originated from Moses, or more properly speaking were revealed to Moses on the Mount of Sinai and handed down by oral tradition from generation to generation.†

Hirsch was also right when he sounded the bugle call to gather the orthodox forces against Frankel's introduction to the Mishna,‡ because the latter had observed a very significant silence in regard to the Mosaic origin of the rabbinical laws, a silence which after the attack made by Hirsch he ought to have broken, even according to his vindicators, S. L. Rappaport§ and Samuel Freund.|| Frankel spoke only of the mysterious scribes (Sopherim) as the founders of the rabbinical law, and said that these men after mature deliberations had established the traditional exegesis **הפירושים האלה נאמרו** but he failed to add that the laws derived by such methods from scripture had existed before.** Frankel further explained the excommunication by Rabban Gamaliel of R. Eliezer ben Hyrkanos, which according to the Talmudic report†† was due to a diversity of opinion on the question whether a tile-stove which had been defiled becomes clean when the tiles are

*Jued. Literaturblatt. 1879, 158.

† ** p. 6.

‡Jeshurun 1861, Jan. This controversy produced quite a literature, which would deserve a special review.

§In דברי שלום ואמת Prague, 1861, p. 28.

||Freund, a very queer character, attacked Hirsch with insulting words, but refused to sign the resolutions in which the congregation of Prague expressed confidence in Frankel in Hirsch's Vorläufige Abrechnung, p. 29.

**Frankel, p. 4.

††B. Mezia 59a, f.

taken apart and the stove rebuilt **תנורו של עכנאי**, as a victory of the Hillelites over the Shammaites, while this question only served as an occasion to settle the dispute between the rival schools by a majority vote.* Hirsch† rightly says that the rabbis who made use of such diplomatic methods to settle religious controversies could not claim our undivided respect nor could laws established by such methods command our undisputable obedience. Still even Frankel and his followers had only discovered part of the truth. The controversy about the Akhnai-stove is altogether a fiction by which the latter rabbis disguised the real cause of R. Eliezer's excommunication, and this real cause was R. Eliezer's as the whole school's of the Shammaites' leaning towards Christianity which is apparent from the legendary narratives concerning R. Eliezer as well as from some of the laws which bear the name of R. Eliezer.‡

It has to be admitted that if the historical method of Frankel and his followers be true, the whole idea of a tradition falls to the ground, although Frankel himself, partly because of his emotional religiousness which he displayed in his attitude during the controversy on the second edition of the Hamburg prayerbook§ and towards the Frankfurt rabbinical conference,|| and partly because of his adversity to all polemical literature, had not the slightest desire to enter into a question that would involve him in an endless literary feud, and so he seems to have been opposed to the settlement of the question about tradition, even for himself.

We, however, have no desire to dwell in the dimly-lighted atmosphere of an emotional attitude towards the rabbinical law without settling the question scientifically, and in order to do this we will quote three instances; two of which are so old that they will serve

*Frankel, p. 89.

†Hirsch, l. c. p. 7.

‡Weiss II. 87 refers to a special investigation which M. Friedmann devoted to this subject, but as M. Friedmann wrote to me he dared not publish it owing to the anti-semitic agitation and therefore gave me the material gathered on this subject, which I publish here with the expression of gratitude to this excellent scholar. S. Appendix II.

§Orient 1842, Lit. Bl. 353 ff.

||Which Salomon Klein in his **מפני קשט** Frankfurt. 1861 counts as one of Fr's merits.

as classical instances against the claim of a Mosaic origin of the rabbinical law, while the third shows such a wide departure from the text of the Pentateuch, that it will serve to prove that in the second century, in spite of the belief in an authentic tradition, new laws were consciously derived from the text of scripture. These laws are the interpretation of retaliation, the date for Shabuoth, and the prohibition against the mixing of meat and milk.

The law of retaliation (*jus talionis*) is clearly stated in three passages of the Pentateuch.* That it has to be understood literally follows clearly from the context. If life for life is to be understood literally, then evidently eye for eye has to be understood literally. It also is proven as the Karaites emphasized from a grammatical point of view, "As he hath caused a blemish in a man so shall it be rendered unto him" יתן בו †. It is evident further from a historical point of view, because the later Pharisaean exegesis had for apologetic reasons limited the law of retaliation in the case of false witness to the case, when the falsehood was discovered after the sentence was rendered and before it was executed.‡ This illogical application of a law could never be understood, if it had been a practical one, but it is an apologetic attempt to defend the law before the forum of a changed ethical judgment. The fact that the Egyptians, Solon, and the Roman legislation had a similar law§ may also be regarded as a historical evidence against the reliability of the rabbinical exegesis. Finally the psychological basis of the law, the satisfaction to the ethical sense derived from retaliation, is still recognized in the philosophical system of Herbart.|| So all possible evidence stands against the truth of the rabbinical interpretation of this law, and consequently this interpretation, although very old, and partly testified to by Josephus** is not a traditional one in any

*Ex. 21, 24, 25; Lev. 24, 19, 20; Deut. 19, 19, 21.

†Ibn Ezra Com. on Ex. 21, 24.

‡Makkoth 5b נהרנין הרנין אין נהרנין.

§See on the parallels in the ancient laws: Dillmann Comm. on Exodus 2nd ed., p. 232. Michaelis, Mos. Recht. 5, 55, ff. Saalschuetz Archaeol. II. 200 Frankel, ger. Beweiss p. 50.

||Idee der Vergeltung oder Billigkeit.

**Josephus Antiq. 4, 8, 35 interprets retaliation as optional, and concedes to the plaintiff the right to change it by accepting damages, while Philo II 329 and 332 insists on the literal explanation. See Ritter Philo und die

sense that would make it equal to the Mosaic law. The date of Shabuoth is another instance of the same character. The biblical injunction,* as Ibn Ezra† in his intentionally obscure language indicates, leaves no doubt that Shabuoth is a festival of movable date. His argument that Shabuoth is the only festival for which no date is given and that if the date were fixed the counting would become useless, can not be refuted. Still the counting of the fifty days according to the rabbinical Pharisaean exegesis begins with the second day of Pessach instead as it ought to, with the first Sunday, and this exegesis, old though it be, is not traditional in the proper sense, because it is diametrically opposed to the letter and spirit of the biblical law.

The prohibition against the mixture of milk and meat is one of the most significant evidences of pseudo-tradition. This law, "Thou shalt not seethe a kid in its mother's milk,"‡ is obscure and perhaps only to be explained from conditions of the age which are unknown to us, but surely it does not mean a prohibition against the mixture of milk and meat,§ and if Wiener's clear representation of the scientific facts need any support, it is furnished by the lamentably weak criticism of D. Hoffmann.|| The only possible explanation of such an exegesis is found in a stubborn opposition to Christianity, which favored a more symbolical exegesis and against which the orthodox school of R. Akiba upheld the principle that God's laws must not be explained as symbolic expression of his mercy but are mere

Halacha, p. 19. Philo's testimony is in itself sufficient to prove that the Pharisaean interpretation of the *jus talionis* is merely apologetical.

*Lev. 23, 15.

†Com. ad locum.

‡Ex. 23, 19. 34, 26. Deut. 14, 21.

§Chullin 103b. Frankel Vorstudien zur Septuaginta p. 183. Herzfeld Jued. Gesch. III, 531. Rappoport מלין ערך p. 101a. Ritter l. c., p. 128. Wiener: Speisegesetze. Philo II, 399 says that it is a cruelty to seethe the kid in the milk on which it fed, an argument which Ibn Ezra, Com. on Ex. 23, 19 seems to favor, for in his usual way he sarcastically defends the rabbinical law, saying, that as we buy meat and milk on the market we might accidentally cook a lamb in its mother's milk, and shall therefore not cook any meat in milk.

||Jued. Presse 1896.

decrees גזרות.* And in spite of the fact that this interpretation is contrary to all laws of exegesis, that it is only found since the second century,† that in Babylonia it was still unknown in the third century,‡ it is since that time held to be traditional. So we have proven that recent laws could by and by be regarded as traditional, and that even the old laws are far from being traditional in the sense that they are the oral explanation of the written law, as given by its original promulgator.

6. It is a fact which no reasonable man can deny that there exists a pseudo-tradition, and that in religious literature, especially fraud and self-delusion were to a great extent instrumental in the production of a vast pseudo-epigraphic literature. In a critical age like the eighteenth century the songs of Ossian were published and believed to be the authentic poetry of a Scotch bard of the third century, and a man like Goethe accepted them as an ancient document, although in the best case their origin does not date back farther than the twelfth century.§ Bodenstedt could make the world believe that the songs which he published as songs of Mirza Schaffy were the product of an oriental writer, and, had he not chosen to confess his authorship there might be believers today.|| Just recently a notice went through the papers that the sentence against Jesus rendered by Pilate is preserved in a brazen tablet in the monastery of Caserta.** One Notowitch a year ago had the impudence to publish an account of Jesus' biography from his thirteenth to his thirtieth year, which he pretended to have discovered in a Tibetan

*Berakhoth 33b; see also Megillah 25a.

†The oldest authority quoted in connection with this interpretation is R. Akiba, and to him seems to belong the honor of having first interpreted the threefold repetition of this law (Chullin 113a).

‡Rab, returning from Palestine to Babylonia, his native country, found that the prohibition against the mixture of meat and milk was unknown there (Chullin 110a.)

§Stephens: The literature of the Kymry. This is a case very similar to our tradition. It may be old, but is not as old as it purports to be.

||Koenig Literaturg p. 642.

**Cinc. Volksblatt, March 9, 1876.

monastery.* The princes of the imperial house of Austria today possess the title of arch-duke, which is derived from a forged document ascribed to Emperor Frederick Barbarossa, but in reality manufactured by Duke Rudolph in the fourteenth century.† The papal archives abound with such documents.‡ Mediæval authors manufactured not a few Aristotelian works.§ Jewish literature furnishes similar evidences. Lazarus Goldschmidt just recently manufactured a Midrash ascribed to one Arzilai bar Bargilai, a transposition of his own name, Eliezer ben Gabriel. As if it were to make atonement, the same gentleman in his edition of the Book of Creation is willing to ascribe this theosophical production of the ninth century to R. Akiba's age.|| It is said that the disciples of Eliah Wilna, the Gaon, showed their appreciation of the master by publishing posthumous works which they had fabricated themselves.** Isaac Samuel Reggio is not entirely free from the suspicion that he has written the severe attacks on rabbinical Judaism which are commonly attributed to Leon Modena.†† The most audacious attempt to use a celebrated name in order to lend importance to an inferior work of literature, is the bold forgery of Zohar, the author of which, Mose di Leon, ascribed his work to R. Simeon ben Yo'haj,‡‡ and in

*La vie inconnue de Jesus Christ, Paris, 1894. This impudent forgery has already been exposed by Max Mueller right after its publication (Nineteenth Century, 1894, II, 515) and recently (ib., Apr., 1896, p. 667) he proved that all of N.'s statements, how he came into possession of this rare manuscript, are simply lies. It gives me satisfaction that I discredited the whole story before Max Mueller's article appeared. (Deborah, Aug. 30, 1894.)

†Privilegium majus, literature on this subject in Krones: Grundriss d. Oest. Geschichte, p. 361.

‡Doellinger: Die Papstfabeln des Mittelalters, 1863.

§Steinschneider. Die hebr. Uebersetzungen p. 229.

||Das Buch d. Schöpfung, Frkft. 1894, p. 12.

**Kayserling Die juedische Literatur p. 36.

††N. S. Libowitz recently in his book R. Jeh. Arjeh Modena, Vienna, 1896, p. 42 ff. discussed the question of the genuineness of the two anti-rabbinical works ascribed to Leon Modena, and arrived at a positive result.

‡‡This forgery, already exposed by Abraham Zacuto (Jochasin ed. Filipowski, p. 95) and by Jacob Emden in his ספריים מנפחת is extensively treated by Graetz VII. 424. ff.

spite of an early discovery of this fraud there are thousands of Jews today who believe in its authenticity, which was defended by the reformer Moses Kunitz* and partly admitted even by such a critic as Jacob Emden, although he brought evidence that the author of the Zohar was familiar with the jargon of the Spanish Jews.† In the eighteenth century R. Saul Berlin had the impudence to manufacture a volume of Responsa attributed to R. Asher,‡ and even he found believers, and he might have escaped the wrath of the outraged rabbinical contemporaries, had he not had the impudence to put into the mouth of R. Asher utterances savoring of a religious liberalism which was highly offensive to the orthodox. We know of many books attributed to Maimonides of which the latter is entirely innocent.§ The age of the Geonim was very prolific in the production of Kabbalistic works attributed mostly to authorities of the second century, and sometimes even to Patriarchs. At the same period compilations of Homilies were published, which were attributed to Talmudic authorities of an early period, as to Rab, to R. Tan'huma, and to R. Kohana, although it needed not a great amount of criticism to discover that names and sayings are found in them which belong to a later period than the alleged author of the compilation.||

The two centuries preceding and the two centuries following the Christian era have produced such a mass of pseudo-epigraphic

*In his *יהא בן* Vienna, 1815.

†Asnoga, the Portuguese jargon word for synagogue, is explained in the Zohar from *א"י נוה*. Still Emden begins his work with the profession that the Zohar is "holy of holies." It is interesting that Mendelssohn in his introduction to the Pentateuch accepts the testimony of Zohar in regard to the ancient testimony of the vowel points.

‡*בשמים ראש*; Azulai s. v. is willing to accept the testimony of Saul's father as evidence of the genuineness. Zunz: *Ritus* p. 226. Loew *Ges. Schr.* II. 183.

§Gretz VI. 389.

||See Zunz, G. V. 204, 245, Weiss II. 225; III. 252, Friedmann's and Buber's introductions to the works edited by them. I shall point here only to the fact that in *Pesiqtha d'Rab Kohana* ed. Buber, p. 188a f. we find the legend of the battle betw. Levjathan and Behemoth which is evidently a compilation of the two Haggadas in B. Bathra 74a f. and therefore this Midrash bears wrongly the name of R. Kohana.

literature that it would be an almost miraculous phenomenon, had the rabbinical literature escaped the contagion. In the year 164 B. C. a Jewish millenarian, impressed with the historical significance of the death of Antiochus Epiphanes, wrote a prophecy which he purported to have been written by Daniel according to the dictation of a heavenly messenger on the 25th of Nissan 555a Ch. and hidden in a sealed box on the banks of the Tigris until the time of the fulfilment.*

The Hellenistic party which had learned to respect the literature of the Greeks found its prophets amongst the celebrated names of the Greek literature. Aristobul who lived about the middle of the second century B. C. makes Orpheus the interpreter of Moses' laws.† Some time later an anonymous, who seems to have been an Alexandrian Jew, introduces the Roman Sibyl as prophesying that after the seventh king of the Ptolemies the Jews would reign over the whole world.‡ More modest in his aspirations is another Greek Jew who in the disguise of Sibyl predicts that a ruler whose name will be like the name of a sea (Hadrian) would rebuild the temple.§ The Christians profited by this example. The Sibyl who it seems had been converted to Christianity made a poem on Jesus with the acrostich Jesus, son of God, savior, cross.|| Similarly Christians interpolated the cross of Jesus into the Psalms, and his descent to hell into Jeremiah and were quite indignant when the Jews charged them with the forgery of these passages, retaliating that the Jews in the hardness of their hearts had expurged these passages.** Such a forgery of biblical writings was so common that R. Akiba condemned every one to hell who would read apocryphal books ספרים חיצונים,††

*The introductions to the O. T. fix the date of Daniel about 168 B. C. It seems to me evident that the author wrote under the impression of the hopes which the unexpected death of Antiochus (Dan 11, 45) produced amongst the Jews.

†See Zeller *Gesch. d. gr. Phil.* III, 2, 1.

‡Sibylline Oracles III. piece, verses 162-195.

§Sibylline Oracles, v. 247.

||VIII. 217. ff. cp. V. 256-259.

**Hilgenfeld: *Die alttest. Citate Justin's* in Zeller: *theol. Jahrb.* 1850, p. 399 ff.

††Synh. 90a.

and R. Gamaliel, another opponent of Christianity, would not allow the reading of a Greek translation of the Bible.*

When passages such as the story of Susan† were interpolated into the biblical books, and when some scribblers had the boldness to write a book of Enoch,‡ in which this seventh descendant of Adam described his adventures in heaven, is it likely that just rabbinical laws should have remained immune from the epidemic forgery, which is so much the less probable, as partisan views and theological opinions such as inspired a writer of the second century§ to put his theosophic mystic views on the identity of Jesus with the Neo-Platonic Logos into the mouth of Jesus, always emphasizing the truth of his sayings, and the veracity of his witnesses, existed just as well amongst the Jews, and caused them to emphasize the Mosaic origin of certain rabbinical laws just as the author of the fourth gospel felt bound to make Jesus say, "All things that are mine are thine, and thine are mine."¶ Therefore it is quite evident why R. Joshua said, that it was a tradition which could be traced in an uninterrupted chain to Moses that the prophet Elijah would not come to declare anything as clean or unclean, to expel or to take in, but to expel those who had been taken in by force and to take in those that had been expelled by force.** R. Joshua emphasizes the Pharisean theory that the Messiah could not abrogate the law while the Christians taught the contrary. In order to emphasize that the unchangeableness of the Mosaic law was a fundamental doctrine of Judaism he traced it back to Moses, just as the author of the fourth gospel traced his theology back to Jesus, and makes Jesus say, that Petrine Christianity should only be a transition to the true Johan-

*Sabbath 116a.

†In the apocryphal Daniel ed. Tischendorf, II, 480 ff.

‡Dillmann edited the Ethiopic text of Enoch 1851; an English translation by G. H. Schodde Andover 1882.

§The author of the fourth gospel.

¶John 17, 10. It may not be out of place to point to the remarkable parallel in Aboth 5, 10, which declares this saying as characteristic of an עם הארץ.

**Edujoth 8, 7.

neic Christianity.* Frankel omitted this "Mosaic tradition" in the enumeration of these traditions in his *Hodegetics*. As quite natural, apologetes built their dialectic card-houses on this omission, saying that Frankel intended to speak of real laws and not of haggadic sentences.† At all events he missed a vital point in the explanation of this rabbinical conception, as did I. H. Weiss, who in his first volume‡ explained R. Joshua's view to mean that the rabbis should have the right to decide questions of the law by a vote without waiting for a heavenly intervention, in the second volume partly admitted that it was anti-Christian.§

The two other laws which the Mishna calls Mosaic are one about the tithe in the land of Ammon and Moab;|| the second about a restriction in the application of the law to leave the corner of the field.** It is not quite clear why just these laws should be so emphasized, but it may be that both laws are humanitarian enlargements of the Mosaic injunction: at all events they are not Mosaic as even Lipmann Heller admitted;†† consequently they belong to the class of pseudo-traditions.

To these probabilities we may add several instances in which Talmudic authorities express a doubt, whether a certain rabbinical law is authentic or not *מאן לימא לן דמתרצתא היא דילמא משבשתא* and although such doubt may have its origin in a dialectic, rather than in a historic conviction, as is the case when David Ha-Levi expresses his doubts concerning the genuineness of a decision rendered by Benjamin of Solnik,§§ still it is evident that false Halakhoth must have existed, which is so much the more certain as the same phrase is quoted by different authorities so that it must have been a proverbial expression.

*Joh 21, 21.

†Beer Z. d. m. G. 1861, p. 320; see Ben Chananjah 1861, p. 320.

‡p. 72, note.

§p. 48 *מכון מקצת נגד*.

||Jadajm 4, 8.

**Peah 2, 6.

††In the passages quoted p.

‡‡Sabbath 121b; Pesachim 99b.

§§Ture Zahab 402, 9 *ולא אאמין שיצאו הדברים האלו מפי אותו הצדיק*.

Moreover Rabina towards the end of the fifth century lays down the rule that if a law is self-contradictory **בין דקשיא רישא אסיפא** it shall not be taught nor made the basis of practical decisions, but be left to the individual opinion of the rabbi,* and finally in some instances the Talmud clearly states that a certain law is wrongly attributed to Raphrem,† that Rabbi Abahu ascribed the permission to study Greek to R. Jochanan because he wished his own daughters to acquire the knowledge of Greek‡ and that a certain law was ascribed to R. Jose in order to give authority to it, because R. Jose was considered a man who deliberately weighed the reason for a law **גנימוקו עמו**. It is therefore easily understood that, when the Talmud says, "He who reports a law in the name of him who originated it, brings salvation to the world,"|| it referred to those who attributed their own views to older authorities, for it is said in another place that he who reports a law in the name of one who did not originate it, causes the Shekinah to withdraw from Israel.** R. Eleazar bar Simeon says expressly: "Just as it is man's duty to repeat what he has heard, i. e., to propagate true tradition, so it is his duty not to propagate false tradition.††

When the same R. Eleazar is quoted as saying to R. Jehuda Hanassi, "I have learned from my father more while standing, i. e., from occasional remarks, than you have learned, while sitting, i. e., in the regular course of instruction," it is proven from the context, that an opinion ascribed by R. Jehuda Hanassi to R. Simeon is by the latter's son regarded as apocryphal.‡‡

Aside from these indirect arguments we can bring positive statements to prove that intentionally certain opinions were put into the mouth of older authorities. Very frequently we find

*See on similar passages **יר מלאכי** § 216.

†K'rithoth 14a.

‡Jer. Peah I, 1.

§Erubin 51a.

||Aboth VI, 6; Megilla 15a see Abraham Guhmbinner O. Ch. 156.

**Berakhoth 27b.

††Jebamoth 65b.

::Jer. Sabbath 10, 5; Weiss II, 185.

that later rabbis swear by God ***האלהים אמרה** to emphasize the truth of their assertions that a certain older rabbi really had said what they quote in his name. Rabbi Zera rebukes some of his contemporaries with the words, "R. Isaac is still living and yet you put on him your rags."† Of the same R. Zera it is said that to him may be applied the scripture, "A faithful man who can find,"‡ because there were few like him who would be so careful in regard to the preservation of the correct tradition. Famous rabbis like R. Nahman were especially favored by forgers of tradition, and Rabba gives it as an often repeated warning, "Did I not say unto you, you should not hang empty cans upon R. Nachman.§ Although the details of this metaphor are not clear to us, the general idea is manifest. R. Nachman is a mighty tree and of one who would make himself conspicuous by the glory of another it is proverbially said, "He hangs himself on a high tree," and it is most probably this practice which prompts R. Akiba to say to his disciple, Simon ben Yochai, "If you wish to hang yourself, hang yourself on a high tree."||

There is another feature in the history of the rabbinical law that even in our Talmudic literature there is found frequently an expression of doubt regarding the author of a certain opinion **איכא ר' יוחנן ואיתיבא ר'** or regarding the opinion of a certain author **איכא רבינא דאמרי הכא אמר רבינא**.‡‡ Finally a great part of the contents of our Talmud has been added by the Saburaim and Geonim from the seventh century.‡‡ This fact is in many instances manifest to the

*Erubin 14b; Meg. 10a and frequently

†Jer. Maasser sheni I, 3.

‡Prov. 20, 6. Jer. Sabbath I, 2.

§Aboda Zara 37b.

||Pessachim 112a.

**Joma 26b, cp. Sabb. 63a: Said Abbaj to R. Dime, acc. to others Rab. Avja said it to R. Dime; acc. to others R. Joseph to R. D.; acc. to others R. Avja to R. Joseph; acc. to others Abaj to R. Joseph.

‡‡Chullin 3b.

‡‡Mielziner Introd. p. 60; Weiss III. 93 and 220 ff.

careful reader by contradictions, by the difference in style, and by the interpolation of passages, which disturb the context.* This has been admitted as a fact even by the strict traditionalists of mediæval times; by R. Sherira Gaon, by Rashi, by the Tosaphists, by R. Abraham ben David, by R. Zerahja halevi, by R. Salomo ben Adret and many others,† and still criticism of the Talmudic text is only in its infancy, and greatly impeded by the lack of old manuscripts. Internal evidence will have to be weighed more than external evidence. Many passages of the Mishna may be of later origin.‡ Rabbi Jehuda who without a connection with the context makes a remark concerning Chanukka, may probably be the Babylonian Rab Jehuda who lived a century later and his remark a gloss on the text of the Mishna was by an overzealous copyist written in the text.§

*The first Mishna אִמְרוּ חֲכָמִים לְמַעַן לֵאמֹר (Ber. 1, 1) shows an interpolation. Aboth 1, 5 shows two interpolations from different times בְּאִשְׁתוֹ אִמְרוּ חֲכָמִים מִכָּאן אִמְרוּ חֲכָמִים. As for the Talmud, it is evident that it consists of different strata, which just as those that form the crust of our globe are sometimes changing their places, the younger stratum breaking through the older and erratic granite blocks of ancient origin, finding their way to a place where they can only have been carried by a glacier, from a distant country. Without going into the details, it is quite evident that R. Ashe could not have written the words (B. mezia 86a): Rabina and R. Ashe are the final authorities in law, i. e., that later rabbis could only comment upon the decisions of older authorities סָבַר but could not lay down independent decisions הוֹרָאָה, and less likely could he have found this fact indicated in the Psalms (73, 17) until I shall have come to אֱלֹהֵי אֲשֶׁה to Ashe the man of God and אֲבִינָה R. Abina אַחֲרֵיהֶם then the law will have reached its final development. This pun, worthy of R. Moses Teitelbaum, who is credited with having discovered Kossuth's name in the Psalms (60, 6) is the product of a mystically inclined mind of the eighth or ninth century.

†The quotations in Weiss III. 221, ff.

‡The Talmud Joma 83b quotes a Mishna which as the whole tenor proves, cannot be a Mishna, and which acc. to a parallel passage Chullin 106a is a Palestinian adage. The whole quotation is acc. to Rabinowitz יְקוֹצִי סוֹפְרִים i. e. interpolated.

§Chanukka is only twice mentioned in the Mishna, and both times only *en passant*. We further see that only authorities of the time after the restoration of Parseeism by the victory of Artaxerxes over Artaban 226 are quoted in connection with this festival and that consequently the celebra-

This age of the Geonim was especially prolific in the production of works which sometimes by mistake, but in most instances, intentionally, were ascribed either to older Geonim or to Talmudic authorities or to biblical persons. R. Sherira Gaon in the tenth century expresses his firm belief that an opinion quoted in the name of Saadjah could never have emanated from such a prominent scholar who certainly would not have overlooked a clear statement in the Mishna.* The same doubt he expresses in regard to an opinion ascribed to R. Mathathia Gaon.† Two Geonim of the ninth century accused R. Jacob, one of their predecessors, to have used the celebrated name of R. Jehudaj as authority for his own views because his contemporaries would not have accepted it on R. Jacob's authority,‡ and R. Paltoj quite frankly advises his disciples to ascribe their opinions to older authorities if they thought they might meet with opposition, provided they were convinced their views were right.‡

The fabrication of books ascribed to Talmudic authorities was quite flourishing and especially the Kabbalists were masters in this branch of literature. R. Akiba was made responsible for a Kabbalistic work called *אבות דרבי*,§ in which R. Akiba is made the author of theosophical nonsense of which in his Talmudic sayings no trace can be detected. R. Ismael, the advocate of common-sense exegesis is made responsible for the mystic work *היכלות*,|| and R. Sherira Gaon defends the authenticity and the great value of

tion of Chanukka which after the destruction of the temple had altogether ceased was revived through the persecution of the Parsees who would not tolerate the light in these days of mourning. The Beth Shammai and Beth Hillel quoted in connection with Channuka are evidently apocryphal and taken from Massakhet Sopherim, a production of the seventh century. (Sabb. 21a ff.)

*Respp. Shaare Zedeq I. 3, 11.

†Ib. I. 8, 5.

‡Weiss II 54 from Chemdah Genuzah.

§Ed. by Jellinek. Beth Hamidrash III. 12-47.

||Ib. III. 83.‡ff.

such a nonsensical fabrication as *שיעור קומה*.* The haggadic literature shows the same tendency, and it was evidently a forger who wrote the *Pirque d' R. Eliezer*,† a Midrash full of theosophical ideas to which as a preamble he wrote a biographical sketch of R. Eliezer in a novelistic manner, and this fabrication of the ninth century was even by Maimonides accepted as an authentic work.‡ and he tried to rationalize on its eccentric exegetical experiments. as he rationalized on some haggadic statements of the Talmud, the most typical of which is to make of the thirteen mystic attributes of God thirteen dogmatic views.

Other talmudic authorities as R. Kohana and R. Tanchuma were made the authors of homiletical compilations belonging to this era, and the genuineness of their authorship is defended by a man of such stupendous scholarship like Buber, although it is evident for various reasons that the authors of these compilations knew already our Talmud.§ If we add that in those times a writer attributed his production to Sem, the son of Noa,|| and another one fabricated a book of Creation, which Saadjah, Sabbathai Donnolo and Jehuda ha-levi attributed to Abraham, while I. di Lattes and Gedaliah ibn Jachja ascribed it to R. Akiba and Lazarus Goldschmidt** is generous enough to leave the question about the author undecided, yet assigns it to an anonymous who

*See on this curious piece of literature Bloch "Gesch. d. Entw. d. Kabb.," p. 14. ff. His view that the blasphemous anthropomorphisms of this book are pedagogic devices to give children an idea of space, is not preferable to that of Gratz, who considers it a protest against philosophical ideas about God. The defense of Sherira may be forged.

†See Zunz G. V. p. 233.

‡Moreh II. 26 Zunz l. c. 290 seems to believe that Maimonides, because he speaks of the Midrash "known as that of Eliezer," did not accept it as genuine. The correction of N. Bruell in the second edition of G. V. is no improvement. Bruell proposes to read instead of Maimonides *Zacuto* Jachasin p. 52b, but in that place there is no mention of Eliezer, while p. 56b *Zacuto* expresses his belief that *Pirque d. R. E.* are genuine.

§Orient 1851, p. 371.

¶Tanchuma according to Buber is not the direct work of this Rabbi, although based on his homilies, while *Pesiqtha* is the work of R. Kohana.

**See Goldschmidt: *Das Buch der Schöpfung*, S. 29, ff.

lived in the second century, it becomes evident that the genuineness of Talmudic texts as we possess them, is highly questionable. We may therefore safely say that tradition as authentic interpretation of the Mosaic law is an illusion, because :

- I. The Thora never mentions the existence of an oral law.
- II. It directly regards the written law as sufficient.
- III. The authenticity of the rabbinical law presupposes the Mosaic authorship of the whole Pentateuch.
- IV. It presupposes the existence of the great synagogue which can not be proven from historical facts.
- V. Some of the rabbinical laws are erroneous interpretations of scriptural commandments.
- VI. A considerable part of our rabbinical literature is pseudo-epigraphic.



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Page xlvi. * read xxxiii. instead of xlvii.

Page liii. in first line read were instead of was.



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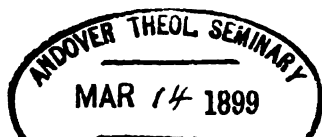
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Table of Contents.

	PAGE.
Proceedings of the Eighth Annual Convocation, - - - -	v-lviii
President's Opening Address, - - - - -	vi-xiii
Appointment of Committees on President's Address-Report, - - - - -	xiv, xxxvii-xlii
Appointment of Standing Committees, - - - - -	xiv
Eulogy and Resolutions in Memoriam, Rabbi I. Joseph, - -	xiv, li, 19-26
Eulogy and Resolutions in Memoriam, Rabbi D. Feuerlicht, -	xiv, xxxii
Members present, - - - - -	xv
Treasurer's Annual Report, - - - - -	xv-xix
Secretary's Annual Report, - - - - -	xix-xxii
Program of Eighth Annual Convocation, - - - - -	xxii-xxvii
Report of Publication Committee, - - - - -	xxvii-xxxii
Offering of Resolutions, - - - - -	xxxiii-xxxv
"Theology of Old Prayer Book," by Prof. Dr. Max Margolis, -	xxxv, 1-10
Report and Supplemental Report of Finance Committee, -	xlii-xliv, xlix-l
Report of Committee on Resolutions, - - - - -	xlv-xlviii
Greetings of Absent Members, - - - - -	xlv
"Union Hymnal," - - - - -	lii, lvi
Committee on Uniform Marriage and Divorce Laws -	xxxv, xlv, xlvii, lii
Paper "The Rabbi as a Public Man," by Rabbi I. L. Leucht, -	xlvi, 11-18
Delegates to the Jewish Chatauqua Assembly, - - - - -	lii

Paper "Funeral Agenda," by Rabbi Joseph Stolz, - - -	liii, 27-47
"Funeral Reforms," by Rabbi Leo. M. Franklin, - - -	48-53
Committee on Funeral Agenda, - - - - -	lv
Resolutions of Thanks, - - - - -	xlvi, liii-lv, lvii
Committee on "Manual of Religious Instruction," -	xxxv, xli-xlvii, lvi
Nomination Committee, Election of Executive Officers, - -	xlvi, lv
Committees on "Jewish Ethics," "Jewish Encyclopædia," - -	xlvi
"Conference Services," - - - - -	lvii-lviii
"Gibt es Dogmen im Judenthum?" by Dr. B. Felsenthal, - - -	54-73
List of Members of Conference, - - - - -	74-79



PROCEEDINGS
OF THE
.. Eighth • Annual • Convocation ..
OF THE
Central Conference of American Rabbis,
HELD AT
Montreal, Canada, July 6 to 10, 1897.

TEMPLE EMANUEL, July 6, 1897.

The Eighth Annual Convocation of the Central Conference of American Rabbis was convened in the City of Montreal, Dominion of Canada, Tuesday, July 6, 1897, in Temple Emanuel, at 8 o'clock P. M.

A public session was held.

President Dr. I. M. Wise called the Conference to order, and invited the officers to assume their respective places.

After the organ voluntary, and hymn of welcome by the enlarged Temple Emanuel Choir, Rabbi H. Berkowitz led the assembly in prayer.

The address of welcome was delivered by Rabbi H. Veld, chairman of the local committee of arrangements, who at the conclusion presented an illuminated address, in the name of the Jewish citizens of Montreal, to the Governor of Quebec, Sir Joseph Adolphe Chapleau.

Sir Chapleau, in accepting the address, welcomed the Conference in the name of the Province of Quebec.

Honorable Joseph Israel Tarte bid the Conference welcome on behalf of the Dominion of Canada.

After the singing of a solo, an address of welcome, in the name of the Quebec Cabinet, was spoken by Dr. James Guerin.

The address of welcome on behalf of the City of Montreal was delivered by the Mayor, R. Wilson, Esq.

Rabbi I. L. Leucht, First Vice-President of the Conference, responded to the various addresses of welcome, accepting and reciprocating in the name of the Conference the generous sentiments extended.

A soprano solo, with violin obligato, was sung, after which Mr. B. A. Boas, President of Temple Emanuel, presented an illuminated address to Rev. Dr. I. M. Wise, President of the Conference.

President Wise accepted the address, and acknowledged the honor with many thanks, and then delivered the following annual message to the members of the Conference :

Opening Address by President Wise.

With profound reverence, Rev. Colleagues, I rise to address this august assembly, the Central Conference of American Rabbis, to

whom applies, in my estimation, the expression of the sacred bard (Psalms xlvii. 10):

נדיבי עמים נאספו
עם אלהי אברהם

"Assembled are the noble ones of peoples, The people of the God of Abraham."

In Israel the patent of nobility was granted only to the priesthood, the representatives of divine learning, and the persons of distinguishing benevolence and benefaction. The American Rabbi is expected to unite in himself these three qualities and dignities: the priesthood, learning and beneficence.

Naturally I consider it the highest honor to preside over this body of American Rabbis, and certainly would not attempt to speak the first and initiative words if it was not an established custom that the presiding officer must preface the proceedings with some kind of an address. Custom grants him the privilege to say something at the start, perhaps because this is all he is expected to say; when the deliberations have begun, he is expected to keep silence in the ecclesia. The floor belongs to the members of the assembly, the chair only is assigned to the presiding officer. In this case it is assigned to me on the Talmudical admonition **חזרו בוקן ששכח תלמודו** "Treat kindly the old man who forgot his learning," for Moses commands, "Thou shalt rise before the hoary head, and thou shalt show honor to the face of the old." I accepted this honor on the Talmudical dictum (Sanhedrin 17) **מושיבין בכנהדרין בעלי זקנה** "Men of old age may be seated in the Synhedrion," and this conference justly claims to be akin to the historical Synhedrion as an advisory body.

It is of special importance to preside over this meeting in this city of Montreal, for it will go down into history as the first convocation of the Central Conference of American Rabbis outside of our own country, in this dominion of Canada, under the flag of Great Britain. It testifies before the civilized world, before this and all future generations, that in the year 1897 religious liberty and the freedom of speech is existent and respected under the flag of Great Britain as well as in the United States of America, to Jew and Gentile, to native and the foreigner alike. It will be eminently proper, and I do recommend, that we emphasize and signalize this

event in a manner as your wisdom may suggest and the occasion merits. I am proud of the privilege to express my fraternal sentiments towards this dominion of Canada, the people of this city and of Great Britain in all parts of the world, and to join my feeble voice with that grand chorus of three hundred and fifty millions of people to exclaim *Vivat Victoria*, long life and abundant happiness to the great Queen, the greatest woman of the nineteenth century, the great Queen of the greatest nation.

It may be proper and admissible, likewise, to declare right here to all whom it may concern that the Central Conference of American Rabbis is no proselytizing body; its aims and purposes are loftier, high above the polemical wrestling of vulgar bigots. With all good men we agree to disagree in all questions of conscience, in all themes which are purely ideal. Our mission is that of peace, high above the fanaticism of the zealot. Our only arms of defense are legitimate arguments. We seek truth for the sake of truth, and when we find any particles of that precious metal we claim the right to say so, to call things by their right names, for the benefit and instruction of all who seek truth. We are representative men of that large class of American Israelites commonly called "reformers" by those who style themselves "orthodox" or "conservatives." We call them co-religionists and cognates that have not risen yet to the standpoint which we occupy. The orthodox of all religious denominations denounce us as rationalists. We think Judaism always was rationalistic, and so it must yet be. We do not attempt to impose our supposed rationalism upon anybody, and have not come to Montreal to disturb any person in his or her religious conviction; we meet here or elsewhere to invigorate ourselves in what we call our own conviction, and have no objections to raise against any person who comes to us to listen and to judge for himself or herself. All are welcome, our meetings, all our deliberations and instructions are open and free to all—also to the press. We invite criticism, and, like Hillel of old, are angered by none. The Rabbi and the congregation worshiping in this sanctuary invited us to meet here, and here we are in the name of God and Israel, and for the sake of truth, peace and righteousness.

The history of this conference is before the public in its publications, viz.: the two volumes of the "Union Prayer-book"; one volume of our contributions to the Congress of Religions in Chicago;

one volume of sermons by our members, and the seven numbers of our "Year Book," amounting to about two thousand four hundred or more pages of printed matter. From and after the compilation of the Talmud by Rabbina and Rab Ashai, no synod or conference in Judaism left such an amount of literature to posterity as this conference in those eight years of its existence did.

The volumes of the "Year Book" contain the proceedings of all our meetings; abstracts from the proceedings and resolutions of all synods and conferences of the nineteenth century in America, Germany and France; and all the papers read and discussed in our meetings, except one which its author published and offered for sale at a stipulated price before our proceedings could have appeared. Your honorary secretaries, Rabbi Charles S. Levi and Prof. Dr. M. Mielziner, to whom we are under many obligations for the edition of the last number of the "Year Book," could not interfere with the sale of a book by publishing it for gratuitous distribution.

In this connection I beg leave to call attention to two propositions suggested to me by some of our members:

1. To establish a Book Concern on business principles. I can understand the necessity of such an establishment, but not the *modus operandi*, which a committee of experts ought to explain to this body—composed of rabbis. I know that our present system proved a failure as far as finances are concerned.

2. An Encyclopedia Hebraica and Rabbinica is an urgent necessity, as none exists in the English language, and but one (Hamburger's) in any European language. The only problem to be solved is how to get the work done, and how to get it published. I can only propose to this body to appoint a special committee, to report some definite plan to the conference how to go to work to accomplish this task.

This Central Conference met with unexpected success in every direction except one. The number of its members is the largest by far of any conference or synod of our co-religionists ever mustered. In longevity it also stands at the head of the list among its sister institutions. The congregations honored this body with such confidence in its ability and respect for its authority as was shown to none before, by the adoption of the Union Prayer-book with a rare and unprecedented unanimity. Year after year, as is the case just now in this city of Montreal, this body is received in the vari-

ous cities with all possible demonstrations of the utmost kindness, attention and respect, as never before any of our ministerial associations was honored. There are among your members the most distinguished and most popular teachers of the American Israel in all large cities of this continent. "Mine is Gilead, mine is Menasseh, and Ephraim is the strength of my head," was King David's boast. From sea to sea, from the Atlantic to the Pacific, from San Francisco to Montreal, from New Orleans to St. Paul in Minnesota, your voice is heard. Never, as far back as memory carries, never did any similar body among our co-religionists meet with such success anywhere.

And yet in one point—one that may not interest enthusiastic and idealistic men—in one point this conference made a failure, and this is in its finances. It was expected all along by fair-minded, practical men that our charity fund would be by this time between five thousand dollars and ten thousand dollars; but there is in reality but about one-tenth of this sum in the hands of the trustees of that fund. Your executive committee was disobeyed; without its orders, or even without its knowledge funds were appropriated which were to be delivered to your treasurer. The orders in this respect by the Milwaukee session were not carried out. This point must be radically remedied in this session of the conference. I can only call your attention to this point; the facts in the case you will hear from the reports of your treasurer, your publication committee, and your agent.

I consider it my duty also, Rev. Colleagues, to call your attention to the political projects engaging now a considerable portion of our co-religionists in Europe and also in our country, especially in New York, Philadelphia, Chicago, and other large cities. I refer, of course, to the so-called "Friends of Zion," *Chovaveh Zion*, who revive among certain classes of people the political national sentiment of olden times, and turn the mission of Israel from the province of religion and humanity to the narrow political and national field, where Judaism loses its universal and sanctified ground and its historical signification. The persecution of the Jews in Russia and Roumania and the anti-Semitic hatred against the Jewish race and religion, as it still exists in Germany, Austria, and partly in France, roused among the persecuted and outraged persons the hapless feeling of being hated strangers among hostile

Gentiles. It was quite natural that this humiliating experience roused in their memory the glory of the past, when Israel was the great nation, the chosen people, and inspired in them the consolation, "we are the great nation yet." So the wronged man revenges himself on his oppressors generally with the pretense, "I am as good and better than you." Generally spoken it is true, the persecuted is always better than his persecutors. This experience roused in those outraged men and women the old hope of restoration, the reconstruction of the Hebrew nationality, as in days of yore. The first step in this direction was the colonization of Palestine with Jewish agriculturists. This, of course, found favor and support among all good people, not indeed for the sake of Zion, but for the redemption of the persecuted, and with the conviction, that those poor and neglected families can be redeemed morally and physically only by making of them honest and industrious tillers of the soil. Idealists and religious phantasts took hold upon this situation, and made of it a general restoration of the Jews, and their returning to the holy land, although the greatest number of Jewish citizens in the countries where they enjoy all civil and political rights, loudly disavowed any such beliefs, hopes or wishes; yet the persecuted and expatriated from Russia and such other countries preached their new doctrine loudly and emphatically, and found advocates and friends also among Christians, more so even than among Jews. At last politicians seized the situation, and one of them called Dr. Herzl, proposed to establish and constitute at once the Jewish State in Palestine, worked the scheme, and placed it so eloquently before the Jewish communities that the utopian idea of a Jewish state took hold of many minds, and a congress of all "Friends of Zion" was convoked to the city of Munich, to meet there in August next. However, all this agitation on the other side of the ocean concerned us very little. We are perfectly satisfied with our political and social position. It can make no difference to us in what form our fellow citizens worship God, or what particular spot of the earth's surface we occupy. We want freedom, equality, justice and equity to reign and govern the community in which we live. This we possess in such a fullness, that no State whatever could improve on it. That new Messianic movement over the ocean does not concern us at all. But the same expatriated, persecuted and outrageously wronged people came in large numbers

also to us, and they being still imbued with their home ideas, ideals and beliefs, voiced these projects among themselves and their friends so loudly and so vehemently, that the subject was discussed rather passionately in public meetings, and some petty politicians of that class are appointed as delegates, we learn, to the Basle Congress, and in each of those meetings, as reported by the press, so and so many rabbis advocated those political schemes, and compromised in the eyes of the public the whole of American Judaism as the phantastic dupes of a thoughtless Utopia, which is to us a *fata morgana*, a momentary inebriation of morbid minds, and a prostitution of Israel's holy cause to a madman's dance of unsound politicians. Some of our colleagues—I recollect just now Dr. Gottheil and Dr. Kohler—gave utterance to our opinions in the New York meeting. But the newspaper world knows no difference of persons and dignitaries; it reported to all the world that so and so many rabbis advocated the scheme, and two opposed it. The honor and position of the American Israel demand imperatively that this conference, which does represent the sentiment of American Judaism minus the idiosyncrasies of those late immigrants, do declare officially the American standpoint in this unpleasant episode of our history.

While you deliberate on this subject, you might also take into consideration the unpleasant fact that the American Rabbinate is frequently disgraced before the public by the small, often ridiculous, misdeeds, which the press innocently reports as committed by this or that "Rabbi," of whose claim to this title nobody has any knowledge, not even the reporters of such little scandals. Perhaps, brethren, in your wisdom, you can propose means to protect the American Rabbinate against the shame heaped upon the just fraternity by unjust interlopers and pretenders.

The possibilities potential in this body for the good of Judaism, the progress of truth and righteousness, the maintenance of peace and harmony, are immense and perceptible to all who know the admonition of the prophet,

והאמת והשלום אהבו

"If you love truth and peace." We are done with the synagogical reforms. We are now at the fixing of the doctrines, which is most necessary for the future of Judaism in this age of criticism and

skeptical tendencies. We open this session with a series of papers leading in that direction to clear and crystalize the doctrines of Judaism.

After the main points of this address had been summarized and reviewed, the President closed with a heartfelt tribute of respect to the deceased members of the Conference who died during the past year. The Conference then proceeded with its business.

The message was duly received, and ordered given over to the various committees to be appointed at the Wednesday-morning Session.

Owing to the lateness of the evening, the memorial service was omitted, and it was decided to have the Eulogies in Memoriam as the first order of proceeding of the Wednesday-morning Session.

A letter regretting his inability to be present, and extending welcome and good wishes to the Conference, was received from the Governor General, Lord Aberdeen.

The Secretary was instructed to extend to the Governor General the thanks and acknowledgments of the Conference.

An invitation from the Montifiore Club to attend a moonlight excursion Monday night was accepted with thanks.

The concluding anthem was then sung, after which President, Dr. Wise closed the session with prayer.

WEDNESDAY—MORNING SESSION.

TEMPLE EMANUEL, }
MONTREAL, CANADA, July 7, 1897. }

The second session of the eighth annual convocation of the C. C. A. R. was called to order at ten o'clock A. M., Rev. Dr. D. Davidson, of New York, offered prayer.

The minutes of the opening public session were read and approved:

Rev. H. Veld presented the Chair with a new silver mounted gavel and a block of marble. He likewise handed over to the Conference the historic fountain-pen with which the final report that led to the adoption of the Union Prayer Book in Atlantic City, was signed.

A unanimous vote of thanks was extended Rev. Veld for his generous presentation.

The organization of the Conference was completed by the appointment of Prof. Dr. Max Margolis as assistant recording secretary, and Dr. D. Philipson as temporary treasurer.

President Dr. I. M. Wise appointed the following committees on his annual message:

G. Deutsch, R. Benjamin and J. Stolz, to consider that part of the message referring to the organization of a Publication Society, and the need of an Encyclopedia Biblical and Talmudical: M. Landsberg, M. Samfield and M. Mielziner to report on that part of the message dealing with the Zionist Movement: D. Davidson, M. Newfield and M. Schlesinger to report on so much of the message referring to the question "How to protect the American Rabbinate."

The Chair also announced the appointment of the following standing committees:

On Finance: H. Berkowitz, L. Mayer, Wm. S. Friedman.

On Resolutions: L. Grossman, Jos. Silverman, J. Magil.

The appointment of the Publication Committee was deferred until the end of the sessions of the Conference.

On motion the Eulogies in Memoriam of Rabbi I. Joseph, of Montgomery, Ala., and of Rev. David Feuerlicht, of Owensboro, Ky., were placed after the purely business proceedings of the morning session.

Twenty-nine members responded to the Roll Call as follows :

Rabbis: Israel Aaron, Buffalo; R. Benjamin, New York; H. Berkowitz, Philadelphia; D. Blaustein, Providence; D. Davidson, New York; G. Deutsch, Cincinnati; C. Fleisher, Boston; W. S. Friedman, Denver; L. Grossman, Detroit; S. Hirschberg, Boston; M. Landsberg, Rochester; I. L. Leucht, New Orleans; Charles S. Levi, Cincinnati; A. Lyons, Albany; J. M. Magil, Ligonier; Prof. M. Margolis, San Francisco; L. Mayer, Pittsburg; Prof. M. Mielziner, Cincinnati; M. Newfield, Birmingham; N. Noot, Troy; D. Philipson, Cincinnati; M. Samfield, Memphis; M. Schlesinger, Albany; E. Schreiber, Youngstown; Jos. Silverman, New York; J. Stolz, Chicago; H. Veld, Montreal; L. Wintner, Brooklyn; I. M. Wise, Cincinnati.

The annual reports of officers were now called for.

Secretary Charles S. Levi presented and read the subjoined annual report of the Treasurer, Dr. S. Hecht, who was prevented from being present.

Treasurer's Report.

FOR THE YEAR ENDING JULY 1, 1897.

To the Central Conference of American Rabbis:

GENTLEMEN: — I regret exceedingly that circumstances, over which I have no control, forbid my being with you in person at this your eight annual re-union. I am therefore under the necessity to present my Fourth Annual Report as Treasurer of the Conference by proxy.

But in-as-much as I have never before absented myself from our meetings, I trust I may be excused this time, while I shall try to make my report as clear as possible, and thereby convince you that I have faithfully, and to the best of my ability discharged the trust you have so generously reposed in me.

MEMBERSHIP.

July 1, 1896, Number of Members enrolled.....	133	
New members elected during the year.....	9	
	—	142
Died during the year.....	2	
Dropped from the roll for non-payment of dues.....	10	
	—	12
July 1, 1897, whole number of members on Roll.....		*180

Of the 180 member

3 are exempt from paying.
 2 are excused temporarily.
 1 owes dues for five years.
 2 owe dues for four years.
 7 owe dues for three years.
 22 owe dues for two years.
 33 owe dues for one year, and
 60 have paid up to date.

180

RECEIPTS.

July 1, 1896, Balance on hand.....	\$	536	10
Received for dues during July 1896.....		105	00
“ “ “ “ August “.....		35	00
“ “ “ “ September “.....		115	00
“ “ “ “ October “.....		30	00
“ “ “ “ November “.....		10	00
“ “ “ “ December “.....		5	00
“ “ “ “ February 1897.....		60	00
“ “ “ “ April “.....		25	00
“ “ “ “ May “.....		15	00
“ “ “ “ June “.....		60	00

*The discrepancy between the roster of the last published Year-book showing *Three* more members, is owing to a mistake of the Compiler of that book, in which the names of A. Jacoby and R. Rabino, dropped from the Roll in 1895, and E. S. Levy, suspended in 1896 are retained.

INTEREST ACCOUNT.

August 5, 1896, Interest on \$800.00 @ 5% for six months.....	\$ 7 50
January 1, 1897, Interest on \$810.00 @ 5% for one year.....	15 50
February 1, 1897, Interest on \$119.80 @ 5% for one year.....	5 96
Total Receipts for the year.....	<u>\$1,025 06</u>

DISBURSEMENTS.

July 4, 1896. To Dr. D. Philipson for Postage.....	\$ 2 00
July 21, 1896. To Janitor of Temple Emanuel, Milwaukee, for services during Conference.....	5 00
July 27, 1896. For Postage.....	2 00
August 11, 1896. For Postage.....	1 00
August 31, 1896. For Stationery &c.....	1 20
October 5, 1896. To Bloch & Co., as per Bills of March 10, April 14, and May 18, 1896.....	267 07
December 31, 1896. For Postage and Stationery, to date.....	2 66
January 1, 1897. Transferred to Fund for Superannuated Ministers, as per resolution of Executive Committee at Louisville.....	300 00
January 1, 1897. Transferred to same fund Interest accrued on Loan of \$500.00.....	42 25
February 1, 1897. For Postage.....	50
March 25, 1897. To Dr. G. Deutsch, Traveling expenses in the interest of Foreign Mission.....	31 15
June 11, 1897. To May & Kreidler, for printing 500 Year-Books, (Pp. 177 @ \$1.50).....	265 50
1,000 copies Sabbath-school Instruction.....	8 00
500 copies of Constitution.....	6 00
Wrappers, Mailing, Postage &c.....	16 20
Previous Bills rendered.....	14 50
June 30, 1897. For Stationery, Postage &c., to date....	1 25
Total of Disbursements.....	<u>966 28</u>
July 1, 1897. Balance on hand.....	58 78
Total.....	<u>\$1,025 06</u>

RECAPITULATION.

Total Receipts for the year.....	\$1,025 06
Total Disbursements for the year.....	966 28
	<hr/>
Balance on hand July 1, 1897.....	\$ 58 78

During the year the amount of dues paid, amounted to \$460.00, which is just Five Dollars less than the collections of the previous year; the interest account amounted to \$28.96.

The foregoing figures explain the reason for non-compliance with the provision of the Constitution, to transfer one-half of the Dues to the Fund of Superannuated Ministers; nevertheless the spirit of the law has been complied with, in-as-much as from a Total receipt of \$460.00, the sum of \$300.00 has been so transferred.

The assets of the Conference amount, in addition to the Cash-Balance of \$58.78 to about \$555.00, of which about 60% is collectable according to my judgment.

It is very strange that so many of our members, fully able to pay their dues, so persistently ignore the notices sent to them from time to time, and allow their indebtedness to grow, until it becomes irksome to pay.

Under the provisions of the Constitution, it will become the duty of your Executive Committee to suspend quite a number of delinquents.

FUND FOR SUPERANNUATED MINISTERS.

Having now in my keeping also the above named Fund, I deem it my duty to give you a correct account of its condition.

On June 18, 1895, the Mortgage, in which \$500.00 were invested, became due, and was sent to me by the Trustees for Collection.

There was then an accrued interest on it, amounting to.	\$ 29 90
On June 28, 1896, I succeeded in re-investing \$500.00 in a first Mortgage, running two years, with interest at 7%, payable semi-annually.....	500 00
November 1, 1896, Interest do date.....	12 85
January 1, 1897, Deposited to this account.....	800 00
(Bearing 6% interest.)	
June 1, 1897, Interest on \$500.00 to May 1.....	17 50
July 1, 1897, Interest on \$800.00 to date at 6%.....	9 00
<hr/>	
Making a Total of.....	\$ 868 75
From which deduct fee for recording Mortgage.....	70
<hr/>	
Total Net Assets of Fund for Superannuated Ministers.	\$ 868 05

And now, Gentlemen, accept my thanks for the continued confidence, which you have placed in me for the past four years. May your gathering at Montreal be a pleasant and profitable one, redounding to the glory of our hallowed cause, and to the betterment of all mankind.

Yours Very Cordially,

S. HECHT,

Treasurer.

On motion the Treasurer's report was received and referred to the Committee on Finance.

The annual report of the transactions, and the minutes of the last meeting, of the Executive Board of the Conference, elected for the year July 1896—July 1897, were read by the Secretary Charles S. Levi, and ordered incorporated in the forthcoming Year-Book. The following is the report:

Annual Report of The Secretary of The Executive Committee.

To the Hon. the President, Officers and Members of the Central Conference of American Rabbis:

Gentlemen:—I submit herewith an abstract of the proceedings of the Executive Committee of the Conference for the year July 1896—July 1897 and the detailed account of the last meeting, in accordance with the requirement of the Constitution of the Conference adopted at the Seventh Annual Convention:

The Executive Committee held six sessions during the year, as follows: One in Milwaukee, two in Cincinnati, two in Louisville, Ky., and one in Montreal, Canada.

At these meetings all the business entrusted to the Executive Board was transacted as follows:

Thirty copies of U. P. B., Vol. II., were donated to the Chicago Home for Jewish Orphans.

Montreal was selected as the Convention-City for the Eighth Annual Convocation.

The Publication Committee was authorized to sell 2,000 copies of U. P. B., Vol. II., unbound.

Dr. I. S. Moses was elected agent of the Conference for the year July 1896—July 1897.

The Publication Committee was instructed to send in monthly statements to the Executive Board, which statements were received and passed upon by the Executive Committee.

A representation of the Conference at the First Convention of the National Council of Jewish Women was asked for, and Rabbis M. Gries, S. Greenfield, R. Grossman and A. H. Geismar were delegated.

Vouchers were ordered drawn as follows: May & Kreidler, \$310.20, June 11, 1897; Bloch & Co., \$267.07, October 5, 1897; Dr. G. Deutsch, \$31.15,

The Treasurer was instructed to transfer \$300 to the Minister's Relief Fund.

The Trustees of the Relief Fund drew \$25 from the fund.

500 copies of the Year-Book for 1896-1897 were issued; 1,000 extra copies of Plan for S. S. Instruction and 500 copies of Constitution were printed and distributed.

The formula for reception of proselytes was drawn up by the Executive Board and printed with the proceedings of the Seventh Annual Convocation.

The Committee on Revision of texts for Union Hymnal sent its final report to Rev. Kaiser, President of Society of American Cantors.

A cheap school edition of the Friday evening and Saturday morning services of the U. P. B. was ordered to be printed by the Publication Committee.

LAST MEETING OF THE EXECUTIVE BOARD.

MONTREAL, CANADA, July 6, 1897.

The last meeting of the Executive Committee of the Central Conference of A. R. was held at the Windsor Hotel, at Montreal, Canada, Tuesday, July 6, 1897, at 3 o'clock, P. M.

The following members were noted present: President Dr. I. M. Wise; Vice President Dr. I. L. Leucht; Corresponding Secretary Prof. Dr. M. Mielziner, Drs. J. Stolz, L. Grossman and Recording Secretary Charles S. Levi.

Letters of regret excusing their inability to attend were received from Drs. G. Gottheil, S. Sale, Rabbi Wm. Rosenau and Dr. S. Hecht.

The following who were to have read papers at the Eighth Annual Conference excused themselves by letter from doing so either because of sickness or other unavoidable circumstances: Drs. A. Moses, G. Gottheil, S. Sale and Max Heller.

The minutes of the Executive meetings held in Louisville, November 30, and December 1, and in Cincinnati, May 20, were read and approved.

A communication of Dr. Hecht, Treasurer, referring to the delinquents of the Conference and other matters set forth in his annual report was referred to the incoming executive board for action.

The communication of the Publication committee relative to books held by Rodeph Sholom Congregation, of Philadelphia, resulted in the adoption of the motion that, Rodeph Sholom Congregation be permitted to keep the U. P. Books not yet sold, on consignment, and make remittance every six months.

A communication of Rev. L. Weiss was received and the Secretary was instructed to reply that the Executive Board has no jurisdiction in the matter.

The following program for the guidance of the work of the Conference was determined upon :

OFFICIAL PROGRAM

—OF THE—

EIGHTH ANNUAL CONVENTION

—OF—

.. The Central Conference of American Rabbis ..

Montreal, Canada, From July 6 to July 12, 1897.

TUESDAY, JULY 6, 3 P. M.—MEETING OF THE EXECUTIVE (PRIVATE.)

TUESDAY EVENING, JULY 6, 8 o'clock—Public Session.

ORGAN VOLUNTARY....."Traditional and International Airs."

HYMN OF WELCOME.....CHOIR

INVOCATION.....REV. DR. H. BERKOWITZ

OPENING ADDRESS.....RABBI H. VELD, Montreal

**ADDRESS OF WELCOME—In the name of the Province of Quebec, by
His Honor the HON. SIR JOSEPH ADOLPHE
CHAPLEAU, K. C. M. G., Governor of Quebec.**

ADDRESS OF WELCOME—In the name of the Dominion of Canada, by
the HON. JOSEPH ISRAEL TARTE, Dominion
Minister of Public Works.

ADDRESS OF WELCOME—In the name of Quebec Cabinet by the HON.
DR. JAMES GUERIN, Member of the Quebec
Government.

SOLO MISS SILVERMAN

ADDRESS OF WELCOME in the name of the City by his Worship the
Mayor of Montreal, R. WILSON SMITH, Esq.

RESPONSE TO ADDRESSES OF WELCOME by Rabbi I. L. LEUCHT of New
Orleans, La., First Vice-President of the
Conference.

SOPRANO SOLO—"With Verdure Clad" — with violin obligato,
MISS RUBENSTEIN.

PRESENTATION to DR. I. M. WISE, President of the Central Confer-
ence of American Rabbis, of an illuminated
address, by B. A. BOAS, Esq., President of the
Temple Emanu-El, Montreal. (The address
is the work of MR. W. H. BAKER, Superin-
tendent of the "Hirsch Institute.")

ANNUAL ADDRESS BY RABBI DR. I. M. WISE, President of the Central
Conference of American Rabbis.

ALTO SOLO, "Adonai Mo Odom" ("Lord what is Man?")
MISS ADA MOYLAN.

EULOGY on the late RABBI ISRAEL JOSEPH by
RABBI S. HIRSCHBERG, of Boston.

EULOGY on the late RABBI D. FEUERLICHT by
RABBI CHARLES S. LEVI, of Cincinnati.

VIOLIN SOLO, "Romance in F" *Beethoven*
PROF. R. GRUENWALD.

ANNOUNCEMENTS.

CLOSING ANTHEM — "The Heavens are Telling," with trio by Miss
Alice Jenking, Mr. F. C. Capon and Mr. W. Lister .. CHOIR

BENEDICTION—DR. I. M. WISE.

WEDNESDAY MORNING, 9:30.

PRAYER—RABBI DR. D. DAVIDSON, N. Y.

FROM 9:30 TO 10:30.

Business.

Roll Call.

Reports of Officers — President, Secretary and Treasurer.

Appointment of Standing Committees.

Report of Publication Committee.

Report of Book-Agent of the Conference.

FROM 10:30 TO 12:30.

PAPER—"The Rabbi as Teacher.

DISCUSSION by RABBI DR. BERKOWITZ, of Philadelphia.

GENERAL DISCUSSION.

WEDNESDAY AFTERNOON, 2:30.

PRAYER—RABBI M. NEWFIELD, Birmingham, Ala.

2:30 to 3:00. — BUSINESS. Offering of Resolutions.

3:00 to 4:00.—PAPER. "The Theology of the Old Prayer Book"
by PROF. DR. M. MARGOLIS, of Cincinnati.

GENERAL DISCUSSION.

In the evening the Conference will be the guests of the "Montefiore Club" at a Moonlight Excursion. The Steamer "Cultivateur" of the R. & O. N. Co., will leave Island Wharf at 8 o'clock.

THURSDAY MORNING, 9:30.

PRAYER—RABBI RAPHAEL BENJAMIN, M. A., N. Y.

FROM 9:30 TO 11:00.

Business.

Reading of Minutes.

Reports of Committees.

New Business.

FROM 11:00 TO 12:30.

GREETING AND INVITATION from the Baron de Hirsch School Committee.

PAPER—"The Rabbi as a Public Man" by RABBI I. L. LEUCHT, of New Orleans, La.

DISCUSSION by RABBI W. FRIEDMAN, of Denver, Col., and RABBI CHARLES FLEISCHER, of Boston.

GENERAL DISCUSSION.

THURSDAY AFTERNOON.

PRAYER—RABBI D. BLAUSTEIN, Providence, R. I.

2:30 to 4:00. PAPER—"The Messianic Idea in Judaism," by RABBI DR. I. M. WISE.

DISCUSSION by RABBI DR. M. LANDSBERG, of Rochester, N. Y., and RABBI L. MAYER, of Pittsburg, Pa.

GENERAL DISCUSSION.

4:00 to 4:30. PAPER.—"Catechism Literatur" by RABBI DR. E. SCHREIBER, Toledo, Ohio.

BUSINESS—Appointment of Committees for Nomination of Officers and Resolutions of Thanks.

THURSDAY EVENING.

8 o'clock—BANQUET at the "Windsor Hotel" tendered by B. A. BOAS, Esq., President of Temple Emanu-El to the Conference and representative Canadians.

FRIDAY MORNING.

PRAYER—RABBI ALEX LYONS, Albany, N. Y.

FROM 9:30 TO 10:30.

Business.

Reading of Minutes.

Unfinished Business.

Election of Officers.

10:30 to 12:30. PAPER.—“Funeral Agenda” by

RABBI JOSEPH STOLZ, of Chicago.

DISCUSSION ON NECESSARY FUNERAL REEORMS—

RABBI LEO M. FRANKLIN, of Omaha, Neb.

GENERAL DISCUSSION.

FRIDAY EVENING.

OPENING PRAYER by RABBI DR. D. PHILIPSON, Cincinnati, O.

8 o'clock—PUBLIC DIVINE SERVICE.

SOLOMISS ALICE JENKING
 CONFERENCE LECTURE BY RABBI DR. M. SAMFIELD, of Memphis, Tenn.
 READING OF RESOLUTIONSRABBI CHARLES S. LEVI
 CLOSING WORDSDR. WISE
 ANTHEMCHOIR
 CLOSING PRAYER AND BENEDICTION.—RABBI DR. M. SCHLESINGER,
 Albany, N. Y.

SATURDAY MORNING.

10 o'clock—PUBLIC DIVINE SERVICE.

INVOCATION.....DR. I. AARON, Buffalo, N. Y.
 SOLOMISS ADA MOYLAN
 CONFERENCE SERMON.....REV. DR. I. M. WISE
 SOLOMISS HELENE LEWIS
 BENEDICTIONRABBI DR. L. MAYER, Pittsburgh, Pa.

SUNDAY MORNING.

10 o'clock—MEETING OF THE NEWLY ELECTED EXECUTIVE BOARD.

2:30 P. M.—THE CONFERENCE will be taken for a drive around and up Mount Royal.

THE MONTEFIORE CLUB, ART ASSOCIATION AND M. A. A. A. have extended the privileges of their institutions to the Conference.

Adjournment was then had.

CHARLES S. LEVI,

Recording Secretary of C. C. A. R.

Rabbi Joseph Stolz, *chairman*, presented the following annual report of the Publication Committee and of the Agent of the Conference:

Report of Publication Committee.

MONTREAL, July 7, 1897.

To the Hon. President and Members of the C. C. A. R.:

The Publication Committee to whom has been entrusted the printing and handling of the publications of the Conference, other than the Year Book, beg leave to report, viz.:

No new publications have been issued by us during the past year. We found it necessary, however, to print another edition of two thousand copies of Vol. I. and two thousand copies of Vol. II. of the Prayer-book; to bind in cloth 1,497 copies of Vol. I. and one thousand copies of Vol. II., and to publish a special school edition of five hundred copies of the Sabbath eve and morning services, at a total expense of \$821.28.

We are happy to report that since the last Conference, 5,456 copies of the Prayer-book have been sold, viz.: 2,553 copies of vol. I.:

Cloth, 1,874; leather, 469; Morocco, 176; extra Morocco, 34—total, 2,553; and 2,903 copies of vol. II.: cloth, 2,051; leather, 647; Morocco, 163; extra Morocco, 42—total, 2,903; a grand total in

less than three years of 31,460 copies; and that since the last report the following twenty-nine congregations have adopted the Union Prayer-book, making in all 115 congregations in which the ritual is now used:

Temple Montefiore, Pueblo, Col.
Congregation, Bellaire, O.
Congregation, El Paso, Tex.
Congregation, East Las Vegas, N. M.
Congregation, San Antonio, Tex.
Congregation, Peru, Ind.
Jewish Orphan Asylum, Cleveland, O.
Congregation, Oil City, Pa.
Congregation, Beaumont, Tex.
Congregation, Jackson, Tenn.
Congregation, Terre Haute, Ind.
Congregation Temple Israel, Chicago.
Congregation, Sioux City, Ia.
Congregation Ahavath Achim, Ligonier, Ind.
Congregation, Parkersburg, W. Va.
Congregation, Kokomo, Ind.
Congregation, Brith Sholom, Troy, N. Y.
Temple Israel, Brooklyn, N. Y.
Congregation, Decatur, Ill.
Congregation, Easton, Pa.
Congregation, Houston, Tex.
Congregation, Bloomington, Ill.
Congregation B'nai Brith, Wilkesbarre, Pa.
Congregation, Stockton, Cal.
Congregation, Hamilton, O.
Congregation, Albany, Ga.
Congregation, Altoona, Pa.
Washington Hebrew Congregation, Washington, D. C.
Temple Beth Zion, Bradford, Pa.

These facts and figures prove more eloquently than words that our ritual is a Union Prayer-book in fact as well as in name, and confirm the many-sided testimony that the book awakens devotion even as it satisfies the deepest religious sentiments and pious yearnings, and conforms with the religious consciousness of our thoroughly Americanized congregations both in the United States and

Canada. This book, the noble fruit of a union of effort on the part of the Rabbis, will in the near future doubtless bear still nobler fruit in the organized and united efforts of the congregations in behalf of the highest spiritual interests of Judaism.

We desire to call the special attention of the colleagues to the school edition of the Sabbath services, and to the handy reprint of the services for the house of mourning, which they, who are accustomed to hold services in homes visited by death, will find a convenience to themselves and a great satisfaction to the worshippers.

Not many copies of the Sermon Book have been sold, because we found no adequate means of bringing it to public notice. During the past month, however, we have secured distributors in various cities, and we confidently expect a large sale during the coming year.

Our cash proceeds during the past year amounted to \$5,554.40. With this sum, and the \$334.33 we had as a balance from last year, we were enabled to pay the \$821.28 due for printing and binding the third edition of the Prayer-book, and (according to your resolution of last year, v. Year Book of 1896, p. 80, and the resolution of the Executive Committee at Louisville, December 3, 1896) to liquidate up to date our indebtedness to our agent, Rabbi Isaac S. Moses, by the payment of \$4,140.70. (The item in the subjoined statement of a reimbursement by I. S. Moses of \$577.91 refers to the book-keeping, this sum for various expenditures, having been erroneously credited to the Conference instead of the agent.)

Because our statement last year did not reveal the fact that we owed Isaac S. Moses nearly \$3,400 for commission which we paid this fiscal year, our financial condition does not on the face appear as favorable as it did last year. The facts are, however, that our total indebtedness to-day is only \$123.02, which is more than covered by our cash balance of \$162.16; that we handed over to the Executive Committee, on July 1st, the sum of \$1,000; that we have stock on hand worth \$5,311.63; good outstanding accounts amounting to \$1,433.28, and two sets of plates worth to us \$1,150, making our total resources \$7,934.05, plus the \$1,000 remitted.

Now that we have paid the enormous expenditures incurred by the recall of the first edition of the Prayer-book, and the preliminary indebtedness consequent upon the publication of the revised edition,—after all not much when we calculate the result of the

achievement; and now that all subsequent editions will cost us comparatively little, the Publication Committee will doubtless be able to turn over to the Conference endowment and publication funds a neat sum each year for many years to come.

We subjoin the financial statement, and hand over to you the book-keeper's books, with the urgent request that they be referred to an auditing committee, who shall be empowered to employ an expert accountant.

July 1, 1896, balance on hand.....	\$334 83
Sales.....	\$5,554 40
I. S. Moses reimbursement.....	577 91
v. Ledger, p. 14.....	<hr/>
	\$6,182 31
Cash Book, p. 114.....	<hr/>
	\$6,466 64

DISBURSEMENTS.

Brock & Rankin, binding and lettering.....	\$ 428 08
E. Rubovits & Son, printing.....	181 25
Bradner, Smith & Co, paper.....	267 00
Insurance.....	19 50
Advertising.....	12 00
Postage.....	36 67
Rent.....	80 00
Clerk hire.....	105 00
Express.....	70 74
Sundry expenses.....	18 58
Commission to I. S. Moses.....	4,140 71
To Central Conference.....	1,000 00
	<hr/>
	\$6,304 48
	<hr/>
	\$162 16

ASSETS.

Stock on hand.....	\$5,311 68
Outstanding accounts good.....	1,488 28
Cash on hand.....	162 16
	<hr/>
	\$6,907 07

LIABILITIES.

Due Brock & Rankin	\$ 128 02
	<hr/>
	\$6,784 05
Cash to Central Conference	1,000 00
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	\$7,784 05

Respectfully submitted,

JOSEPH STOLZ, *Chairman.*

DAVID PHILIPSON.

I. L. LEUCHT.

On motion the report was received and referred to the Committee on Finance, with instructions to have the books examined by an expert accountant.

Rev. I. L. Leucht then addressed the Conference on the need of adopting such measures as are necessary to secure a larger attendance of members at the annual convocations of the Conference.

The business of the session being transacted, President Dr. Wise announced that the hour for the memorial service was at hand.

Rabbi S. Hirschberg, of Boston, delivered the eulogy on Rabbi Israel Joseph, of Montgomery, Ala.

At the conclusion of the eulogy, the Conference rose in silent sorrow.

Rabbi Charles S. Levi offered the following eulogy and memorial resolutions on the death of Rev. David Feuerlicht, of Owensboro, Ky., which were adopted by a unanimous rising vote.



Resolutions in Memoriam.

Rev. David Feuerlicht.

WHEREAS, We have learned with deep-felt regret of the sudden demise of our colleague Rev. David Feuerlicht, of Owensboro, Ky.—It was but one week after the last July Conference that our departed brother, upon his return to his home in Owensboro, Ky., was suddenly summoned by the Angel of Death to the “Academy on High.”

WHEREAS, He had filled the honor the position of Rabbi in Hamilton, Ohio, and Owensboro, Ky., and was ever a faithful and pious servant of his congregation, and his God : Of gentlemanly instincts, broad in his sympathies and sincere in his ministrations he was a true pastor and leader in the communities of which he had charge.

He took a timely interest in the developement of American Judaism, and was one of the very few who registered present at every convocation of the Central Conference of American Rabbis.

A loving father and husband, a sincere minister and teacher in Israel, a friend of his kind and of his God ; modest in demeanor, gentle in disposition, never claiming great scholarship nor seeking for distinctions, our honored brother David Feuerlicht earned the gift of God described in the words of the Psalmist, “There is a reward in store for those who love me.” Be it therefore

Resolved, That the Central Conference of American Rabbis have lost an honored brother and friend whose memory shall ever be cherished for the blessing of his righteous life.

Resolved, That this memorial tribute be recorded in the proceedings of the Conference, transmitted to the bereaved wife and children to whom we tender our sincere sympathy, and a copy thereof sent to the trustees of the Owensboro Jewish Congregation.

CHARLES S. LEVI.



Rabbis S. Hirschberg and A. Lyons were appointed a Committee to draft memorial resolutions in honor of the late Rabbi Israel Joseph, which shall be transmitted to the parents and the congregation of the deceased brother.

After the memorial prayer, which concluded the service, the regular order of the day was taken up.

The paper on "The Rabbi as Teacher" was called for, but was not presented owing to the absence of the writer.

Dr. Berkowitz was invited to favor the members with some remarks on the subject, thus bringing the discussion before the Conference.

Drs. L. Grossman, M. Landsberg, D. Davidson, D. Philipson, J. Stolz and I. M. Wise volunteered, and the discussion was brought to a close at 12:30 o'clock, when adjournment followed.

WEDNESDAY—AFTERNOON SESSION.

The Conference was called to order at 3 o'clock by Rabbi I. L. Leucht.

First Vice-President, Rabbi M. Neufeld, of Birmingham, opened the session with prayer.

The Chair announced the business of the afternoon to be the offering of resolutions, when the following were presented, and after reading, referred to the Committee on Resolutions for report, unless otherwise acted upon :

Resolved, That all papers read before the Conference shall be the property of the Conference, and cannot be re-printed in any journal or in pamphlet form without the consent of the Executive Committee.

JOSEPH STOLZ,
I. AARON.

Resolved, That the Executive Committee be, and it is hereby instructed to publish in the next Year-Book the paper read by Dr. B. Felsenthal at last years meeting of the Conference on "Jewish Dogmas."

M. SCHLESINGER,
MAX LANDSBERG,
M. MIELZINER,
D. DAVIDSON,
JOSEPH SILVERMAN,
DR. L. MAYER,
L. GROSSMANN.

The resolution was unanimously adopted and the Secretary instructed to carry out the wishes of the Conference.

We recommend that Section 1 of Article VII. of the Constitution be amended as follows :

This Association shall meet biennially the first week in February, alternating with the meetings of the Union of American Hebrew Congregations, at such place as the Conference or its Executive Board shall decide upon.

DAVID PHILIPSON,
DR. M. MIELZINER,
MAX LANDSBERG.

Resolved, That the Rabbis of the Central Conference do formally record their disapproval of the habitual and promiscuous pronouncement of eulogies at funeral services ; and that each Rabbi be urged to educate public sentiment in his community towards a wiser, more consistent and simpler conduct of funeral services.

HENRY BERKOWITZ,
JOSEPH STOLZ.

On motion, the resolution was laid on the table until the Papers on this very subject shall have been presented.

The proceedings were interrupted to permit Rev. H. Veld to introduce Rev. Prof. Coussirat, of McGill University.

The Chair invited the guest of the Conference to the platform.

Prof. Coussirat welcomed the members in the name of Montreal's Educational Institutions and spoke on the importance of Semitic Studies.

Resolved, That a committee be appointed to report to this Conference, measures looking to the influencing of legislation in the various States of the Union to secure uniformity in the Statutes governing marriage and divorce.

HENRY BERKOWITZ,
I. AARON.

Resolved, That the Conference hold its session of July 1898, at Atlantic City.

JOSEPH SILVERMAN,
LOUIS GROSSMANN.

Resolved, That the Central Conference of American Rabbis sympathizes with the Parliament of Religions, to be held at Nashville next October, and that authority be given to the Executive Committee to appoint two speakers fittingly to represent us at that gathering.

JOSEPH STOLZ,
D. PHILIPSON.

Resolved, That a committee be appointed to prepare a Manual of Judaism and report at the next session of the Conference.

JOSEPH SILVERMAN,
LOUIS GROSSMANN.

The Chair announced that the time for the reading of Papers was at hand.

Prof. Dr. Max Margolis then presented his Paper on "The Theology of the Old Prayer Book," which was received with marked favor.

In appreciation of the excellence of the Paper, and as a tribute in recognition of the scholarship of the author, the following motion of Dr. L. Mayer was unanimously carried :

"We express our regret at the departure of Dr. Max Margolis from the Hebrew Union College, and convey to him our congratulations upon his election as Professor in the Semitic Department of the University of California, whither he is about to transfer his ripe scholarship."

The Chair expressed the sentiment of the Conference to Dr. Margolis, who accepted the honor with much appreciation.

Discussion on the "Paper" read was begun by Prof. Dr. G. Deutsch and continued by Drs. E. Schreiber, I. M. Wise, M. Wintner, J. Stolz, D. Philipson, M. Landsberg and D. Davidson.

Mr. B. A. Boas, President of Temple Emanuel, extended an invitation, requesting the Rabbis of the Conference to be his personal guests at a banquet to be given Thursday Evening, at 8 o'clock, at the Windsor Hotel in honor of the Conference and the Government officials of the Dominion of Canada, of the Province of Quebec and the City of Montreal.

The invitation was accepted with thanks.

There being no further business to transact, adjournment followed.

THURSDAY—MORNING SESSION, 10 O'CLOCK.

MONTREAL, CANADA, }
TEMPLE EMANUEL, July 8, 1896. }

The third session of the Eighth Annual Convocation of the C. C. A. R. was called to order at 10 o'clock.

President Dr. I. M. Wise invited Rev. Raphael Benjamin to lead in prayer.

The minutes of the Wednesday morning and afternoon sessions were read and approved.

Rev. Veld introduced Mr. M. E. Grafton, Vice-President of the Society for the Protection of Women and Children, who addressed the members.

Greetings of welcome and invitations were received from the Baron De Hirsch School, the Art School and the local theatre.

An invitation from Mr. B. A. Boas, President of Temple Emanuel for a drive around Mt. Royal Sunday afternoon, was also extended.

A vote of thanks was extended by the Conference in acceptance of these invitations.

Reports of Committees was announced as the first order of proceedings, when the reports of the committees on the President's Annual Message were presented in the following order :

Committee A, to which was referred that part of the message relating to the establishing of a general publication concern and the issuing of a Jewish Encyclopædia was read by the Chairman Dr. G. Deutsch.

On motion the report was received and placed before the Conference for consideration *seriatim*.

Action on the report resulted as follows :

a) The recommendation that one-half of the future profits derived from the sale of our books be devoted to publication purposes was laid on the table.

b) The recommendation of the publication of a series of systematically arranged papers on Jewish Ethics was endorsed.

Dr. Aaron moved that a special committee of three be appointed to which shall be referred the preparation of a book on Jewish Ethics.

The motion prevailed.

c) The recommendation of the Preparation and Publication of a two-volume edition of an Encyclopædia of Jewish Theology was concurred in, and led to the adoption of a motion offered by Dr. Aaron, that a Committee of Nine be appointed to make arrangements for the preparation and publication of a Jewish Encyclopædia.

The report as acted upon was then adopted as a whole in the following form :

Report of Committee "H" on President's Annual Message.

To the President and Members of the Central Conference of American Rabbis :

GENTLEMEN :—The undersigned sub-committee appointed to consider that part of the president's message, which deals with the establishment of a *Publication Concern* in general, and the publication of an encyclopædia of Biblical and Talmudic literature in particular, begs leave to submit you the following suggestions :

We recommend that this Conference publish first a series of systematically arranged papers on Jewish ethics, which is one of the most urgent duties before us, and for which on the part of both Jews and non-Jews a great demand exists.

The subject should be subdivided thus: The basis of ethics; ethics of family life; ethics of public life; ethics of business-life; and other topics that might seem instructive.

This Conference has a sufficient staff of writers, who could handle this subject profitably. It would, if published at a low price, prove a true קדוש השם

On the second recommendation of the president, viz: to prepare the publication of an encyclopædia of biblical and talmudical literature we would say that it might be better to extend such a work, if undertaken, over the whole field of Jewish theology.

It is not our intention to enter into competition with the Jewish Publication Society, which deserves our respect, and has already rendered American Israel such valuable services, and is so thoroughly equipped for still better work in the future.

It must be admitted however that from the very character of their organization and membership, they must confine themselves to the publication of popular, rather than scientific literature, while it lies directly within the province of the Conference to foster the production and circulation of scholarly books on Jewish themes.

It is a fact generally admitted and regretted, that the Jewish literature written in the English language is rather insufficient for the growing demand of the rapidly increasing Anglo-Jewish community.

It is also a sad fact that we have no book for ready reference, necessary for both the intelligent laymen and the scholar who has no larger library at his command.

The only remedy for this evil seems to lie in an encyclopædia, which would not be too expensive, and which would give brief information on all subjects connected with Jewish theology, and, at the same time, such bibliographical references as would serve as a guide for a thorough study of the subject. It ought to be a work in two volumes of no more than 1,000 pages each and published at a cost not exceeding ten dollars.

The Central Conference of American Rabbis which comprises almost the entire Jewish scholarship of America, and would certainly find willing support from American scholars who are not members of this body, as well as from leading scholars abroad, is the proper authority to undertake such a labor. The expense of the work would hardly present any insuperable difficulty. Besides, there are societies for, and individual patrons of Jewish literature whose assistance might be counted upon, if the proper men were interested in this enterprise.

The greater difficulty lies in securing the necessary co-workers, but even this difficulty is not insuperable. It will seem to us that by a proper division of labor everything might be arranged satisfactory.

One committee would draw up a list of all subjects bearing on biblical theology, comprising all that is part of biblical introduction, including Hebrew and Aramaic grammar, exegesis, biblical archæology, and history of Israel.

A second committee would have charge of Jewish history, and would appoint sub-committees for the history of certain times and territories.

Literature and bibliography would engage the activity of a third committee.

Talmud and Jewish law, including the literature of Novellas and Responsa, would occupy another body, so would philosophy of religion and systematic theology in general.

A very large amount of labor would have to be done by a committee on practical theology. It would have to busy itself with congregational statutes and constitutions, religious instruction, public worship, prayer, hymn and schoolbooks, homiletical literature, charitable and propagandist societies, polemical and apologetic literature, mission to the Jews, etc.

This plan is, of course, not meant as an outline of the work, but merely as a suggestion, the practical part of which is the motion to appoint a committee which shall study the question from the point of view both of its literary and financial feasibility; shall enter into correspondence with writers and publishers, and report to the next meeting of this Conference.

G. DEUTSCH,
RAPHAEL BENJAMIN, M. A.
JOSEPH STOLZ.

Committee B to whom was referred that part of the President's Message relating to the Zionist movement, presented their report through the Chairman Dr. Landsberg, which led to the adoption of the following amendment offered by Dr. Jos. Silverman: From the words "the Jews look".... to the end of the report, amend, "We re-affirm, that the object of Judaism is not political nor national, but spiritual, and addresses itself to the continuous growth of peace, justice and love in the human race, to a messianic time when all men will recognize that they form one great brotherhood for the establishment of God's Kingdom on Earth."

The report as read and amended was then unanimously adopted by a rising vote in the following form:

Report of Committee "B" on President's Annual Message.

MONTREAL, July 8, 1897.

To the Central Conference of American Rabbis:

GENTLEMEN:—Your committee, to whom was referred that part of the President's message relating to Zionism, beg leave to recommend the adoption of the following resolution:

Resolved, That we totally disapprove of any attempt for the establishment of a Jewish state. Such attempts show a misunderstanding of Israel's mission, which from the narrow political and rational field has been expanded to the promotion among the whole human race of the broad and universalistic religion first proclaimed by the Jewish prophets. Such attempts do not benefit, but infinitely harm our Jewish brethren where they are still persecuted, by confirming the assertion of their enemies that the Jews are foreigners in the countries in which they are at home, and of which they are everywhere the most loyal and patriotic citizens.

We reaffirm that the object of Judaism is not political nor national, but spiritual, and addresses itself to the continuous growth of peace, justice and love in the human race, to a messianic time when all men will recognize that they form "one great brotherhood" for the establishment of God's kingdom on earth.

MAX LANDSBERG,
M. MIELZINER,
M. SAMFIELD,
Committee.

Committee "C," to which was referred that part of the annual address relating to the question, "How to protect the honor of the American Rabbinate," reported through their chairman, Dr. D. Davidson.

On motion the report was received and placed before the Conference for consideration.

On motion of Dr. Grossmann, the report was rejected as being beyond the scope of the constitution, and outside of the jurisdiction of the Conference.

It was then moved that the question be referred to a committee with instructions to offer their report at the next annual convention.

The motion was carried.

Dr. Henry Berkowitz, chairman of the Committee on Finance, to which was referred the annual report of the Publication Committee and of the Treasurer, presented his report on that of the Publication Committee.

On motion the report was received and taken up *seriatim*:

1.—Expressing satisfaction with the good work accomplished by the Publication Committee and the Agent, in the publication and distribution of the Union Prayer-book was concurred in.

2.—Expressing approval of the issue during the past year of a cheap school edition of the Sabbath services, as authorized by the Executive Board, was endorsed.

3.—Commending the special service as reprinted from the U. P. B. for use at the house of mourning was likewise endorsed.

4.—(a) Stating that the engagement of an expert accountant as the Conference had ordered, was not necessary, because the Publication Committee had done so in preparing their report was not approved.

At the request of Rabbi Stolz, chairman of the Publication Committee, a motion was passed that the books and all papers of Publication Committee be referred to the Executive Board, who shall employ an expert accountant and make report, which shall be incorporated in the forthcoming Year-book.

4.—(b) Calling attention to the large preliminary expenses was agreed to as having been unavoidable, and not to be deplored.

After a protracted discussion on the payment of commission on the preliminary expenses to the agent, motion was passed sustaining the action of the Publication Committee, in paying this commission.

5.—The recommendation was adopted, and the \$1,000 handed over by the Agent was ordered divided equally between the General and Ministers Fund of the Conference.

6.—Was amended so as to read: We recommend, that the services of the members of the Publication Committee, of the Agent and of the Treasurer of the Conference, which has assumed the character and proportions of a Publication Concern, be gratefully acknowledged.

The report as amended was then adopted in *toto*.

Report of the Committee on Finance.

To the President and Members of the Central Conference of American Rabbis:

Your committee appointed to audit the report of the Publication Committee beg leave to submit the following:

1. It is with the utmost satisfaction that we observe how thoroughly and conscientiously the Publication Committee, and its untiring and efficient agent, Rabbi I. S. Moses, have performed the difficult and arduous work.

The publication and circulation of 31,460 copies of the U. P. Book, the adoption of the same by 29 new congregations during the past year, making 115 congregations now using our ritual, and comprising the entire country, are evidences of the successful accomplishment of our great undertaking.

2. We heartily approve of the issue under the authority of the Executive Committee of a School edition of the Sabbath services neatly bound, and at the nominal price of twenty-five cents per volume, and urge its introduction everywhere as a serviceable

means of training our youth for active participation in Congregational worship.

3. The service for the house of mourning has already demonstrated its usefulness, wherever introduced. The handy little volumes distributed in the house of mourning, enables the minister to conduct the memorial service with dignity and impressiveness, and makes it possible for all to take part in the worship in a manner befitting the solemn moments of grief.

4. (a) We recommend that the books and all papers of the Publication Committee be referred to the Executive Board with instructions to employ an expert accountant and incorporate their report in the forthcoming Year-Book.

4. (b) Although the preliminary expenses of the Publication Committee in issuing the Prayer Book, have necessarily been very large, we ought not to deplore this fact in view of the results achieved, and the great possibilities that the future contains.

5. We recommend that the provision of the Constitution be at once carried out in regard to the \$1,000 cash on hand, viz: that one-half be devoted to the Relief Fund, and further that the remaining \$500 be remitted to the Treasurer.

6. We recommend that the services of the members of the Publication Committee, of the Agent and of the Treasurer of the Conference, which have assumed the character and proportions of a publication concern, be gratefully acknowledged.

Respectfully submitted,

HENRY BERKOWITZ,
DR. L. MAYER,
WM. S. FRIEDMAN.

The President, Dr. Wise, then declared the meeting adjourned, the time for the morning session having expired.

THURSDAY—AFTERNOON SESSION.

The Convention was called to order at 3 o'clock, President Dr. I. M. Wise presiding.

Rev. D. Blaustein offered prayer.

The business left unfinished according to the program for the morning session was taken up after the Chair had announced the following Committees:

On "Jewish Ethics"—Drs. M. Schlesinger, I. Aaron and H. Berkowitz.

On "Jewish Encyclopædia"—Drs. G. Deutsch, M. Landsberg, D. Philipson, M. Margolis, D. Blaustein, K. Kohler, E. G. Hirsch, L. Grossmann and I. M. Wise.

On "Nomination"—Rabbis R. Benjamin, M. Samfield, M. Newfield, S. Hirschberg and Charles S. Levi.

On "Resolutions of Thanks"—Rabbis J. Silverman, A. Lyons, Wm. Friedman.

Letters and telegrams of regret from the following absent members of the Conference, expressing their greetings and best wishes for the success of the deliberations of the Convocation, were received and read:

G. Gottheil, New York; M. Heller, New Orleans; J. Block, Portland; S. Hecht, Milwaukee; S. Sale, St. Louis; L. Weiss, New York; I. S. Moses, Chicago; A. Moses, Louisville; A. Kaiser, Baltimore; S. Frey, Duluth; K. Kohler, New York; M. Klein, Baton Rouge; B. A. Bonnheim, Los Vegas; R. Grossmann, New York; Wm. Rosenau, Baltimore; Jos. Krauskopf, Philadelphia; Max Wertheimer, Dayton; S. Schulman, Kansas, City.

Dr. L. Grossmann, Chairman of the Committee on Resolutions, presented the report of the Committee on the resolutions submitted.

On motion the report was received, and taken up *seriatim*.

Action on the report resulted as follows :

Resolution *a*, referring to all papers as the property of the Conference, and the report thereon was adopted.

Resolution *c*, referring to biennial meetings and Winter sessions, and the report thereon was referred to the Executive Committee with instruction to bring up the same as an amendment to the Constitution, at the next annual Conference.

Resolution *d*, referring to holding next Convention in Atlantic City, and the report thereon was adopted.

Resolution *e*, referring to uniform laws of marriages and divorces, and the report thereon was received and adopted.

Resolution *f*, referring to sending of two representatives to the Nashville Religious Congress, and the report thereon was not concurred in.

The proceedings were here interrupted for the Conference to receive introduction to Rev. Cannon Adams, President of Bishop's College, Lenoxville, who greeted the Conference with sentiments, that were heartily applauded by all.

Business was resumed.

Resolution *h*, referring to the Union Manual of Religious Instruction, and its report was adopted.*

The following is the report as adopted by the Conference :

To the President and Members of the Montreal Conference:

GENTLEMEN:—Your Committee to whom have been referred the several resolutions, submitted during the sessions of this Conference, beg leave to report as follows :

With respect to resolution *a*—Your committee would recommend that the Conference, through its Executive Committee, reserves for itself all property-rights in all papers submitted to the Conference and read either completely or by title, at any of the sessions. This property-right to hold good until the same, or an

* For original resolutions see page XLVII.

abstract thereof, shall have been published in the Conference Year-Book.

As to resolution *c*—Your committee reports adversely. It regards the change to biennial sessions, both impractical and impolitic. It believes, that the interests of the Conference would flag. The attendance of the members decrease, and the work of the sessions be considerably delayed. The influence, which this Conference exerts upon current questions of importance, affecting Judaism, would be weakened, owing to the long interval between the sessions.

2. Attendance at meetings at any other time than during the vacation would work a hardship on the majority of our members.

We recommend, on the other hand the adoption of resolution *f*, which designates, that the next sessions in July 1898, be held at Atlantic City.

Resolution *e*—Your committee regards this resolution as a timely suggestion, which addresses itself to a very necessary reform, alike of benefit to American family and social life, and recommends, that a Committee of three be appointed to collect material on the question, and to correspond with the various organizations, known to be engaged in this reformatory agitation. Said committee shall be instructed to submit a report, together with suggestions of a practicable character in the light of their research and investigation.

Resolution *g*—That the Ninth Annual Convocation be held in July 1898, at Atlantic City, is herewith recommended for adoption and referred to the Executive Committee for action.

Resolution *h*—In view of the fact, that this Conference has discontinued all action upon this important subject, and whereas a Union Catechism has now become a peremptory need, and is urgently demanded in every community, we most emphatically recommend the adoption of this resolution. We would suggest the appointment of a committee of three at this Conference, said committee shall resume the work without delay and invite the co-operation of the members of the Conference and of others as they may select, and report at the next Conference a draft of a Union

•

Catechism. This Catechism shall serve as a basis for a text book, according to pedagogical principles for the use in Sabbath-schools.

All of which is respectfully submitted,

LOUIS GROSSMANN,
JOSEPH SILVERMAN,
JULIUS M. MAGILL.

The literary program was now called for, when Rabbi I. L. Leucht, of New Orleans, presented his paper on "The Rabbi as a Public Man."*

At the conclusion of the paper, the author stated, that he had only presented the outlines of a more elaborate and thorough paper, which he hoped to prepare for some future Convocation.

The set discussion on the paper was conducted by Rabbis Friedman and Fleisher.

The general discussion was participated in by Rabbi Samfield and Aaron.

In order to conclude the discussion, Rabbi I. L. Leucht, acting President, called Prof. Dr. M. Mielziner to the chair, and summed up the various ideas set forth in the discussion on his paper.

Adjournment then followed.

FRIDAY—MORNING SESSION.

TEMPLE EMANUEL,
MONTREAL, CANADA, July 8, 1897.

President Dr. I. M. Wise called the Conference to order at 10 o'clock A. M. Rabbi A. Lyons, of Albany, conducted the devotions.

The minutes of Thursday's session were read, and ordered approved with the corrections made.

*See Appendix, page 11.

The Conference resolved itself into a committee of the whole, and, pending the executive session, a loan of two hundred dollars was voted to one brother Rabbi in distress, and a donation of seventy-five dollars to another.

After the committee rose, the regular order of proceedings was taken up in the form of unfinished business.

Dr. H. Berkowitz, chairman of the Committee on Finance, presented a supplementary report of the committee on the Treasurer's Annual Report.

On motion the report was received, the recommendations thereof unanimously endorsed, and the report, as a whole, made part of the original report of the Finance Committee.

SUPPLEMENTARY REPORT OF THE COMMITTEE ON FINANCE.

The report of the Treasurer of the Conference, Dr. S. Hecht, has also been submitted to your committee.

The clear and succinct statement of the financial status of the Conference gives evidence of the conscientious and painstaking efforts of our treasurer to collect and carefully invest to the best advantages the funds of our Society.

The committee finds that the large number of members who are delinquent in the payment of their dues, some as long as three, four and five years, are guilty of gross imposition upon the Conference whose benefits they freely accept.

We therefore recommend that in all cases where, in the judgment of the Executive Committee, the delinquents are willfully neglecting their duty in this respect, the constitutional provision in reference to suspension and expulsion be rigidly enforced.

We deeply regret the fact that, for the first time in the history of the Conference, we are deprived of the presence of our brother, the treasurer, Dr. S. Hecht, and we heartily recommend that the precedent hitherto existing be ignored, and that he be nominated for re-election, though absent.

CENTRAL CONFERENCE

We wish also to place on record the grateful appreciation of the Conference for the trusty and untiring efforts of the Treasurer, whose services are offered to us entirely gratuitously.

HENRY BERKOWITZ,
DR. L. MAYER,
WM. S. FRIEDMAN,
Committee.

The committee appointed to draw up memorial resolutions expressive of the sentiments of the Conference on the death of Rabbi Israel Joseph presented the following report, which was unanimously adopted by a rising vote :

[REDACTED]

MONTREAL, July 8, 1897.

We, the members of the Central Conference of American Rabbis, in meeting assembled, would herewith give expression of our sorrow and deep sense of loss at the early demise of our revered brother,

RABBI ISRAEL JOSEPH,

who departed this life in Montgomery, Ala., on October 30, 1896. He was a friend and colleague dear to us all. We recognized in him that rare union of excellencies which distinguish exceptional men as Nature's noblemen. He was a man of strong mental and moral powers. He was a noble ornament to his chosen profession, and while we fail not in trust in the wisdom and goodness of the dispenser of life and death, we can not but repine at the fate which took him from our midst in the springtime of his existence. Words of ours are inadequate to express the loss we feel that our sacred cause has thus sustained. Of all our younger colleagues there was none to surpass him in the promise of his abilities for goodly achievements in the name of our religion. In common with the community from whose midst he was called, as well as with the family so sadly bereaved, we suffer an irreparable loss. Therefore be it

Resolved, That we extend to his family and to his late congregation this expression of our deep sympathy, and that this tribute to his memory be perpetuated in the records of our organization, and that a copy thereof be sent to his family and to his congregation.

In the name of the Central Conference of American Rabbis.

ALEX. LYONS,
SAMUEL HIRSCHBERG,
Committee.

[REDACTED]

The following communication of Rev. A. Kaiser, President of the Society of American Cantors, was read and ordered filed :

JULY 4, 1897.

To the Central Conference of American Rabbis:

GENTLEMEN:—The Society of American Cantors begs to report that, pursuant to a resolution passed by your body at its last session in Milwaukee, on July 10, 1896, your Editorial Committee transmitted to us the MSS. of hymn-texts as finally revised and adopted by the same.

In further compliance with said resolution the Society of American Cantors has set these texts to suitable music. The book under title, "Union Hymnal," edited by the Central Conference of American Rabbis, is now in press. Owing to the fact that the texts reached us only about the first of May, 1897, the book will appear somewhat later than anticipated, but will be ready for delivery to congregations on the 15th of August, 1897.

Respectfully submitted on behalf of the Society of American Cantors.

ALOIS KAISER.

Dr. Jos. Silverman, in the name of Rev. Sparger, urged the members to use their influence in securing the introduction of the Union Hymnal into their respective congregations.

The Chairman announced the appointment of Rabbis M. Wintner, N. Noot and J. Magill as a committee to prepare statistics and define the attitude of Reform Judaism towards securing uniformity in State laws, regulating marriage and divorce.

An invitation was extended by Rabbis S. Hirschberg, D. Blaustein and C. Fleisher to hold the annual meeting of the Conference in 1899 in the city of Boston. The invitation was kindly acknowledged, and ordered to be recorded in the minutes.

The Conference appointed Dr. Jos. Silverman delegate, and Rabbis Charles S. Levi and D. Blaunstein, alternates to the Jewish Chautauqua Summer Assembly, to be held in Atlantic City, July 25, 1897.

The proceedings was interrupted while Mr. J. M. Prockter, a member of Temple Emanuel, presented each member with a souvenir medal commemorative of Her Majesty's Diamond Jubilee.

A vote of thanks was accorded the generous donor.

The Chair announced the reading of the paper on "Funeral Agenda," by Rabbi Joseph Stolz, of Chicago.

In view of its importance, the Conference voted to set aside one hour for the reading and discussion of this paper.

Rabbi Stolz then read his paper on "Funeral Agenda."

The discussion on the paper was opened by Prof. Dr. G. Deutsch, who devoted his time to the historical development of the *Kaddish* into a memorial prayer.

Prof. Dr. Mielziner thought it inadvisable to discuss such a thorough monograph off-hand, and moved that a committee of five be appointed to work out the suggestions and recommendations in a feasible and practical manner; that the paper, together with the resolutions adopted by the Conference, be sent to the boards of congregations throughout the land.

After a lengthy discussion, in which Drs. Schlesinger, Wintner, Philipson, Mayer, Wise, Leucht and Stolz participated, the motion was adopted.

Rabbi Leo M. Franklin, of Omaha, being absent, sent his paper discussing funeral reforms, which, however, was not read, owing to the lateness of the hour.

On motion the paper was referred to the Executive Board, with instructions to publish in the Year-book.

Dr. Joseph Silverman, Chairman of Committee on Resolutions of Thanks, presented the following report, which was unanimously endorsed, and ordered read at the close of the Friday evening public service:

RESOLUTION OF THANKS.

Resolved, That the Central Conference of American Rabbis, in convention assembled at the city of Montreal, Canada, July 6-10, 1897, unanimously tenders its congratulations to Her Majesty the Queen of England, and the Emperor of India in this year of her Diamond Jubilee, and records its acknowledgment of the spirit of justice, tolerance and liberty that have ever marked her government.

Resolved, That this Conference hereby expresses its appreciation and acknowledgment to his honor, Governor Chapleau, her Majesty's representative for the Province of Quebec; to Hon. Joseph Israel Tarte, representative of the Dominion Government; to Hon. Dr. J. Guerin, the representative of the Premier of Quebec; to his worship the Mayor of Montreal, R. Wilson Smith, Esq., and to others for the hearty welcome and most cordial greetings and many kindnesses extended to the members of the Conference on their arrival and during their sojourn in the city of Montreal.

Resolved, That the hearty thanks of the Conference are extended to the Temple Emanuel of Montreal, to its officers and members, and to the ladies of said congregation for many favors and kindness received.

Resolved, That the thanks of this Conference be extended to our worthy member, Rabbi H. Veld, for the untiring zeal and perseverance and arduous labors he evinced for the success of our convention, and for the welfare and comfort of our members and their ladies.

Resolved, That the appreciation and acknowledgment of this Conference be extended to Mr. B. A. Boas, the President of Temple Emanuel, for his many courtesies, and especially for the banquet given by him in our honor on the evening of July 8, 1897.

The Central Conference of American Rabbis is grateful to the Press of the city of Montreal for the many columns it has liberally devoted to the Conference, and for the complete and detailed accounts of its proceedings.

The Central Conference of American Rabbis heartily appreciates the hospitality of the Montefiore Club, the Art Association and

the Athletic Association, and Baron de Hirsh Institute in throwing open their rooms to the members of the Conference.

Resolved, That the grateful acknowledgment of this Conference is due and is hereby extended to the following: The hotels, the street railroad lines, the management of Queen's Theatre, the Postmaster, Mr. A. Dauseran, for various courtesies and favors. Also to Mr. A. L. Kaplansky for souvenir programs, and to Messrs. H. and U. E. Hamilton and J. M. Prockter for souvenirs to members of the Conference and their visiting ladies.

The Committee.

With the consent of Dr. E. Schreiber, of Youngstown, it was voted by the Conference to refer his paper on "Catechism Literature" to the Committee on Manual of Religious Instruction."

Prof. Dr. Deutsch requested to have his vote recorded in the negative.

The Committee on Nominations presented their report through their chairman, Rev. R. Benjamin, M. A.

After the re-election, by a rising vote, of Dr. I. M. Wise, the Secretary was instructed to cast the ballot for other officers and executives respectively, and the following were declared duly elected as the Executive Committee for the ensuing year 1897-98:

Dr. I. M. Wise, Cincinnati, President.

Rabbi I. L. Leucht, New Orleans, First Vice-President.

Dr. Joseph Silverman, New York, Second Vice-President.

Dr. D. Philipson, Cincinnati, Corresponding Secretary.

Dr. S. Hecht, Milwaukee, Treasurer.

Rabbi Charles S. Levi, Cincinnati, Recording Secretary.

EXECUTIVE BOARD.

Rabbi Joseph Stolz,
Prof. Dr. M. Mielziner,
Rev. H. Veld,
Dr. M. Samfield,
Dr. M. Schlesinger,

Chicago.
Cincinnati.
Montreal.
Memphis.
Albany.

TRUSTEES OF MINISTERS' RELIEF FUND.

Rabbis I. M. Wise, Charles S. Levi,
M. Mielziner.

On motion of Dr. L. Mayer, the good wishes and congratulations of the Conference were unanimously extended to the Rev. Dr. G. Gottheil, of New York, in honor of his seventieth birthday.

A motion was carried to the effect that a committee of three be appointed to receive all communications from the Society of American Cantors in reference to the Union Hymnal and its property rights, and, together with the Executive Board, to prepare a report for presentation at the next annual convocation.

Instructions were given to the Secretary to have files of the Year-book made and sent to all libraries; also to print the names of the executive officers on the title-page.

President Wise announced his appointment of the following committees:

On "Funeral Agenda," to work out the suggestions of Rabbi J. Stolz's paper, Rabbis J. Stolz, I. L. Leucht, D. Wintner, D. Philipson and M. Mielziner.

On "Manual of Religious Instruction," Drs. J. Silverman, L. Grossmann and M. H. Harris.

With this the business of the Eighth Annual Convocation was finished.

Announcing that the Sabbath Eve services would be held in Temple Emanuel at 8 o'clock, President Dr. Wise led in devotion, and declared the meeting adjourned.

CONFERENCE SERVICES.

SABBATH EVE., TEMPLE EMANUEL, 8 P. M. }
MONTREAL, JULY 9, 1897. }

The Sabbath Evening Services of the Conference were held in Temple Emanuel.

The Union Prayer-Book was used.

The service was opened with prayer by Dr. L. Mayer, of Pittsburg.

The prayers were read by Rev. N. Noot, of Troy, Dr. L. Grossmann, of Detroit, and Rev. Magill, of Ligonier, Ind.

Dr. M. Samfield, of Memphis, delivered the Conference Lecture, taking for his subject "Indifferentism in Judaism."

After the lecture, the Secretary read the resolutions of Thanks, adopted by the Conference during the Friday session.

President Dr. I. M. Wise then delivered an address of Congratulation to the Conference, commending the work done for the glory of God, Israel and Humanity.

On behalf of the members of the Conference, Dr. Wise presented Rabbi H. Veld with a handsome silver service, and tendered the appreciation of the Conference to Rabbi Veld, for his untiring efforts, and numerous courtesies shown during the sessions.

Dr. H. Berkowitz, on behalf of the members of the Conference, expressed their highest satisfaction with, and deepest sense of honor for the President of the Conference, Dr. I. M. Wise, whose guiding hand had crowned the deliberations with wisdom and love.

Dr. Wise acknowledged the honor and then declared the Eighth Annual Convocation formally closed.

The services were concluded with prayer and benediction spoken by Dr. M. Schlesinger, of Albany.

SABBATH MORNING, TEMPLE EMANUEL,
MONTREAL, JULY 10, 1897. }

The Sabbath Morning Services of the Conference were held in the Temple Emanuel at 10 o'clock.

The Union Prayer-Book was used.

The Rabbis participating were, Revs. D. Blaustein, Charles S. Levi, H. Veld, R. Benjamin, L. Wintner.

The Conference Sermon was preached by Dr. I. M. Wise, on "The Future of Mankind."

After the sermon, Rabbi H. Veld, of Temple Emanuel, and Mr. B. A. Boas, President of the Congregation, extended thanks to the Conference for the honor done to Montreal Jews and Temple Emanuel.

Dr. Joseph Silverman responded, reciprocating in the name of the Conference, the sentiments of gratitude and good will so lovingly offered in word and deed.

The devotions were then concluded with prayer and benediction, pronounced by Dr. L. Mayer.



CHARLES S. LEVI,
Recording Secretary.

MAX MARGOLIS,
Assistant Recording Secretary.

Appendices

[APPENDIX A.]

The Theology Of The Old Prayer-Book.

By PROF. DR. MAX MARGOLIS, University of California.

The subject of this paper constitutes part of the rich reward which five years of conscientious labor in the field of Scriptural interpretation have brought me. The occasional prayers in the Bible attracted my attention. I observed that most of them are framed after one pattern, and that the similarity of language must needs point to a common source. The creative minds are always few and far between, while the copyists are numerous. The law of economy asserts itself even in prayers. Those in the Bible are built up of deuteronomic material, and so it happens that a biblical author—who otherwise can only stammer forth his apocalyptic message, or an ecclesiastically reconstructed history, in a language so near the scholastic idiom of later times, and so offending to an ear accustomed to the rhythmic swing of the Yahwist narratives—waxes eloquent as soon as he composes psalm or prayer, drawing on the rich treasury of deuteronomic phraseology. As the biblical writers of prayers seem to be dependent on the Deuteronomist, so I found that our Prayer-book is largely dependent upon the Bible. With the language goes the thought, with the phrase the doctrine. An outline of the doctrines embodied in the old Prayer-book, or of its theology, means, therefore, to a large extent, a statement of how much Bible matter and which biblical *theologumena* form a constitutive element in the official Judaism of our fathers. In this statement lies for me the interest of the present investigation.

While thus pursuing a definite purpose, my point of view is not that of the theologian who carries his metaphysical theorems into old documents in order to invest the productions of his own mind

with the authority of tradition, but simply that of the critical student of history who would record facts as he finds them. Nor do I expect to find in the Prayer-book a well-defined system of Jewish theology, for the Prayer-book is as little as the Bible a catechism or a theological treatise. Those who yearn for mathematical definitions of Judaism to be carried in one's vest pocket may consult the mediæval philosophers and their modern expounders. In Bible and Prayer-book they will not find them. When I therefore speak of the theology of the Prayer-book, I do not use the word "theology" in its ordinary meaning as a branch of study which has for its task the reconciliation of a certain philosophy with the current popular religion, but in a more modest sense as a sum of doctrines or thoughts underlying the religious activity, whether it expresses itself in rite and ceremonial, or in song and prayer. I am also aware of the composite character of our Prayer-book; as in the biblical writings the unity is often artificial and the work of subsequent harmonists. As this paper is nothing more than a programme for future work, the omission of an analytic basis will, I hope, be pardoned. I must also remark that my investigation will even in its final form be confined to that part of the Prayer-book which runs parallel to the mishnical-talmudic development. For the present my attention is exclusively claimed by the Tefilla, the prayer *par excellence*, for week and holidays.

In the benediction called "Fathers," God is invoked as the God of the fathers, a peculiarly deuteronomic expression. Yahwe reveals himself to Moses as the God of the fathers; the messenger is to introduce himself as sent by the God of the people's ancestors. The fathers are the three patriarchs whose walking with God is faithfully described by the deuteronomic editor of Genesis. God is the great, the mighty, and the terrible. These three attributes come from Deuteronomy X., where the supremacy and uniqueness of Israel's God are emphatically set forth. They reappear in part in Jeremiah's prayer (chapter thirty-two), which is acknowledged to be the work of a hagiographer whose knowledge of Deuteronomy is so good that he copies large portions of it verbally. Daniel's prayer (chapter nine) has two adjectives. Its dependence on Deuteronomy is attested by the references to the

law of Moses, the servant of God. The prayer in Nehemiah (chapter nine), which abounds in reminiscences from Deuteronomy, has the three adjectives in full. "God Most High" is the epithet used by Melchizedek. "The maker of the universe" is a variation for Melchizedek's "maker of heaven and earth." The intervening "doer of acts of kindness" has to my knowledge no biblical parallel. "Who remembereth the acts of piety of the fathers." Here we are again on biblical, mainly deuteronomic, ground, both in words and thought. Here we have the doctrine of *zakuth*, or the merit of ancestor saints, which is of benefit to their descendants. We receive many a favor at the hand of the friends of our parents out of regard to old friendship, often when our own conduct scarcely entitles us to recognition. The fathers were God's friends. Their life was distinguished by *hasadim*; i. e., acts of sincere piety, whole-hearted devotion, an affectionate attachment. God remembereth the *hasadim* of the fathers. This statement is repeated again and again in the Bible. The deuteronomic expansion of the Decalogue teaches that God sheweth *hesed* to thousands; i. e., to a thousand generations, of them that love him and keep his commandments. The fathers indeed loved God and kept his commandments; i. e., were good deuteronomic Jews. Of Abraham it is said that he obeyed God's voice, and kept his charge, his commandments, his statutes and his laws. Hence the Deuteronomist who never grows tired of rebuking the people's sinful disposition, its stubbornness and stiff-neckedness, may with a view to the doctrine of *zakuth* promise restoration. "For the Lord thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." The doctrine of *zakuth* is a corollary of the doctrine of Israel's sinfulness. For while all punishments may be ascribed to Israel's wickedness, the brighter periods of its existence and the final restoration are due primarily to the merit of the fathers, and only to a small extent to the people's repentance. "A redeemer." Here we have the doctrine of the personal Messiah, which is of biblical origin, although not recognized in the law. "For the sake of His name." The weakness of Israel is a disgrace to God's name by which His people is called; a thought which is familiar to us from Ezekiel, and in a poetic form, from

the song in Deuteronomy. "In love." God's love or grace is the keynote of his relations to Israel. We recognize Hosea. God is helper, savior, shield, the shield of Abraham. Abraham is the foremost of the fathers, *the father par excellence*. Isaac and Jacob are recipients of God's favors for the sake of their father Abraham. Abraham is a model Jew, according to the heart of the Deuteronomist. "The shield of Abraham." This attribute recalls a situation upon which the New Testament writers love to dwell. Abraham, a childless man, believes God's promise of a numberless progeny, without asking for a sign or wonder. And this faith was counted to him for righteousness.

The resurrection of the dead with which we meet in the Bible in late eschatological portions, appears here as a fully developed dogma. "Those that sleep in the dust." The reminiscence from Daniel is significant. Resurrection is at once a sign of God's omnipotence and of his good faith. He fulfilleth his promise to those that sleep in the dust. "God is holy." Here we tread on Isaianic ground.

The portion inserted in the sanctification on New Year's Day deserves attention on account of its eschatological character. The hope of man and the hope of Israel are significantly blended. The Jew prays that the time may come when all creatures shall worship Israel's God, and all become united in one brotherhood to do his will with whole-heartedness. The present national and sectarian divisions are accordingly an anomaly. There is but one object for the life of humanity: to do God's will with a sincere heart. In the pursuance of this object all humanity must be united. Israel is God's people, Palestine, God's land, Jerusalem, God's city. May Israel's honor be restored, Jerusalem rebuilt, and the kingdom of David re-established. The language recalls Psalm 132. At present the kingdom of arrogance, Rome, the typical antichrist and enemy of God and his people, holds sway over the world. May soon, when wickedness will have stopped its mouth and evil have vanished like smoke, the righteous rejoice. For in the place of the haughty world-empire the kingdom of God will be established, the theocracy on Mount Zion; "for thus it is written: The Lord will reign forever, thy God, O Zion, from generation to generation." Here we find the biblical es-

chatology reproduced. The theocracy is the biblical ideal; it is the ideal of this prayer. In that glorious time of the future God will be king, the son of David his vice-gerent on earth. All humankind will form one family, one Israel; all evil will have vanished, the kingdom of righteousness will be inaugurated. Israel remains in the foreground here no less than in the lofty prophecy which is at present attached to the books of Isaiah and Micah. The eschatology of the Prayer-book is still judeocentric.

The additional prayer on New Year's Day is replete with theological matter, which is at the same time systematically rounded off. We find there three articles of Jewish faith: the Jew believes in God's Sovereignty, in Providence and in Revelation. God is the Lord of the universe, the Creator of the world, Sovereign King, One. The Scriptural references are the two monotheistic passages in Deuteronomy, and one of the numerous in Isaiah xl. ff. "Know therefore this day, and lay it to thine heart, that the Lord alone is God, in heaven above and upon the earth beneath: there is none else." "Hear, O Israel: the Lord our God is one God (Lord)." "I am the first, and I am the last; and beside me there is no God." The Jew thanks God that he hath made the lot of Israel different from that of the *goyim*; a deuteronomic thought. "Which [idols] the Lord thy God hath allotted unto all the peoples under the whole heaven; but as for you the Lord hath taken you, and brought you forth out of Egypt, to be unto him a people of inheritance." "For they worship vain and empty things, a god that can not save." The attributes given to the gods of the *goyim* are taken from the prophets; the "god that can not save" comes from Isaiah xlv. 20. The phrase served to indicate the Jewish rejection of Christ, the second person of the Trinity; for the Gospel says that his name was called Jesus: "for it is he who shall save his people from their sins." The whole is omitted in our ordinary editions in consequence of *Selbstzensur*; the antithetic *waw* is at present meaningless. Talmudic Judaism is anti-Christian. The second part of the "Alelu" is eschatological. The kingdom of God, which at present exists only ideally and only in so far as it is recognized by the Jews, must some day be realized in the world, all idolatry vanish and God's majesty be recognized by all mankind, "so that all creat-

ures may know that they are created of God, and everything that hath breath in its nostrils declare: The Lord God of Israel, is king, and his dominion is universal." For God is truth and his word is truth. Unfulfilled prophecies are an impossibility. The eschatological predictions in the Prophets must be realized; a very important dogma. So will the prophetic promise be verified that "one day God will be king over all the earth; in that day shall the Lord be one, and His name one." "Unto thee every knee shall bow, every tongue shall swear," reproduces Isaiah xlv. 23. "For thine is the kingdom" recurs in the doxology of the "Lord's Prayer." The benediction closes in the phraseology of Zechariah xiv. 9: "Blessed be thou, O Lord, King over the whole earth." The theocratic church is the normal; the state has no reason for existence. The separation between Church and State is a bad makeshift from the point of view of this prayer. God is further more omniscient, eternal. He embraces in his mind a consciousness of all time; on this day, the anniversary of the first creation, all creatures are remembered for life or for death, man's deeds and thoughts recalled, and the fate of countries decided. Thus Noah was remembered, and a covenant made between God and all flesh upon the earth; the covenant with the fathers was remembered, and Israel delivered from the house of bondage; the Jews are promised that they shall be delivered from similar conditions for the sake of the covenant with the ancients. The Jew therefore prays that God may once more recall the ancient covenant, that he may remind himself of the sacrifice on Mount Moriah, that, as Abraham subdued his paternal affection in order to do God's will with perfect loyalty, so may God's affection or love prevail over his wrath—a delightful anthropomorphism—so that in consequence of his grace his anger may be turned away from his people and city and land, and thus the promise of restoration in Leviticus xxvi be fulfilled. The author of this prayer fully believes that the promises of restoration in the Law and the Prophets apply to the present diaspora as well as to the Babylonian exile. If the truth of every Bible word is an established fact—we saw above that this dogma is explicitly stated in the Prayer-book—those predictions must needs apply to a restoration which is still imminent; for when, in the past, were those glorious

prophecies of the Third Isaiah and his school realized? God remembereth the covenant. There is a providential government of the world. Israel may look forward to a glorious future, which indeed our prophets fore-saw. God, thirdly, revealed himself on Mount Sinai to teach his people a law and commandments with the blast of the *shofar*. The prophets speak of the day on which "a great trumpet will be blown, and the scattered Jews will come back from Assyria and Egypt, and worship the Lord in the holy mountain at Jerusalem." Hence the Jew prays that the present exile be terminated, and that the Jews be brought back to Zion, where they may offer the obligatory sacrifices enjoined in God's law through Moses his servant. The Pentateuch is, to the Prayer-book no less than to the writer of Chronicles, God's law, given through Moses his servant. If the Pentateuch is divine, the sacrificial polity which is "a law forever," and which occupies such an important place in the entire legislation, was impossibly intended to remain in force only till the year seventy of our era. The sacrifices may be suspended temporarily, but never abrogated entirely. The obligatory resumption of sacrifices is thus self-evident. This New Year's Prayer is a compendium of Jewish theology of inestimable importance. It seems to me, and I have taken pains to emphasize this point, that the material is thoroughly biblical. If the writers of the Pentateuchal constitution and the prophetic eschatology were placed in the conditions with which the authors of the Prayer-book were surrounded, they could not object to a single statement or doctrine or wish, which we just read from the Additional of New Year's Day.

The Confession on the Day of Atonement is modeled after Achan's confession (Joshua vii.). The phraseology is borrowed from Daniel's prayer. The Elihu speeches contribute the phrase: "And it profited us not." He who is impudent of face and stiff-necked blames God, and not himself, for all that hath come upon him. It behooves the pious to proclaim that God is always in the right. This is the attitude of the Psalmist, the attitude of whole-hearted piety. Man is an insignificant being, worthless before and after creation, dust and ashes in life and death. He appears before the pure God as a vessel full of shame and confusion. "May it be

thy will that I sin no more; be pleased to purge away my past sins, according to thy great mercy, but not through chastisements and evil diseases."

The closing prayer on the Day of Atonement reproduces Ezekiel's doctrine of repentance as a means of salvation. The prophet who is justly regarded by modern critics as the father of Judaism, met the circumstances of his day by enunciating the doctrines of individual responsibility and of individual salvation through repentance. Repentance had been preached by the earlier prophets. Ezekiel preached it to the individual. To him the individual is the object of religion. By your piety you benefit yourself only; by your wickedness you hurt yourself alone. Environment, training, example, count for little; it is the individual will which may make or mar a man's life. Ezekiel believes that a change of mind is always possible. He sternly demands repentance, *Metanoia*, moral regeneration, a new heart. Repentance is the condition of salvation, otherwise "the soul that sinneth must die." God, Ezekiel teaches, delights in the sinner's repentance; he does not delight in the death of any one. The Day of Atonement, according to our prayer, is instituted for the purpose of exhorting to repent. The sinner must repent, turn away from the violence of his hands, before he can implore God's forgiveness. For God, in the phraseology of the Prayer-book, does not delight in the destruction of the world. God indeed must be All-good. The end of the world must be goodness. This is the optimistic side of religion.

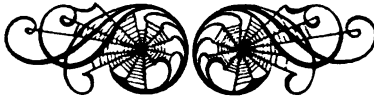
But the basis of religious hope is pessimistic. The insignificance of man, nay, the vanity of all things, are given expression to in the introduction. The librarian of the Synagog was led by a true instinct to leave Agur and Job and the Preacher on the shelves. Complaints about the evil in the world, and distrust of the things it offers, have always led men to the service of God. If everything is so good in the world and men are very angels, knowing what is good and seeking it, the yearning for God is indeed a superstition. Our prayer thinks differently. "What are we? what is our life? what our devotion? what our righteousness? what our help? what our strength and what our power? What can we say before thee, O Lord, our God, and God of our fathers? Are not all the mighty men as naught before thee, and the men of renown as though they

had never been ; the wise as if without wisdom, and the men of understanding as if without discernment? For most of their deeds are as empty as the primeval void, and their life is vanity before thee. The superiority of man over the animal is naught, for all is vanity." It is amusing that the last words have not been found suitable for modern congregations.

Yet, the prayer goes on to say, God set aside man at the very beginning, and did choose him to stand before him. To those who are familiar with the intricate analysis of the first six chapters of Genesis, the words just read will be more than interesting. Enosh who, in the present edition of the Hexateuch, is the grandson of Adam and the father of Kenan, can be shown to have been originally a variation of Adam, the father of Cain. Seth is of course a variation of Yahwe. Enosh means humanity, means the first man. Man has one superiority over the animal ; man is a religious being, he worships God. While elsewhere in the Prayer-book, as in the Bible, the selection of Israel is emphasized, here, as again often in the Bible, the universalistic thought of man's selection is enunciated. As is well known, the last five words of the fourth chapter of Genesis have been the playground of dogmatic predispositions. It is well to notice that the translation authorized by the Prayer-book would be that of the Revised Version : Then began men to call upon the name of the Lord. "To stand before him." This phrase is used in the Bible of the priest's function. Man is the priest of God. This is the religious definition of man ; this, and this only, constitutes the superiority of man.

To sum up this meagre outline, we find in those parts of the Prayer-book which have been covered by the present investigation, a number of well-defined dogmas, doctrines, beliefs, hopes. God's sole Sovereignty, Providence and Revelation are the three most important articles of faith. Theocratic government with a personal Messiah is the ideal. The resurrection of the dead is an undisputed dogma. The Bible is God's word, true, authoritative. Israel is saved for the sake of the piety of the fathers—the doctrine of *zakuth*; the individual is saved through repentance. God is above all merciful. The priesthood of man constitutes his superiority. Israel stands in the foreground of all hopes, yet the future theocracy shall include all mankind forming "one brotherhood." These doctrines

and hopes are rooted in the Bible, some in the older, others in the later portions. To put a different interpretation upon them is wise, but not honest; to discard them is to discard so much of the Bible; to discard a part of the Bible means to reject the dogma of the authority of Scripture, to do away with the Canon which signifies a sacred literature with its standard or *norma fidei* within it.



[APPENDIX B.]

The Rabbi As A Public Man.

By I. L. LEUCHT, New Orleans, La.

When I received my theme from the President of our Conference, "The Rabbi as a Public Man," my first impression was that it was one easy to handle, and therefore I waited until a few weeks ago to give it the necessary contemplation.

At first glance I imagined that the promptings of a thirty years' experience in our profession would suffice to write the most voluminous essay on my subject.

However, this was an error. I experienced some difficulty in arranging my thoughts under proper divisions and headings, and it dawned upon me that there was a scientific background behind the question, which I was unable to cover. It seemed to me proper that the question, "Religion as a factor in society from our own standpoint," should be thoroughly defined, and afterward show in how far it is the Rabbi's duty to represent our religion in public.

Then, again, it appeared to me that I should thoroughly define, particularly in these days of Zionism and Clericalism among some of our brethren, that the "Rabbi" of to-day and of old were never the successors of the priest, whose sacerdotal office has not fallen to his lot, but rather of the prophet, whose message was not simply from God to the synagogue; no, his inspirations were addressed to the whole world. His pulpit was not circumscribed by walls of stone, but from the mountain's crest he thundered forth his truths. Jerusalem was his start and the world his finish.

Then, again, a wonderfully alluring thought came to me to show the development of the "Rabbi" of old into the "Minister" of to-day; to compare the "Rabbi" of the "ghetto" with the Doctor of Philosophy of our own time, and hold aloft the result of that wonderful evolution, the "American Rabbi" in all his marvelous and manifold ramifications. All this I had to lay aside, and restrict my-

self entirely to a few practical suggestions relative as to what the "Rabbi" shall or shall not be as a public man.

Now, brethren, permit a little digression from my theme proper, and grant me a few words in reference to papers in general read before our convention.

They should not be burdened too much with a mass of references or quellen, making our deliberations burdensome and unpalatable. Such papers prove only either the learning or reading capacity of the writer, but they fall flat and fail to interest the listener. I believe we all came hither for mutual assistance and help. We wish to escape from the dust of our libraries and the tedium of our studies; we wish to drink in here the living word of the men charged to address us; we wish to know what they think, what they have experienced, what they consider practical and true, what they found worthy to be carried to an assembly of brethren convened for mutual and loving conference.

A mere suggestion suffices for the professional man. It is not necessary to present all the endless details of a question. Leave something to the imagination, or better, to the scientific consciousness of the trained listener. Let our work here be simply a spark, an inspiration, a something falling like a germ in the breast of the listener, impelling him to go home, and see and study for himself whether or not the writer or speaker has fathomed all his theme suggested, and thus make these conventions enjoyable and fruitful in their results.

Ideas like these have guided me in preparing this short and hasty paper, and all I ask is a fair hearing. I object not to criticism of any kind, but I fervently pray "let me live," as I really have the ambition to return to wife and children once more, and they would not recognize me were I to present myself with no skin fastened to my hairless brow.

My first proposition is that the usefulness of the Rabbi as a public man depends entirely upon the position he holds in his congregation. From there he must receive his strength, his courage and his inspiration, and after he has achieved his work and fortified his position in its midst, then only the Rabbi is prepared for an enlarged usefulness in wider circles. And right here many find a stumbling block at the very outset of their career. They seek popularity with the community in whose midst they live by enlist-

ing in every enterprise for public good. They crave for the presence at divine services, for people standing outside the synagogue, and claim to be a Jewish characteristic: What pleases the *Goy*, the Jew will applaud. They aim to bring a pressure from without in order to strengthen their position within the congregation.

Now, this is a great error, and must invariably lead to failure. The congregation is and must remain the chief and dearest interest of the Rabbi, and the corner-stone of all future public life must be set in its midst. Its wants, its requirements, its influence and its work must be the chief solicitude of every honest teacher in Israel, and after he has accomplished all this, after he and his influence are felt within his own camp, after he has gained the love and confidence of his own flock, then only, if he has time left, he has a right to be also a man of public affairs.

Now this influence and confidence at home is not so easily gained. It is not lastingly bestowed on account of learning, ability or eloquence alone, for one may be admired, as one admires the actor on the stage, whom he may love to hear, but whom he will never permit to interfere neither with his inner nor outer life. And in this instance it is eminently true *לא המדרש* not the sermon nor the lecture pure and simple must be in evidence, but the honest, painstaking work for good in temple and school, the absolute conviction that the Rabbi stands for something, and that he is consistent in that for which he stands exemplified in his life's conduct, proving in every one of his acts selflessness in matters of gain and emolument. All this is the surest preparation for a Rabbi to grow into a useful public man. Now, even the most legitimate means employed to gain a hold over one's own congregation may for some time not bring about the desired results, and many a good man despairing of ultimate victory, sought outside of his legitimate field of usefulness, what he was not able to find at home—namely, public life and public honor—to use both as a lever to raise him in the eyes of his constituency.

As alluring as this may seem to many, it is nevertheless an error. The obstacles to recognition at home should and must be overcome. It only requires true and correct views of existing situations, patience, enthusiasm, energy and determination to overcome the most formidable opposition. I do not think that any of you will deny the fact, that the growing influence of the spiritual head of the con-

gregation often produces, as if by counter-friction, the opposition of some influentials of our flocks, who can not bear the thought that the Rabbi should be a potent factor in the life and government of the congregation. I believe this feeling has always existed in Israel, and is nothing new in our communal life. It is as old as *מקדש*, and will never die out as long as an independent pulpit will exist in our midst.

Free thought and free speech are destined to arouse opposition, and particularly the Jewish mind seems to be particularly endowed with a desire to grumble and to wince under the onslaught of aggressive pulpit teaching. As long as this opposition is simply of a spiritual nature consisting in honorable and straightforward difference of opinion, it is only an incentive to still better and higher efforts, and often such opponents in the course of time may become our fastest and most lasting friends.

Should this opposition take the form of open animosity and contemptible undermining of the Rabbi's influence and position, even then do not leave the field of battle, do not despair, do not say, I shall seek now a field of usefulness to the neglect of my constituency, and my recognition there will possibly gain me victory here.

This has not been my experience in the many years of my public life. The position of "rabbi" in most cases is now honorably independent and independently honorable.

Even the threatening frown of the well-fed Parnass has lost a great deal of its terror, and the stiffly starched collar in which he has forced his proud neck is no longer woundingly bored into the quivering flesh of the trembling teacher of Israel. No matter who the opponent, remain at your post a dignified and earnest soldier in the phalanx of right. Double your endeavor to perform your whole duty, repel all these excrescences on the tree of congregational life, soar high above all the crooked paths of Jewish politics, and never tire to look aloft to the higher ideals of life, and finally in this struggle you will receive your diploma permitting you to step now outside of the congregation for an enlarged usefulness.

There is another opponent that essentially interferes with scope, endeavor and aim of the "Rabbi," and that is the university man, or professional man, be he doctor or lawyer. I have not felt that thorn in my flesh yet, but I have seen it grow and wound others, and the time has come to reckon with it.

Many of these young men, these spoiled and petted darlings of a small circle of admirers, often springing from a home whose materialistic tendencies have already long ago undermined their Jewish consciousness, returning from a seat of learning where the sudden light dazzled or perhaps scorched their mental equilibrium, knowing everything, judging everything, determining all and everything for all and everybody, proclaiming above all to the admiring and awe-struck parents, uncles, cousins and aunts that "Judaism" is a failure. To the Rabbi he listens with a shrug of his shoulders, upon every religious ceremony he smiles with contempt, and every effort for a higher religious life he opposes with the forces he is able to gather at the family hearth. Many a young "Rabbi" may have despaired, and thought best to carry his knowledge, his energy and his eloquence outside of his flock, and render to his charge only perfunctory duties as prescribed by contract.

This, too, is a tremendous error. "Stand still and behold." Care not for the hollow phrases of nothingisms or atheism, yield not to the onslaught of Chuzzpah allied to ignorance. Stand at your post, even if a few college maidens should augment the rank of college-bred iconoclasts. Permit no infraction upon your prerogatives; do not permit yourselves to be prompted by all that unjewish voice arising from the wagging of the tongues of unripe men and women. Here it is the solemn duty of the Rabbi to prove that he is the right man in the right place. Flee not into public life on that account outside of your faith and your legitimate work. "*Bestelle erst dein eigen Haus.*" Have no controversies in which you will be bombarded with all the old chestnuts growing on the tree of materialism. Teach earnestly and persistently and positively the old truths, and in this experience of honest warfare you have again steeled yourselves for the duties of a larger public life.

The next sphere where the "Rabbi" must be in evidence is the schoolroom. But this is so self-understood, and the methods are so clearly defined, and the duty of teaching the young is so closely connected with our office and title, that I need not dwell at all upon this point particularly, as a paper will be read treating upon this theme in particular, therefore I can at once discuss the "Rabbi" and the charity or charities the first and most important duty of the "Rabbi" as a public man.

Here above all we must not forget that the duties and demands

made upon the "American Rabbi" are entirely different from those of his brother on the continent. In the old country the government of the charities is entirely in the hands of the authorities of the congregation. Its officers are at the same time the almoners, and the yearly budget contains the stipulated sums for outdoor benevolence. Again, endowed private societies attend to the specialties in the realm of poverty, and in all these public functions the "Rabbi" as a rule takes no part.

Retired millionaires *et sui generis* view it as a privilege to spend the evening of their lives in serving the congregation and their brethren in this direction.

The Rabbi, however, is often the recipient of large sums of money sent to him by modest philanthropists, desiring to remain unknown, choosing the Rabbi as the dispenser of their "zedokoh."

Now, with the exception of a few very large cities in the Union, where the old European methods are yet in vogue, and where the "Rabbi" is carefully and systematically excluded from taking part in the management of the charities on one plea or another all over this country, he is expected to attend the poor.

Congregations look upon their "Rabbi" as the general utility man. This they have borrowed from the Church, where everything centers in the presiding minister, and in the same manner as our religion has fled into the temple. Thus, all that is connected with the temple, the congregation expects to be performed by the Rabbi. The congregation is willing to furnish probably the means, but not the men, and all the clamor that the "Rabbi" should spend his time in his study, that his principal occupation should be to improve his mind and store it continually with knowledge in order to better instruct his flock, will convince the average American congregation that it is not the solemn duty of the "Rabbi" to attend the poor.

Now, brethren, I do not mean here that the "Rabbi" should simply be the almoner, the dispenser of charity or charities, and be only the paymaster of an indolent Board of Directors. No! Here opens a field for public life, for public good, which, in my humble opinion, should be irrigated, plowed and worked by the "Rabbi."

Never more than now do we need educated, well-meaning and enthusiastic men to look after our poor, and the "Rabbi" well fitted for his profession is no stranger to the demands of sociology, and

therefore will at once recognize the truth of my assertion. We are daily beset with questions in reference to our late and unfortunate immigration, whose solution brooks no delay, and the Jewish public demands of its ministry a helping hand in this all-absorbing question.

It helps our purposes little to be theoretically well-posted in phenomenological sociology, to be well acquainted with all the data of men's sufferings and men's way of living. Theorizers *per se* have never lifted a burden from the shoulders of suffering mankind. Hysterical sociology is also not what we need. The kind and blind impulses of the masses, finding its climax in "Jewish *Rachmones*," continually interfering with the best and most thorough views of true help, will always do more harm than good. What we need is a cool, conservative, thorough application of ethical laws to existing demands, and a refined, compassionate human nature tempered by the desire to help our suffering brethren.

If this is true, I ask in all candor, can the "Rabbi" find a better, more congenial field for his longing for public life than to enlist in a phalanx of workers, helping to raise, guide and lead our poor to a higher plane, and when I work for the poor of my own people, do I not work at the same time for all humanity? And if I devote a part of my energies to the friendless and homeless, who find no sympathy except with those to whom they are allied by the bonds of blood and faith, do I not stand in the service of the highest aims within the grasp of human endeavor? Am I not a public man in the best sense of the term, if I faithfully and successfully work for a part of that public? I advisedly do not indulge in particulars as to what the "Rabbi" should do relative to eleemosynary institutions, be it asylums, hospitals or mechanical schools, that must be determined according to the inclinations or local necessities, but I may appeal to the younger men of our profession that the first step into life, outside of their home duties, should be the elevation of their own people standing in great need of their well-directed philanthropic work.

The preacher's principle duty is to know life, and this precious science can not be well studied in pleasant surroundings only; the sympathies will be better aroused in the hovels of the lowly than in the palaces of the affluent. The helpful word of the learned and refined gentleman often works wonders with the illiterate, and after

the "Rabbi" has once become the mediator between the rich and the poor, acquainting the former with the true condition of the latter, and when he amplifies his theoretical knowledge of sociology with the practical conception of things which he gathers by his personal contact with poverty, he is on the best road to develop into a splendid public man.

Now, if the "Rabbi" has prepared himself in the manner indicated, if he has performed his whole duty toward his people needing him first and most, particularly in a country where Jewish affairs are yet in a state of fermentation, then in God's name let the "Rabbi" step forward into an enlarged sphere called "public life"; let him invest his learning, his powers, his heart and his energy for the benefit of the whole community in which he lives, and if his genius can soar even beyond these limits, let him use his highly endowed soul for the gain and blessing of all men.

The continuation of this paper will be presented at the next rabbinical convention.



[APPENDIX C]

Eulogy in Memory of Rabbi Israel Joseph.

Delivered by RABBI SAMUEL HIRSHBERG,

Montreal, Canada, July 7, 1897.

It was a sad bit of intelligence that went forth from Montgomery, Ala., on a Sabbath eve of last October, telling of the sudden demise from a climatic ailment of one of the brightest and most promising of young guardians and teachers of Israel's faith. I shall not dwell upon the sorrow which that intelligence brought. Suffice it to venture the statement that not an eye nor a voice of any that knew *Rabbi Israel Joseph*, could refrain itself from weeping at the knowledge that he was no more. For to know him, however callous or selfish one's nature might be, was truly to love him. Nor say I this from aught but a deep and earnest conviction of its truth. I were doing his memory, to which we devote these brief moments, the worst of wrongs, were I to mingle in my words of tribute the least strain of praise, keyed in any but exact harmony with truth. For if there was one quality of our deceased brother's nature, which stood out prominently above all others, it was this: his utter detestation of all cant, his demand, first and above all, in all matters for truth. Truth it was, that he sought in his studies. Truth it was, that he asked for in his intercourse with his fellows. However trying it might be to his convictions, whatever shock it might give his opinions, or smart it might deal his feelings, he desired to have facts in their naked unembellished realities presented to him, even as he stood prepared at all times to give them forth himself. Therefore it is in no fulsome, as little as it is in conventional idle phrase-making, that I indulge, when I speak of the affection with which he was, without exception, cherished by all who had the privilege of his acquaintance. There was certainly enough in the character of the man to commend him

to such high regard. None that stood in his presence could escape the impression, that before him he had a personage of sterling worth, an individuality that answered in every one of its demands, the tests of a true and superior manhood.

It was a little more than twenty-nine years ago, on the twenty-fourth of April, in the year 1868, that Israel Joseph first saw the light of day. Detroit, Michigan was the place of his birth. But it was not for long his place of residence. His parents removed with him while still an infant to this city, Montreal, and it may be worthy of note, that, it was here he received his earliest education. He attended the public schools here where he was taught the rudimentary branches of secular learning. He also attended the Hebrew school, where he was given his first instruction in Hebrew lore. Removing, however, in a few years to New York City, he continued his education at the public and Hebrew free schools of that place. His aptitude as a scholar soon won for him attention of influential people, and after he had distinguished himself in an eminent manner at the College of New York, and the Temple Emanuel Preparatory School, he was recommended as a likely acquisition for the Jewish ministry, to the authorities of the Hebrew Union College. Awarded a scholarship in that institution, he came to Cincinnati in the Fall of 1884, and from the first endeared himself by his proficiency in his studies, and his many excellencies of character, to his instructors, his classmates and the student body at large, both of the College and its various co-ordinate institutions. In 1886 he was graduated with a record of highest distinction from the Preparatory Department of the college. A year later he was graduated from the high school, representing his class as one of its few honored speakers, and likewise receiving a medal for highest proficiency in Mathematics. In 1891 he was a candidate at the Hebrew Union College and the University of Cincinnati, for their respective graduate degrees of "Rabbi" and "Bachelor of Arts" and secured both with honorable mention in recognition of the superior work he had preformed. In September of the same year he took charge of Congregation B'nai B'rith, Wilkesbarre, Pa., to whose pulpit he had previously been called in the month of April. He served this congregation with signal success four years, until October 1895, when his reputation having gone abroad, he received an invitation from Kahl Montgomery, Montgomery, Ala., to give the benefit of his talents and labors to its larger sphere of

usefulness. There were a number of men of eminent qualifications, of greater experience, and longer terms of service in the ministry, who were candidates for the position, but the congregation had heard of Rabbi Joseph and the fine work he had been accomplishing, and upon securing him their hearts were unalterably set. Without asking him to come on and deliver a probatory discourse, so certain were they of his abilities and worth, they made him an unsolicited tender of the position, which after due consideration he accepted. He went to Montgomery and entered upon the discharge of his Rabbinical duties on the twenty-sixth of October 1895. He won on the instant the affection of the people, and, with every day of the all-to-few granted him in their midst, deepened the initial impression made upon their hearts. But a short year he was allowed to live with and to labor for them, but in that brief period he succeeded in grappling them all fast to him in bonds of friendship, the truest, fondest, and most enduring. Almost exactly a twelve-month from his taking office, on the thirtieth of October, he was called upon by the grim messenger to resign it, and his spirit left its earthly tenement, never more to gladden and bless men here below with token of its presence. He departed this life plunging into gloom and sorrow the shadow of which is still upon them, the hearts he had made his own; and they numbered as I have said the full sum of those who knew him, not only in his last place of residence but in every community and society into which he had come.

Is any substantiation of these words of mine needed? I would refer you to the same sources whence I have largely gathered the inspiration for them. I would refer you to the many press comments extolling the virtues and deploring the loss of our departed brother. I would refer you to the countless missives of condolence, speaking the genuine sentiments of the heart, sent from all parts of this land to the bereaved parents, brothers and sisters. I would refer you to the resolutions in sad memoriam, passed by the Faculty of the Hebrew Union College, its student body, the Board of Governors, the congregations over which he had presided, the societies, literary, social and philanthropic with which he had been identified. I would refer you to such expressions as these from officers of his congregations, this one—: “Our community regarded him as a great student, a deep thinker, a fine orator and first and chiefest of all, a model man,” and this one—: “Alas, his death cutting him down ere he

had come a third way in his career, ere he had fulfilled one-half the promise of his abilities, and robbing us of a man the equal of whom is scarce to be found, has inflicted a sore loss upon this community, but more especially we can not help thinking upon the community Israel at large." And to this latter sentiment, speaking from intimate acquaintance as a classmate of our deceased colleague and from close attention with which I have followed his career since leaving college, I would say an earnest "Amen." Not only the congregation from which he was more immediately taken, has suffered a severe loss, but American Israel as a whole.

Rabbi Joseph's attainments, both native and acquired, were attainments above the average. His was a superior mind. Quick and alert in comprehending, clear and sure in reasoning, with a scholar's passion for study, loving to delve and to search, to learn and to know, and once learning and knowing rarely forgetting, he possessed a mental equipment whose contributions to the world of thought, as years brought maturity, must have been considerable. Particular, so must this have been the case, I am sure, in the field of philosophic thought. Rabbi Joseph was nothing if not a philosopher. All his processes of thinking revealed the philosopher's habit of mind. He was satisfied with no half truths. He must know the whole truth or none. He must go to the root principles, the ground forms of all theories beliefs and teachings; see into their inwardnesses and implications as far as mind might, and build up independently for himself his own system of thought, using only that which met, and rejecting all else which failed to answer rational demands. And yet for all this, philosopher as he was, rationalist as we might call him, he was no radical, at least not in the sense in which popular usage would employ the term. He had nothing of the uprooter or down-tearer in his habits of thinking. He was no destructionist in his reasonings. He had no inherent love for detecting flaws in and pulling to pieces formulæ of belief, whether in religion or any other department of thought. He had no ingrained prejudice against what was old as in favor of what was new. He knew how rightly to estimate both. He neither rejected the one nor accepted the other until calm judgment had passed upon their respective merits. Wherever he found himself moved to tear down or cast aside, it was always with wise exigency to recommend it. It was always to make room for the up-building of something better in its stead, never that he might de-

light his own or others' eyes with a morbid spectacle of ruin. He indeed did start out in his ministerial career with somewhat of the radical about him. He had the greatest faith, originally, in what reform, in its ultra liberal character could accomplish. He favored the ready and easy method it had of disposing of traditional encumbrances and difficulties and accepted without question its entire efficacy to give strength and vitality to the old faith. But he seems very shortly to have undergone a change of mind. We find him, though not in the least abating his devotion to the cause of reform, still growing cautious, with time, in giving his approval to some of its more advanced tendencies, and this was soon followed by his taking outright issue with radicalism and adopting a more conservative policy as the one best calculated to promote the good of Judaism. In evidence of this change of mind, I would recall an action of his at our New York Conference in 1892. He was one of the few who there had their votes recorded in the negative on the "*Milath Gerim*" question. And this would well reflect his general latter-day attitude. If anything else were needed to reflect or illustrate it, I would refer you to his masterly address in farewell, delivered to his congregation in Wilkesbarre. Therein he allows us quite an insight into the experiences that had shaped his beliefs and convictions. He describes his original and complete faith in liberal reform, his subsequent disillusionment and concludes with stating, as had long been evident in his preaching, that his "heart was strongly swayed by sentiment and love for old customs and ceremonies."

But to leave this consideration of his mental qualities and beliefs, and to describe, as best I can in the few moments that are left, the kind of a man he was in other respects: He was, first of all, a simple, plain and modest man, devoid of all egotism, pretention or ostentation. He was never a self-advertiser or a popularity-currier. He cared nothing, in fact he utterly disliked, the methods so much pursued, especially of late, by members of the profession to attract to themselves public attention. He had no sympathy with institutions or movements whose object is ostensibly the advancement of communal good, but really the exploitation of self. He never felt actuated by professional envy to enter into the competitive contest of devising enterprises with which to engage the sympathies of a larger number than some other ingenious brother of the philan-

thropically inclined. He was ever unconscious of the least discomfort, because he had neither skill nor fame as an inventor or promoter of extra-pulpit side shows. By the test of even the most modest of ambitions, he had not the desire to bring his name into even the most obscure of prominence. He did not even care to be the editor of a latter-day Jewish journal. Not, however, that he by any means confined his activities to pulpit duties merely, or was indifferent to the work that lay outside thereof. He was quite as active at any man in his position could be, in furthering the general congregational interests. Religiously, morally, intellectually and philanthropically, his efforts were never spared to foster right methods of living, thinking, believing and acting among those under his spiritual guidance. Wherever he deemed it necessary, he instituted societies to such ends, but was always content to keep himself in the background, and act with others the simple, modest role of lay-worker. Nor did he ever allow himself to imagine his work to be complete with this. He was ever ready to extend his activities beyond his immediate congregational family. In Wilkes-barre and in Montgomery, nothing came to pass for which he could speak a helpful word, or do a helpful deed, but instantly commanded his support. It was but shortly before his death that we read of him in a public meeting, delivering the principal speech of the evening in denunciation of the Turkish atrocities in Armenia. And this would illustrate his ever constant readiness to make common cause with every movement making for the betterment of his fellows, whoever they might be, to whatever rank or race or clime they might belong.

As a preacher he showed himself a thinker, a writer, and a speaker of no mean attainments. He possessed an easy, graceful style, expressing himself simply and tersely, yet strongly and comprehensively. He rarely wasted words, and was generally happy in fitting them nicely to the meaning he had in mind. He thought deeply and clearly, and always had something to say worth the listening to. His manner of speaking was impressive and engaging, and though he had not the emotional force—being a trifle too intellectual for that—to make a great orator, he always commanded and held in close interest the attention of his auditors.

As a man, he possessed all the qualities to commend him to one as a friend. He was frank and true, honest and sincere, kind, sym-

pathetic and generous. He always spoke the truth in his heart, and never flattered, never beguiled and never cringed. Had he anything to say, he said it; and never withheld anything that it was in season to say, save in charitable considerateness. He was always ready to perform a service, ready to yield up his own comfort to compass that of another. He was always indulgent, taking a favorable view, and judging in a favorable light every one. He was an optimist, and never despaired of mankind or of creation as a whole. He found good back of all things—good that far out-balanced all that was evil or amiss. Of his more intimate relations to the members of his family I shall not speak. Suffice it to say that he showed himself at all times the rarest type of filial and fraternal tenderness and devotion. In all respects indeed he merited the poet's epitaph :

“ His life was gentle, and the elements
So mixed in him that nature might stand up,
And say to all the world, —‘ This was a man.’ ”

Twenty-eight years was his age at death, the same as was that of Rabbi Bun Bar Rabbi Chijah, who yet within this short period had acquired as much knowledge as many another man of twice and thrice his years, so the Midrash tells us. And the same we would say of our reverend friend and brother. Though yet a youth, though his powers were yet largely in the making, he had accomplished enough to crown the existence of many a man whose term of years doubled and trebled his own. And had he been granted a greater number of years, at least until he had developed his powers to their fullness, how much greater still might have been his accomplishments! But why attempt to compute the sum of his probable accomplishments? We are able to do but the slightest justice to his actual accomplishments. All that I have said or might add in further eulogy must fall short of rendering him due praise for what he was and what he did. All that I can do is, in final discouragement, to repeat the words with which Tennyson has embalmed in immortal memory the virtues of the friend of his early days :

“ What practice howsoever expert,
In fitting aptest words to things,
Or voice the richest toned that sings,
Hath power to give thee as thou wert ?

" I care not in these fading days,
To raise a cry that lasts not long,
And round thee with a breeze of song,
To stir a little dust of praise.

" Thy leaf hath perished in the green.
And, while we breathe beneath the sun,
The world which credits what is done,
Is cold to all that might have been.

" So here shall silence guard thy fame,
But somewhere, out of human view,
Whate'er thy hands are set to do
Is wrought with tumult of acclaim."



[APPENDIX D.]

Funeral Agenda.

Read before the Central Conference of American Rabbis at Montreal, Canada,
July 9, 1897, by

RABBI JOSEPH STOLZ, of Chicago.

The funeral rites of a people are the symbolical expression of their conceptions of life, death, and life after death. Sufficient time is not at my disposal to glean from among the funeral customs of the various nations and religions, illustrations to verify the assertion that a close relationship has always and everywhere existed between men's concepts of death and the hereafter, and the rites they practiced in the house of mourning and at the grave. Suffice it to say that it has frequently been proven scientifically and historically that this relationship did exist.*

Israel was no exception to the rule. His notions of death and the hereafter also reflected themselves in his funeral rites. The same principle should be our guide in making the funeral agenda adapted to the present: our funeral rites should be the symbolical expression of our modern ideas of life, death and immortality.

If the rites that have come down to us from the past serve this end, well and good; if not, they should be amended, dropped, or substituted. We must be faithful to our past, and not with ruthless hand cut the tender ties that bind us to our fathers. But, above all else, we must be true to ourselves; and if the demands of the present and the past conflict,

*cf. Herbert Spencer's "Principles of Sociology," vol. I., chap. 12—16; Bastian's *Der Mensch in der Geschichte*, vol. II., p. 304, etc; Tylor's "Primitive Culture; Jevon's "Introduction to the History of Religion," pp. 40, etc.; "How Shall We Bury Our Dead?" a discourse by Dr. E. G. Hirsch, 1883. p. 4.

reverence for our forefathers must yield to the spiritual claims of ourselves and our children.* That is the contention of reform Judaism, which, more than it means the brushing-aside of obsolete forms. (לכמל), means the right and duty ever to create new forms adapted to new times, situations and concepts (לתקן). Anything we have outgrown, anything that smacks of superstition, mysticism, Kabbalism; anything that violates our sense of propriety, we have the right and duty to reject†; and though the conference has no official authority to enforce its views within the communities we represent, individually we will doubtless be able to effect much good in the line of funeral reforms if, in the fulfillment of our sacred duties as teachers, we will patiently strive to impart to our people the correct thoughts and the right sentiments about the most solemn moments and the saddest experiences of life. בחשבה מביאה לידי מעשה

That a belief in life after death always existed in Israel ought not, in the light of modern researches in comparative religion, to require more than the mere statement. No people has yet been found devoid of this belief, however crude their civilization and isolated their dwelling-place. Primitive Chaldeans, Assyrians and Babylonians believed that death was not the end of conscious existence,‡ and to presume that their Semitic kinsman and neighbor, Israel, the religious teacher of the world, should be the only exception to the rule, is nothing less than preposterous.§ The fact is that in all the long history of Israel, and in the great variety and voluminousness of his literature, there is not the record of a single man or book that denies the immortality of the soul.¶

* v. Ber. 54 a: "Despise not thy mother when she is old;" (Prov. xxiii. v. 22) and yet there are times when it is necessary to destroy laws in order to preserve religion.

† v. Sifre to שופטים §153; R. H. 25 b.

‡ v. Sayce's "Hibbert Lectures," 1887, pp. 358, 362, 365.

§ v. Trumbull's "Studies in Oriental Life," p. 199.

¶ v. "Doctrines of Immortality in Judaism," by Joseph Stolz, in "Judaism, at the World's Parliament of Religions," pp. 49-55. The Sadducees simply denied that resurrection was taught in the Pentateuch. צדיקים אומרים cf. Wise's "Judaism and Christianity," pp. 71-73.

From the first page of the Bible, which teaches the duality of man, and asserts that though the body is dust returning to dust, the soul is a divine force, deathless as God, down to the Union Prayer-book, and the Pittsburg Conference declaring in 1885, "We re-assert the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness, and misery in wickedness,"—the testimony of Hebrew literature and history is unanimous that the Jews always believed that the human being is made up of a perishable body of clay and an imperishable spiritual personality.

The same unanimity does not exist, however, as to their conception of the nature and character of the hereafter. Where a subject is so mysterious, indefinable; where we deal with a theme that on earth must ever transcend our finite powers of conception, unreach-able and unsearchable; where such pronounced differences in constitution and temperament exist among men; where at different times there were such contrasts in the external condition both of the nation and the individuals; where all the religious conceptions underwent such changes and developments; where the beliefs of surrounding nations and co-existing religions left such unmistakable traces, it is a matter of course that Hebrew literature records the greatest variety of beliefs current among the Jews about the hereafter—mystic dreams of a future life differently than rationalists think about it. Martyrs feel more keenly than materialists that there must be a moral justification of God's acts in the hereafter. In national distress and calamity men will yearn more ardently for resurrection than in times of political prosperity. The more clearly men conceive God as the moral power of the universe whose reign is eternal, whose work is reasonable, whose might is unlimited, whose justice extends even to the smallest creature, the stronger their faith that death is but the dawning of a divine reward and punishment.

Accordingly, Jewish literature records views diverging all the way from a mere suggestion of immortality to a minute description of the future world. While some writers revel in materialistic pictures of the joys of Gan Eden (Heaven), and the pains of Gehenna

(hell)* others content themselves with the assertion that it is all beyond the reach of human *ken*, that the facts are so deep and mysterious that the plummet of human reason can not sound their ultimate recesses. Like Rabbi Jochanan (third century), they hold that "the prophets, all of them, foretold only the future of the human family on earth; but as to the state of man's existence hereafter, no eye but God's has seen it."† While some are sure of a bodily resurrection‡ and giving free wing to their imagination, picture in realistic colors all the details of the resurrection; others leaning on reason and philosophy just as stoutly affirm that the future life is purely spiritual "without eating or drinking, standing or sitting,"§ and just as positively insist upon it that all biblical and rabbinical descriptions of a corporeal future are but figurative expressions employed to make spiritual states concrete to childish minds.||

Between these extremes we find all possible shades of opinion; and yet I believe I shall not stray far from the truth when from out of all the views held at different times by the many teachers of Israel, I select the following as the concepts which the reform wing of American Israel would to-day accept without dissent.

* cf. סדר נ עין and מסכת נהינם in Beth Hamidrash of Jellinek, vol. I.-III.; also Book of Enoch and iv. Ezra; Menasseh ben Israel's נשמת חיים; Hebrew Visions of Hell and Paradise, by Dr. Gaster, in "Transactions of Royal Asiatic Soc., 1893, p. 571; Zunz's *Gott. Vort.*, 2 ed., p. 149, note 3.

†Ber. 34 b. כל הנביאים כולן לא נשנבאו אלא לימות המשיח אבל לעולם הבא עין
ולתתך לא ראתה אלהים cf. Maim. H. Teshuba, chap. viii. § 7.

‡Sanhedrin 90 b and 91 a; Rabed to H. Tesh. viii. § 2.

§Ber. 17 a.

||Maim. H. Teshuba, chap. viii. "The belief in bodily resurrection has no religious foundation, and the doctrine of immortality refers to the after-existence of the soul only."—Declaration of Principles at the Pittsburg Conference, Art. VI.

"We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in Gehenna and Eden (hell and paradise) as abodes for everlasting punishment and reward.—Declaration of Principles of Pittsburg Conference, Art. VII.

1. Death belongs to the nature of man and did not come into the world as the punishment of sin or the curse of disobedience.* "Dust art thou and to dust shall thou return." † Fits in with God's original plan of the creation of man. It is the price of human life. ‡

"Who is the man that shall live on and not see death or win escape for his soul from the hand of Sheol." §

It is the law of human existence, as Ben Sira said, "all flesh groweth old as a garment," for the covenant from the beginning is "Thou shalt surely die." §

2. Death is not an evil.** Death is a מלאך God's angel, messenger. There is no Satan in all the universe, no independent malevolent will thwarting the purpose of the Almighty, because law is everywhere. Death belongs to the Providence of God as much as life does. He who created light and darkness †† and breathed into man the breath of life, †† also causeth death and bringeth down to the grave. §§ God being everywhere, the dead are in His safe-keeping, even as are the living. || God being all-just and all-wise who can say unto Him what doest Thou ?*** Believing in God we must also believe that He would not and could not appoint every one of His children anything that in its very nature was evil. ††† Death, too, is very good. †††

*v. Tanchuma to וישב 4 — כשברא הקב"ה את העולם מיום הראשון ברא — מלאך המות "The angel of death was created on the first day."—That death is not the result of Adam's sin—v. Mid. Deb. p. 19 §18, Mid. Tanchuma to חקת §16.

†Gen. III, 19 cf. Ps. 90, 3; 104, 30.

‡Ps. 89.49, v. also Ps. 49.8, 49.11, Koh. 3.19, Sir. 17.1.

§14.17 cf. Ps. 102.27.

§§ I. Sam. 2, 6; Deut. 32, 39.

|| Ps. 139, 7, 8; Prov. 15, 11; Job. 26, 6; 38, 17.

***Ber. R. IX. 10—הנה טוב מאד זה מלאך המות—

†† Isaiah 45, 7.

†††Gen. 2, 7.

§§ I. Sam. 2, 6; Deut. 32, 39.

|| Ps. 139, 7, 8; Prov. 15, 11; Job. 26, 6; 38, 17.

***הצור תמים בכל פעל מי יאמר לו מה תפעל—

†††Ber. 60b—כל דעביר רחמנא למב עביר—

††††Ber. R. 9, 5.—הנה טוב מאד הנה טוב מות—

3. Death is not the end of man. Not that the grave will open and the wasted bodies resurrect and come together from the four ends of the earth to welcome the Messiah; but somewhere and somehow the spirit lives on, after the divine messenger Death has touched the heart with his chilling hand. Wisely the nature of this future life is not revealed to us. The immortality that is definitely described and outlined can touch life with its divinest awe and profoundest peace as little as the God that is wholly understood can be the God of the devoutest soul.* Human intelligence cannot comprehend a state of existence purely spiritual, and human words cannot define the nature of spiritual reward or punishment. It must suffice us to know that when this life ends another begins.†

The one is the continuation, the prolongation of the other. Not a link is broken in the chains of existence when death woos and wins his bride. The soul lives on and the spiritual equipment with which we end here we begin there. "This life is the vestibule to the next."‡ We are the architects of our own future. As we sow we will reap. "Every man gets the mansion hereafter that he merits."§

The righteous, all, will therefore inherit eternal bliss whatever their creed or nationality.§ It all depends upon our own ethical merits, efforts and exertions. What we will not do for ourselves, others cannot do for us by prayer, ritual, miracle, charity or vicarious sacrifice of any kind.

In Jewish ethics the center of gravity is therefore not to be diverted to the other world. This life is not to be shunned and our obligations here are none of them to be slighted because there is a hereafter. On the contrary, without any regard to future reward or punishment** is it our duty to make this life perfect and this world

*Ber. 7a—בשכר ויסתר משה פניו זכה לקלסתר פנים—

‡Jer. Jeb. p. 15.) העולם. הוזה יוצא והעולם הבא נכנס

‡Aboth IV. 16.

||Sab. 152 a — הולך אל בית עולמו מלמד שכל צדיק צריך נותנין לו מדור לפי — כבודו cf. John 14, 2. "In my Father's house are many mansions."

§Tosephta Sanh. §13. Codified by Maim. Hilch. Tesh. 3, 5: חסיד אומות העולם v. also Hilch. Eduth 11, 9 and Hilch Melachim 8, 11.

**Aboth I, 3; Maim. H. Teshuba ch. x.

perfect; and we are not true to our destiny if we flee the world and seek seclusion in deserts, caves or monasteries, if we mortify the flesh and render our lives useless, if we lack aggressiveness and resist not evil, if because there is another world we are unwilling to use legitimately this wordly means to advance the cause of justice, peace and love, to realize the Kingdom of God (מלכות שמים) on earth.

4. The body is worthy of respect and reverence. Though it be but dust of the earth, we do not consider it "despicable matter," "the prison of the soul" as Philo thinks; that which "weigheth down the soul and burdeneth the spirit, a fetter from which the soul is eager to escape" as the wisdom of Solomon expresses it. (9.15, 6.20)—Nor do we now consider the corpse ritually unclean,—טומאה being a device employed to counteract what was especially sacred in heathenism.* Neither do we think it sinful for the descendants of Aaron to approach the dead or the home of the dead,† however wise that precaution may have been at a time when ancestor—worship prevailed. We rather look upon the body as an ארון הקודש "a sacred shrine,‡ because the dwelling-place of the godlike spirit;§ something worthy of tender and temperate care during life because the temporary abode of the pure spirit which God breathed into it,|| something worthy of due reverence and respect after death because of its former intimate association with the soul and its activities.**

* v. Robertson Smith's *Religion of the Semites*, pp. 140 and 427; Schwalby's *Das Leben nach dem Tode*, p. 85.

† "Every distinction between Aaronides and non-Aaronides, as far as religious rites and duties are concerned, is inadmissible, both in divine service and in life."—Declaration of Principles of Philadelphia Conference, Art. IV., and of Pittsburg Conference, Art. IV.

‡ Keth. 104 a. cf. 1 Cor. iii. 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Dr. Mielziner informed me that Joseph ben Chayim Zarphati (sixteenth century), in his ספר יד יוסף says, האדם משכן לשכינה.

§cf. Ber. 10 a.

||Ber. 60 b. אלהי נשמה שנתת בי מהורה

**Therefore did the Jews consider it a sacred duty lovingly and respectfully to bury the dead (Gen. 25, 9; 35, 29; 50, 13; I Mac. 2, 70; Tobit 1, 20; 2, 7; 14, 16). While the Persians loathed the corpse because "unclean" it

Now, if those are our modern conceptions of life and death, those are the principles we ought to translate into our funeral rites and ritual. But ere we consider these, let me further premise that these rights and this ritual should be for the sake of the living, and not for the sake of the dead.

In ancient Egypt, *e. g.*, the corpses were embalmed; the tombs were made indestructible; relatives placed food and drink in the tomb chapels; portrait statues of the deceased were placed in the tomb to represent the body should the mummy be destroyed; a magical equipment was placed there to supply all the necessities of the deceased after the relatives and immediate descendants were themselves dead; the priests recited magical formulae; the Book of the Dead was deposited in the coffin—all for the benefit of the dead.* Israel, on the contrary, was to have regard for the living in his funeral rites. He was to bring no food to the dead **לֹא-בָרֵךְ מִתַּיִם** He was not to make incisions into the flesh, and shave his head to give of his blood and hair to the dead.† He was not to embalm the corpse, but bury it, and let it crumble to dust. The priest was to recite no magical formulae over the body, it was *taboo*; and he might not even approach it or the place where it was interred.§ They who “sat on graves”|| provoked God’s anger, and to have anything to do with those who “consult the dead or familiar spirits” was an abomination to him.** What was done for the dead on the principles of “respect” (**כְּבֹד מֵתִים**, **יִקְרָא דְשִׁכְבִּי**) was certainly done for the ethical benefit of the living; and performing the

would defile sacred earth and fire, and while they consequently exposed the body on high towers to the ravage of the fowls of heaven (*v. Sonntag’s Todtenbestattung*, p. 10), the Jews in striking contrast deemed it a curse and a disgrace to leave the body unburied **קְבוּרָה מִשּׁוֹם בְּיוֹנָה** (*Fanh. 46b-v. Deut. 28 26; 21, 23; Jer. 16, 4; 22, 19.*

**v. Geschichte des Alterthums*, by Eduard Meyer, p. 74, etc.

†*Deut. 26, 14.*

‡*Deut. 14, 1.* cf. Robert Smith’s *Religion of the Semites*, pp. 325, etc.; Jevon’s *Introduction to the History of Religion*, pp. 193, etc.

§*Lev. ch. 21.*

||*Isai. 65, 4.* **הַיֹּשְׁבִים בְּקִבְרֵים**

***Deut. 18, 11.* cf. *Lev. 19, 31; 20, 6, 27; Isai. 8, 19.*

offices required by the dead was *נמילות חסד* an act of benevolence* by and for the survivors.

The earliest funeral ritual we possess was not prayer to or for the dead, but an expression on the part of the living of pious submission to the divine will, their devout acknowledgment of God's justice.† And the *Kaddish*, too, originally contained no reference whatsoever to death or to the dead. It was an Aramaic prayer, composed after the destruction of the Second Temple, to express confidence in the dominion of God and the establishment of His kingdom of righteousness, and was recited after finishing a religious lesson, or at the conclusion of different portions of the public service.‡ When later it came to be used as the orphan's prayer, all it still expressed was joyful trust in God and his providence; and even the sentence interpolated into the *קריש דאתחדתא* recited at funerals ("may God be magnified in the world which he will renew to revive the dead and bring them to eternal life") refers to death and immortality only in the most general way.§ Likewise was the *חזכרת נשמות* "the memorial service," which was originated in the Occident during the period of the Gaonim, and fostered in Germany during the Crusades, and which was recited only on the Day of Atonement and the three rabbinical holidays (the last days of Passover, Pentecost and Tabernacles), a remembering of the dead more for the sake of the living than for the sake of the dead.|| *ובזכותם ישיע* תגיענו הרקת פשע והקרבת ישע The influence of Catholicism has

*Suc. 49b. Preparing the dead for burial was one of the functions of the *חברות נמילות חסדים*

ברוך אשר יצר אתכם ברין . . . ואסף אתכם ברין ונו.—Ber. 58 b.

‡v. Zunz's *Gott. Vort.* 2d ed., p. 385, note 6.

§v. Hamburger's *Real Encyclopaedie* II., art. *Kaddish*.

The Sephardic ritual inserted a prayer for the dead *על ישראל ועל צדיקא ונו* ("unto Israel, unto the righteous, and unto all who have departed this life by the will of God may there be great peace and a goodly portion in the eternal life, and may they receive grace and mercy from the Maker of heaven and earth"). This was doubtless due to the influence of Spanish Catholicism; and yet it is still far removed from the Catholic idea of intercession for the dead through saints, prayer, vicarious charity and self-denial as expressed in the Mass for the Dead.

||v. Hamburger II. art. *Seelenfeier* and *Revue des Etudes Juives*, vol. xxix. pp. 42-60. "*La Commemoration des Ames dans le Judaïsme*, by Israel Levi.

doubtless colored these prayers, but in the solemn memorial services of all our modern prayer-books the underlying idea is again hope, comfort, inspiration for the mourners. Men must earn their own way into heaven.

Accordingly, in our present funeral and mourning rites, our prime consideration should be the living. In the cleansing and clothing of the corpse, in the style of the coffin, in the funeral service and sermon, in the disposition of the body, in the mourning customs, the dead must serve the living, not the living the dead.

It can not be expected of me to lay down special rules in the casuistic style of the *יורה דעה*. The details must differ in our day according to the local conditions and customs of our different communities, just as in former days they differed in various countries and communities.* I will only suggest the following five principles that should govern our procedure, and in making these suggestions, I feel sure that I stand on real Jewish ground, and voice the truest Jewish sentiment of all ages.

(a) *Personal Service*.—In former days, to use the words of another,† all the offices required by the dead were performed by loving

Intimations here and there show how hard it was for the Jew to steer clear of the heathen and Catholic idea of intercession for the dead; *e. g.* II. Macc. xii. v. 38–46; Sifre Deut. 21, 9; the story of R. Akiba searching for the son of the man whose spirit roamed about restlessly until his son was found to recite the *Kaddish*.

In Mohammedan countries the Gaonim, Sherira, Nissim and Hai protested vigorously against the introduction of the custom of reciting prayers and giving alms for the dead, but in Christian countries it worked itself in without resistance, especially during and after the Crusades.

Sherira said that all the pious of the world might pray ever so well, and perform the most commendable deeds of charity, and yet it would not make the guilty innocent.

Abraham, bar Hiyya, of the eleventh century, said: "He who thinks that the prayers of his children and his friends will avail him hereafter, deceives himself according to the opinion of men of understanding; for the Thora and the Rabbis speak only of the influence a man's virtues or iniquities exert upon his descendants, while the Thora never says that the work of a living man can be of use to a dead man excepting it be the restitution of a theft," loc. cit. p. 54.

*v. M. K. 23b; Sab. 153a; *Yore Deah*, §340.

†"How Shall We Bury Our Dead?" by Dr. E. G. Hirsch, p. 9.

hands, not by hired help. The body was washed and dressed, the shroud prepared, the coffin fashioned, the bier borne, the grave dug and closed by friends of the departed.*

As far as possible and feasible and conformable with our modern feelings, this custom should be re-instituted among us, and our men and women again be made to feel that it is נְמִילוּת חֶסֶד a deed of love for them, and the highest, as it is the last honor they can show the dead, if with their own hands they weave the chaplets of friendship and love over the coffin and the grave.†

(b) *Simplicity and Equality*.—The plain linen shroud, the cheap box coffin, came in vogue in Israel out of regard for the feelings of the poor,‡ and as a re-action against the costly funerals which so

*Societies for the care and interment of the dead have been traced back to the Second Commonwealth. v. Semachoth, ch. 12. *Geiger's Urschrift*, p. 123. M. K. 27b. cf. Abraham's Jewish Life in M. A., p. 333.

In the early days of the Empire, the Jews in Rome had *collegia funeraticia*, societies to give loving attention to the dying and the dead (v. Schuerer's *Die Gemeindeverfassung der Juden im Rome in der Kaiserzeit*, p. 10). On Jewish tombstones have been found the inscriptions, *Pater Synagogæ* and *Mater Synagogæ*, officials whose duties, amongst others, was to supervise the caring for the dead. (v. Berliner's *Geschichte der Juden in Rome*, I p. 69; cf. Keth. 8b.

† "May be it is not feasible to do this for many of the primary preparations. But I am sure, the grave should be covered by the friends assembled and not by the paid attendants of the cemetery company. Some of us hesitate to strew the earth on the lowered coffin because they are afraid of being charged with orthodoxy. To them let me say that the *Shul'han Arukh*, the old religious code, does not enjoin this act. It is neither orthodoxy nor liberal. Or is this practice neglected because it smacks of sentimentality? I, for my part, detect no greater sentimentality in this than can be imputed to the sense of propriety that shuns to have strangers carry the coffin to the hearse, but assigns this duty to the pallbearers. But I can glean from it a truly poetic meaning. I learn from the symbol the sweet suggestion that love covers, as it were, the couch whereon the dear ones are to sleep for aye."—Dr. Hirsch, loc. cit.

‡M. K. 27a. מִפְּנֵי כְבוֹדָן שֶׁל עֲנִיִּים "It is a custom in Israel to clothe the dead in cheap white shrouds, sewn with flax thread in order not to put the poor to blush. It is forbidden to be buried in shrouds of silk or in gold embroidered garments. This extravagance is not even permitted for a prince in Israel, because it is haughty, immoral and an aping of other nations."—Maim. H. Ebel, ch. iv. 1 and 2; v. also *Yore Deah*, §352.

frequently proved a hardship and burden to the people.* This extreme simplicity, in turn, may be repulsive to our æsthetic feelings. And yet in view of the needless expensiveness, the indecent display, the bootless waste at our modern funerals, it is both timely and necessary, from economic, æsthetic and ethical reasons, to protest most emphatically against the wicked expenditure of money, the vulgar sham and parade practiced, when with expensive hardwood or metallic coffins adorned with gold and silver, we interfere with nature's law of decomposition, create invidious distinctions between rich and poor, burden with debt those not strong enough to resist the demands of fashion, and waste for mere show the money which, according to the old Jewish customs, was bestowed commendably upon the poor.

Already in talmudic times it was customary to deck the coffin with myrtle-wreaths, emblems and garlands of flowers and fruits,† but when we contemplate the extravagance now practiced in the excess of floral decorations at our city funerals; the bad taste shown in the selection for Jewish homes of "gates ajar," "cross

*" At one time the funeral was more burdensome to the relatives than was the dying, and it happened that relatives would abandon their dead on account of the expense that burial would entail, until Rabban Gamaliel II. (first century) expressed the wish that he be buried in linen garments (despite his wealth and distinguished position as Nassi). After this example it became customary in Israel to wear a linen shroud, and R. Papa (fourth century) says that in his time the custom was general to expend no more than a *zuz* (a very trifling sum) for the shroud." M. K. 27b.

From Josephus we can glean some idea of the extravagance practiced. Hyrcanus pillaged from the sepulchre of King David three thousand talents (ant. xiii. 8, 4), and Herod took "furniture of gold and precious goods that were laid up there" (ant. xvi. 7, 1). Herod "took care that the funeral of Aristobulus should be very magnificent by making great preparations of a sepulchre to lay his body in, and providing a great quantity of spices and burying many ornaments together with him" (ant. xv. 3, 4). At Herod's funeral "the body was carried upon a golden bier, embroidered with very precious stones of great variety, and it was covered over with purple, as well as the body itself; he had also a diadem upon his head, and above it a crown of gold, and held a sceptre in his right hand. Five hundred of his domestics carried spices." (ant. xvii. 8, 3.) cf. Ber. 53a, and Perles *Leichenfeierlichkeiten*, pp. 12, 20.

†v. Perles *Leichenfeierlichkeiten*, pp. 15 and 16.

and anchor," doves and lambs; the manner in which that which should be a tender, thoughtful act of love on the part of the nearest and dearest friends, has degenerated into such a cold, social formality that people oftentimes feel constrained to insert with the death notice, "please omit flowers," the time has again come for a vigorous protest in behalf of simplicity and common sense.*

The customs of large funeral corteges, so often a heavy tax on those who can ill afford this extra burden of expense, ought also to be discouraged: and at least in our large cities, where cemeteries are usually far distant, the rule be suggested that the services be practically concluded at the house, and only such persons accompany the remains to the grave as may be personally requested to do so.

And who can walk through our cemeteries, and take notice of the extravagance displayed now-a-days in the erection of monuments but will deplore this futile way of staying the waves of oblivion, this maintaining of social distinction long after death, this prodigal waste of money. In one cemetery of Chicago over two millions of dollars are invested in monuments. Prof. Shaler says: "The cost of property contained in the cemetery of Mount Auburn is probably as great as that of Harvard College. It is many times as great as that involved in all the school-buildings belonging to the people who bury their dead in that cemetery." I presume there is enough money superfluously spent on monuments every year in every fair-sized Jewish community of this country to maintain a professorship at the Hebrew Union College. Is it not our duty, then, as teachers to urge simplicity in this direction also, and again and again remind our people, especially those who lead in such matters that deeds, not stones, are the best and most enduring monuments.†

(c) *Propriety*.—No arbitrary rule can be established in regard to the time that ought to elapse between death and the funeral. Much depends upon the nature of the disease of which the person died,

*In 1858 Leopold Loew, in an article, *Blumen auf Graebem* (*Nach. Schriften* III.) pleads warmly for the permissibility of decorating graves. To-day the strongest word is needed to warn against excesses.

דבריהם הם זכרונם Jer. Shek ii. 7. v. Maim. H. Ebel iv. 4. Responses of bar Sheshet, No. 421.

the climate, the season of the year, and the sanitary laws of the city. Undue haste should, of course, always be avoided.*

In recent years the advisability of holding funerals from the synagog rather than from the home has been strenuously advocated, because the synagog, standing for religion, is the place where, in the solemn presence of death, religion can most appropriately speak its consecrating and consoling word; because better decorum will be observed when all the sympathizing friends can be comfortably accommodated, and without fear of danger from overcrowding can listen to the officiating minister's words; and because there the Rabbi can better express the sympathy of the bereaved congregation, better draw a lesson from the life of the deceased, and more effectively give utterance to the hopes and consolations of his faith.

These are all very good reasons, and they have the support of many precedents in the past.† The prejudice against bringing a corpse into the synagog on the ground of *טומאה* "uncleanness" does not concern us, as a matter of course.‡ And yet in considering this proposition, we must not leave out of account the facts that many afflicted mourners shrink from a public ostentation of their grief, and that the privilege might be abused in behalf of such as are unworthy the honor of a public funeral.

It would appear to me a safe rule to make the same distinction now, that was made in former times between mourning services for the private man who lived a retired life, and for the distinguished man who was a public character and belonged to the public.§

If the deceased was an inconspicuous member of society, let the

*This reform was warmly advocated by Moses Mendelssohn and the Measfim against the protests of the hyper-orthodox Emden and Ezechiel Landau. v. Graetz xi. pp. 31 and 164; *Zeitschrift fuer die Geschichte der Juden in Deutschland*, iii., pp. 211, etc.

†Meg. 28b. ומספידין בהן הספד של רבים. Wherever a large house is required to accommodate the mourners (Rashi), the synagog may be used for the funeral. This applies especially to the funeral of great scholars and teachers (Maim. H. Tefila xi. 7; Yore Dea, §344, 19), and of prominent men in the community. (Orach Chayim, §151, 1.)

‡In this respect the synagog was not treated like the temple in Jerusalem. The corpses of friendless strangers might be kept in the synagog until the interment. (Meg. 28b.)

§הספד של רבים and הספד של יחיד Meg. 28b.

sacred privacy of life not be disturbed in death ; let there be a quiet tender memorial at home, and let the services consist of appropriate scriptural readings, a breathing of sympathy and aspiration, a word of commemoration for the dead and of companionship with the living.

If he was a public character, one who in his life made himself a part of the community, let him serve once more, and let the memorial service be held in the temple of his choice, where his friends and co-believers were wont to congregate, and let public voice there be given to the most prominent lessons his life teaches, and to the principles and virtues that had been dearest to him.

This leads me to a consideration of the funeral sermon. If a funeral sermon must be preached—and I believe it is wise that following a very old Jewish precedent,* a free word be spoken at the time when the mysterious visitant, Death, has brought sorrow into a home—here more than elsewhere propriety should rule both as to the nature of the remarks† and the length of time consumed in making them. Ordinarily a funeral sermon lasting more than fifteen or twenty minutes is an *עונש* a torture and a cruelty. And, furthermore, the spoken word should not be prostituted into fulsome praise of the living or the dead, nor should it aim at opening anew the fountain of tears and be the cause for those sudden outbursts of grief that remind us of the professional wailers of the Orient. It should rather be the soft word that will minimize the grief; the comforting word that will arouse hope and encourage self-control; the sympathetic word that will take away the loneliness and sadness of the grave; the thoughtful word that will teach the beneficence of death whose “divine wand leads the generations forward”; the earnest word teaching that though a dear one lies silent in his chamber, the responsibilities and relations of life go on just the same, and the duty of the survivors is to take up with new and holy fortitude the unfinished tasks, and willingly to bend their shoulders to the added burden; the reminiscent word that will make the story of service, virtue and self-sacrifice inspire imitation and radiate sunlight into the home from which a dear one has departed.

* v. Hamburger II., art. *Leichenrede*. Zunz *Gott. Vort.*, 2 ed. p. 347.

† v. Maybaum's *Homiletik*, p. 88, etc.

It is always a very delicate question to decide what to do and say at the funeral of a suicide, and in view of the alarming increase of suicidal cases in our day among Jews as well as non-Jews, the question ought to receive a candid and frank treatment.

In Semachoth (ch. ii. 1) it says: "No forms of mourning shall be observed for him who deliberately takes his own life. Rabbi Ismael said: 'We should exclaim, woe unto him who has fallen aside, woe unto him who has fallen aside!' But Rabbi Akiba objected: 'Say nothing at all, neither bless him nor curse him.' The rule is not to rend the garments, bare the shoulders, or preach a funeral sermon for the suicide; but the friends shall as usual arrange themselves in two rows and express to the mourners the customary words of comfort, because this is for the honor of the living. In fact, in all cases of suicide this shall be the general rule of procedure: Whatever redounds to the honor of the living, do; whatever is not done out of consideration for the living, refrain from doing."*

In the spirit of Rabbi Akiba, who regards the self-destroyer with the utmost charity, and out of deference to the dead would not have the slightest reflection cast upon him, it would not be proper to bury the suicide by himself in a secluded corner of the cemetery,† nor would I favor that an uncharitable or unkind word be spoken at the house to inflict still greater grief upon the unfortunate family. A tender consideration should be felt for the soul-struggles and unhealthy nervous condition of the suicide; and, after all, **הדין הוא** judgment belongs to God, not to man.‡ And yet in view of the fact that so many now deliberately take their lives with their own hands, because they are too cowardly to face the adversities of life, and too selfish to endure suffering and bear the burdens of existence, too proud to face the world, stripped of their wealth and too weak to begin the struggle anew, it seems to me not only timely, but necessary, a moral duty in the very presence of the bier to speak a deliberate, fearless, earnest word about the awful sinfulness, selfishness and cowardice of self-destruction.

*v. Also Maimonides, H. Ebel i. 11; *Yore Deah*, §345.

†"The bodies of such as kill themselves should be exposed till the sun be set without burial." (Josephus, *Wars of the Jews*, iii. 8, 5.)

‡Deut. 1, 17; 32, 35; Maim. II. Rozeach ii. 1.

(d) *Rationality*.—Many volumes will not suffice to record all the superstitions and superstitious practices to which the mysteriousness of death and the hereafter has given rise. Accordingly the Bible, which is the greatest enemy of superstition, puts in the form of rigid prohibitory laws many of the superstitions connected with the ordinary funeral rites of ancient Oriental nations. In fact, the Bible does not tell us what we shall do at funerals; it only tells us that superstitions irrational, cruel funeral rites are abominations unworthy of a chosen people (Deut. xiv. 1, 2), incompatible with human perfection (Deut. xviii. 11 and 12).

In the same spirit must we combat the later superstitions that took root in Israel, whether they sprang up on Jewish soil originally, or were transplanted from the customs of surrounding nations and religions, *e. g.*, covering the mirror,* removing the coffin with the feet of the corpse forward,† spilling out water, washing the hands,‡ throwing a lock into the grave, etc.

As a matter of course, we must be consistent with ourselves, and in our rites and ritual not continue practices and sentiments which were born from a belief in bodily resurrection,§ or which reflect the gloom and excesses of despair rather than the sunlight and moderation of hope and resignation.||

(e) *Self-Restraint*.—In case of a death in the family, the natural inclination is to give way to excessive grief. Primitive nations simply abandon themselves to their grief, and emotional and dem-

* v. *Das Verhaengen der Spiegel im Sterbezimmer*, etc., by Dr. Adolph Moses, *Zeitgeist*, vol. I. p. 146.

†So that the ghost will not find his way back. v. "Primitive Ghost and His Relations," by James G. Frayer. *Pop. Sc. Monthly*, xxvii. p. 672.

‡Barring the ghost by means of water. *Ibid.* pp. 675 and 680.

§*e. g.*, putting things into the coffin to be used or admired hereafter, or throwing grass over the head and saying: "He will rise from death like grass from the earth."

||"Why should the last memories of the forms of our dear ones be so clouded with artificial gloom, with the grim crape at the door, the lowered curtain, the darkened house? Let the calm be illuminated with all the sunlight available. . . Black is a false symbol. Death is not an enemy, but a friend. Its symbol should be light, and not darkness; it should suggest hope, and not despair."—Jenkin Lloyd Jones.

onstrative people, like Orientals, exercise barely any self-control in the presence of death. Travelers inform us they show the same lack of self-restraint to-day they did thousands of years ago. "Herodotus tells us that when any one died in Egypt, all the females of his family covering their heads and faces with mud, ran through the streets with their bosoms exposed, striking themselves and uttering loud lamentations. Twenty centuries before Herodotus there were pictured on the walls of the tombs in Egypt representations which are fresh to-day of wailing women mourning over the dead, their heads uncovered, their hair disheveled, their bosoms bared, flinging their arms or beating their breasts, or tearing their hair, or throwing mud on their heads in demonstration of their sorrow, while the wife with similar expressions of grief crouches at the feet of her dead husband."*

The Bible ordains no laws of mourning. It mentions the prevailing customs of employing wailing women,† wearing sackcloth and ashes, rending garments, sitting on the ground, etc., but strives to impose self-restraint and to prevent wild outbursts of rebellious lamentation.‡ Upon the same theory the rabbis said הלכה כדברי המיטיל באבל "in mourning customs the law sides with him who favors leniency.§

It seems repugnant to a sensitive nature to prescribe how long and in what manner he shall mourn for his beloved; but the object of the many rabbinical laws was only to imbue piety, to teach men to show the proper public respect to the dead from an Oriental point of view, to instruct them to restrain the selfishness of grief,

*Trumbull's "Studies in Oriental Social Life," pp. 140, etc.

†An Oriental woman may indeed, in the hour of her bereavement, send for hired wailers to sound in her ears the cries of sorrow that are in keeping with her sad feelings; but she would never think of sending at such a time for hired milliners and dressmakers to arrange attractive articles of dress of the choicest mourning-material available, and in the most tasteful style of the current mourning garb. She may put too high a value on the bottled tears of sympathy given to her by her mourning friends, but she would never think of adorning herself with jet jewelry as a token of her comfortless sorrow."—Ibid. p. 187.

‡Lev. 19, 28; 21, 5; Deut. 14, 1.

§M. K. 18a.

to impart a holier calm in the presence of the inevitable, a deeper trust in God, a more willing submission to His will.

In this spirit should we mourn for our dead. We must not allow our grief to overlay us; we must master it by a pious resignation to God's decree. It is as much a virtue to exercise self-control at the coffin as at the banquet table. Indeed, it is by this self-restraint that a man betrays true culture, and it is by this self-restraint that Israel is to show his superiority to the nations. (Deut. xiv. 2.)

Accordingly, should death enter a home, I would deem it eminently becoming that the mourners show their respect for the dead by ceasing to follow their daily avocations for three days, if possible, and by remaining at home during this period if it will not interfere with the performance of important public duties. It is most appropriate to hold religious services at the house during these days, and to read selections from our religious literature; but in-as-much as we have practically abolished all Orientalism from the synagog, and in everyday life have altogether ceased to express our feelings after the pattern of Orientals, it is out of all reason to retain Oriental modes of mourning which never have been exclusively Jewish and to sit on the floor, rend the garments, remove the covering of the feet, refrain from shaving, etc. We can therefore commend the resolutions adopted at the Breslau Conference in 1846:

1. The custom of tearing a rent in the clothes, letting the beard grow, sitting on the floor, removing the leather covering of the feet, and the prohibition to wash, bathe, or tender greeting, having lost all meaning and religious validity in our day, and being repulsive to our religious feelings, should be abolished.

2. It is advisable for the mourner to remain at home three days, not seven, counting from the day of the funeral, provided higher duties and health permit.

3. It is further advisable that the mourner close his business altogether on the day of the funeral, if possible; but while he remains at home the two subsequent days, others may attend to his affairs.*

*v. Proceedings of Breslau Conference, p. 314.

I would further commend that out of respect for the dead, *Kaddish* be recited at the synagog twelve months, not eleven.*

(f) *The Ritual*.—The ritual should be brief, comforting, suggestive, rational.

For use in both the home or temple and the cemetery, I commend with some modification the service which appeared in the unrevised edition of the Union Prayer-book, and I would suggest that it be referred for revision to an editorial committee, who shall submit this, together with other appropriate selections from Scriptures, to the next Conference. When adopted, this and the marriage and confirmation agendas submitted to previous Conferences might be worked into a Jewish Minister's Handbook.

SERVICES FOR THE HOUSE OF MOURNING.

In most of our communities it is customary to hold services in the house of mourning three evenings. Volume I. of the Union Prayer-book contains a service for such occasions. In olden times it was characteristically customary at such services to read and expound some portion of Jewish literature. In lieu thereof, I have often found it a grateful task to give expression at such times to a few carefully conceived thoughts on such themes as immortality, meaning of the shortness of life, the goodness and justice of God, providence, the blessing of adversity, etc. I throw this out merely as a suggestion. And I would further suggest that a committee be appointed by the Conference to prepare at some future time a booklet which, after the style of the old ספר חיים shall contain carefully selected and carefully translated portions of Jewish literature, which shall serve as private readings for those who have been afflicted and yearn for a hopeful word, and which shall arm against despair, and prepare for his coming those who will one day have to welcome the visit of that divine messenger who sooner or later will enter every home.† “If the funeral sermon is to be of real help-

*That the souls of the wicked are judged twelve months, and that were *Kaddish* said a whole year, the presumption would be that the deceased was a wicked person, is a superstition which we should discountenance.

†This new “Book of Life” must avoid all superstition, *Kabbalism*, etc., and give the rational explanation of Jewish funeral customs. From the wide range of Jewish literature, ancient and modern, so much valuable

fulness, it must be preached long before the crape is on the door." If the consolations of religion are to serve the sorrowing, they must be contemplated long before the grave has been dug. Only when **וְכִלְיָה שִׁירָה עִמִּי תַפְלָה לְאֵל חַי** in the sunlight of their joy men see and feel the loving-kindness of God **וְהַמְשְׁכִּילִים יוֹהִירוּ כֹהֵר הַרְקִיעַ וּמַצְדִּיקֵי הַרְבִּים כְּכֹכְבִּים לְעוֹלָם וָעֶד** will they be able to find comfort in His presence when the gloom and darkness of sorrow encompass them.

In Jewish literature it has since the days of the prophets been a rhetorical and stylistic rule to end every sad theme with an expression of hope and comfort. And so I conclude this funeral subject with a sentiment from the Book of Daniel, which certainly ought to be a comforting contemplation for the teacher **וְהַמְשְׁכִּילִים יוֹהִירוּ כֹהֵר הַרְקִיעַ וּמַצְדִּיקֵי הַרְבִּים כְּכֹכְבִּים לְעוֹלָם וָעֶד** "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." (xii. 3.)

archeological, religious and ethical material may be gathered that we need not hesitate to throw away much of the rubbish that has been piled up in the old **סֵפֶר חַיִּים** and need not lay bare our ignorance and poverty by borrowing from non-Jewish sources.

As a tentative table of contents, I would suggest :

1. Selections from Bible, Apocrypha, Philo, Josephus.
2. Selections from Talmud and Midrash.
3. Selections from mediæval philosophers.
4. Selections from testaments and ethical writings.
5. Selections from Jewish writings in all modern languages: history, biography, philosophy, liturgy, etc.
6. Martyrologies.
7. Descriptions of old cemeteries.
8. Explanation of funeral and mourning customs.
9. Appropriate inscriptions.

[APPENDIX E.]

A Few Words About Funeral Reforms.

By Leo. M. Franklin, Omaha.

To the Gentlemen of the C. C. A. R. :

DEAR COLLEAGUES:—It is with sincere regret that I yield to circumstances which compel me this year to forego the pleasure of participating in your deliberations, the more so that I have been honored by your worthy executive committee with an invitation to assist in the discussion of the paper on "Funeral Reforms." At the suggestion of my friend and teacher, Dr. Mielziner, I beg to submit a few thoughts that have occurred to me relative to this most important matter, though I doubt not that the gentleman to whom has been assigned the task of writing the principal paper on this subject will be led by his larger experience to treat more exhaustively of the very abuses that occur to me as the ones that should be remedied.

It needs no more than a surface study of the subject to convince us of two things. First, that the abuses which is essential for us to correct represent largely but one phase of that eager clamoring for sham and show which has invaded every part of our most sacred ceremonials, funerals, weddings and confirmations alike; and, second, that the reforms to be encouraged do not necessitate the introduction of new and untried measures, but rather a return to that beautiful simplicity which in former years characterized the Jewish funeral, and which emphasized in death what was too frequently denied in life—the absolute equality of men. Of course, I am speaking of the restoration of those beautiful essentials of the burial rites, and not of those multitudinous forms which we of the reform school have long since relegated to the realms of the obsolete.

. Perhaps it is simply the result of unsettled social conditions; perhaps it is the inevitable curse of an age in which materialism is rampant. But be the cause what it may, it is a fact that in our day there seems to be a competitive struggle among people to outdo one another in making every occasion in life, the most sacred as well as the most frivolous, an excuse for display. From this mad competition, this foolish desire to excel, even the rites of burial have not escaped. Indeed, the conditions are not altogether unlike those which, according to history's record, prevailed to a marked degree previous to the time of R. Gamliel, when it was said that the fear of burial expenses was worse than that of death itself. We institute this comparison especially because it was this great teacher who is supposed to have introduced into Judaism the custom of burying the dead in the simple linen shroud. Seeing the hardship entailed upon the poor by the large expense of the fancy burial clothes then in vogue, he ordered that persons should be buried only in linen, and to emphasize the teaching provided in his will that he himself should be interred with the utmost simplicity. From this time the custom became general among the Jews. His grandson, R. Juda I, carried the spirit of this provision even further by limiting the number of garments, and later it became customary to inter the dead in one garment, the cost of which did not exceed one suz. (Moed Koton 27 b.)

While not in any sense advocating a return to such absolute limitation in the details of burial, I can not but believe that it would be of inestimable benefit could the rabbis of to-day rise in the spirit of R. Gamliel, and by word and work bring about a restoration of that beautiful simplicity and uniformity of burial which prevailed so long among the Jews, and which made death a mighty teacher to the living. It was a beautiful embodiment of the words proclaiming the vanity of earthly things, **כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא**, **יֵרֵד אַחֲרָיו כְּכֹדוֹ**: "that in his death man takes nothing along; his honor goes not with him to the grave."

I trust that I am not intruding upon the ground which rightly belongs to my worthy colleague if I here note a few of the reforms which suggest themselves to me as being worthy of our whole-hearted encouragement. These concern themselves with the funeral proper and the mourning rites. Of the former I need say but little. Suffice it to say that to my mind all things pertaining to the

funeral should be arranged with the utmost simplicity, and should, so far as possible, be uniform in all cases. Of course, respect for the feelings of the living must not be neglected in these matters. Death must not be made any more gruesome than it naturally is, but I fail to see wherein a costly shroud, a gorgeous casket and an elaborate display of flowers can drive away the terrors which belong to death, when a simple coffin emblematic of the vanity of earthly treasures, and the pure white shroud symbolic of innocence, and both together emphasizing the final equality of men, are its accoutrements. Display of every kind should be eliminated from the funeral arrangements. And yet, inconsistent as at first glance it may appear, I would heartily favor the movement already introduced by some of our colleagues of conducting all funerals from the synagogue. All rabbis have experienced not only the inconvenience, but the irreverence that frequently plays so prominent a part in funerals conducted from the home. Nor are such annoyances avoidable when the funeral rites are conducted in cramped and narrow quarters, as is usually the case, for it is only seldom that the home is able to accommodate the hosts of people drawn either by hallowed friendship or idle curiosity to assist in paying the last honors to the departed. Besides, were all funerals held in the synagogue unreasonable display could be limited by congregational enactment, and a greater uniformity would necessarily be the result. Indeed, I think that the good influence of such a movement would be two-sided, for correcting the prevalent abuses of funerals on the one hand, on the other it would lend to the temple itself a greater sanctity by associating with it in the hearts of the people the most sacred and hallowed of memories. If the funeral rites constitute a religious ceremony (and there are few who will deny that they do), I see no reason why they should not be conducted in the synagogue. True, Judaism is primarily a religion of life and of hope, and a protest against the so-called death religions of the Orient, but when death may be made a teacher of the living, it becomes an embodiment of, rather than a contradiction to, the spirit of Jewish teachings and of Jewish thoughts.

In the encouragement of greater simplicity and uniformity in the funeral arrangements, the rabbi can wield a mighty influence. One of the worst features of the modern funeral is the prevalent extravagance in the expenditure of money. The best method of correcting

this error would be to convince people of the greater beauty of that simplicity which formerly characterized the Jewish burial, and to persuade them that if money must be lavishly expended to show honor to the dead, it should be done for the living in the cause of charity, humanity and education. No one is in a better position to inculcate this teaching than is the Rabbi.

The Mosaic Code has no exact legislation relative to mourning, and its provisions are in the main prohibitive of the depravity and barbarity that marked the mourning of the heathens. Thus Deuteronomy xiv. 1, prohibits any disfigurement of the body as a sign of mourning, and the spirit of the Mosaic law is reflected in the words of Joel ii. 13: "Rend your hearts and not your garments, and return unto the Lord your God, for long suffering and merciful is He," etc.

However, in the course of ages the mourning customs of the Jews, like those of other peoples, surrounded themselves with forms which to us seem unappealing. To these belonged the custom of "*Sitting Shiva*," for a period of seven days, during which time, as you know, the mourner sat on the floor or on a low stool, abstained from all manner of work, greeted no friend nor companion, was careless of his personal appearance and the like. While still observed in its minutest details by the orthodox, the reformer of to-day has shorn this custom of its disagreeable elements, and has limited the time of its observance to a period of three days. The custom which obliged the near relatives of the dead to make a קריע or rent in their garments as a token of their sorrow is, I am glad to say, disappearing even among the conservative Jews.

The one mourning custom which seems destined to survive the ravages of time is the *Kaddish*, and of this I beg to say a few words. In treating of this subject, we must of course cast aside that sentiment which naturally clings to a custom revered at once for its antiquity, and solemnified by its associations with the things most hallowed in our minds. What I wish to urge is that the *Kaddish* should be made intelligible to the people, who, in their ignorance, imagine that it is a mass for the souls of the departed, and that the repetition of it constitutes the chief duty that the Jew owes to his religion. Did they speak the *Kaddish* in the language best understood by them such misapprehension and consequent superstition would be absolutely impossible. To translate the *Kaddish* into the

vernacular would be but to do what has been done before, as a review of its development will clearly indicate. The exact date of the compilation of the *Kaddish*, for it is certainly a compilation, is uncertain. Extracts of it are quoted by teachers of the first, second and third centuries of the Christian era, but whether it existed before that time there is no means of knowing. In its original sense the *Kaddish* was an expression of Messianic expectations—of the hope that a redeemer would come. At first there were various forms of this prayer. In one form it was said at the conclusion of the study of the Law, because in it was uttered a prayer for the fulfillment of the things ordained in the law. There was one form which was especially for the learned.

Its character as a prayer purely for mourners was not taken on until the time of the crusades, in the twelfth and thirteenth centuries, when martyrs fell by thousands at the altars of their faith. At first the *Kaddish* was designed especially as a prayer for the repose of the souls of these martyrs. Its fundamental idea, as even the Talmud admits, was that of resignation to the will of God, and the thought that in times of sadness as well as in the hours of gladness we should praise the Author of all things.

And now I wish to emphasize a fact that is of prime importance in this connection. The *Kaddish* as it is before us is not only considerably shorter in length than it was at first, but it is not in its original language. Originally the *Kaddish* was to a great extent a compilation of Bible sentences, in which was sung the praise of God and His great name. The sentences were, of course, originally Hebrew. But our *Kaddish* is not Hebrew; it is Aramaic. And the question arises, How came this change about? And thus authorities answer:

During and after the Hebrew's second commonwealth the Jews of Palestine having forgotten their mother tongue, spoke Aramaic, the language of the country and the time in which they lived. Now the rabbis of old, narrow in some things though perhaps they were when measured by our standards, realized that to people who had forgotten the Hebrew, the repetition of the *Kaddish* in its original form would be a mere mockery, and therefore that men might know what they were saying, and that their prayers might be more than empty sound, they translated it into their current language—the Aramaic.

The application of this circumstance to the conditions of this present time is clear enough. If the rabbis of antiquity could make the *Kaddish* intelligible, and hence truly sacred by translating it into the vernacular, why shall not we? Why shall we foster a spirit of blind superstition in our people when, by transposing the *Kaddish* into English or German, and in a form to meet the spiritual needs of men, it can be made the means of uplifting worship and sanctifying life?

But one word more in this connection. In most congregations the custom still prevails for mourners to rise during the *Kaddish* prayer. This, I believe, is made by many an opportunity for unnecessary display, and it should be remedied if possible. To my mind it can sooner be accomplished by having the entire congregation rise during this part of the service than by seeking to have the mourners retain their seats, as prejudice and superstition would alike combat against the introduction of such a reform.

Many are the abuses that have grown up among us in regard to mourning customs, and hence great is the need of reform. But others, better fitted than I for the task, will suggest the needed reforms to you. What I have said will doubtless be repeated in clearer form by them, and the best that I can hope for is that the few suggestions herein made will assure my colleagues that though necessarily absent from the Conference, I do not wish to shirk the duty that devolves upon me with the honor of the invitation to speak a word upon this subject. May God speed the work of the convention, and may the results attained redound to the glory of Israel's cause.

[APPENDIX F.]

Gibt es Dogmen im Judenthum?

Von Dr. E. Fetsenthal, Chicago.

Gehalten am 8. Juli 1896, vor der Central Conference of American Rabbis in Milwaukee.

Gerne entspreche ich der an mich ergangenen ehrenden Einladung, vor Ihnen, Freunde und Kollegen, einen Vortrag über irgend ein Thema zu halten, das ich mir selber wählen könne. Allein durch die mir zugestandene Freiheit in der Wahl meines Themas bin ich vor ein *embarras de richesse* gestellt. Worüber soll ich reden? Das Feld der Wissenschaft des Judenthums ist so außerordentlich weit, und die Zahl der von uns zu lösenden Aufgaben ist so außerordentlich groß, daß man in eine gewisse Verlegenheit kommt, wenn man einen einzelnen Punkt zur Besprechung herausgreifen soll. So gestatten Sie mir denn, daß ich heute meinen Beitrag liefere zur Erörterung eines Themas, das erst neuerdings wieder von Seiten eminenter jüdischer Gelehrten, wie z. B. von Prof. Schechter in Cambridge und Andern, zum Gegenstand von Besprechungen gemacht worden ist. Ich werde vor Ihnen über Dogmen im Judenthum reden.

Was ist denn unter einem Dogma zu verstehen? Ich glaube, daß ich wohl eine richtige Definition gebe, wenn ich sage: Ein Dogma ist ein für eine religiöse Gemeinschaft feststehender und für dieselbe bindender Glaubenssatz, welcher innerhalb dieser Gemeinschaft allgemein anerkannte Geltung hat, und welcher als wahr angenommen werden soll, auch ohne daß man Beweise dafür beibringt.

Legen wir nun vorkommenden Falls den Maßstab dieser Definition an, so sehen wir sofort, ob wir irgend einen Satz mit Recht als ein Dogma bezeichnen können oder nicht. Der Ausspruch: „Ihr sollt heilig sein!“ ist, an dieser Definition gemessen, kein Dogma, denn er bezieht sich nicht auf irgendeine zu glaubende Lehrmeinung; er ist als ein *Moralprinzip* zu bezeichnen. „Unser Planetensystem ist heliocentrisch und nicht geocentrisch“, — auch dieser Satz ist kein Dogma, sondern eine durch wissenschaftliche Forschung errungene beweisbare Erkenntnis, die als solche

nicht geglaubt zu werden braucht. Aber noch vor wenigen Jahrhunderten galt sowohl im Judenthum wie im Christenthum der entgegenstehende Satz als Dogma, der Satz nämlich, daß das ganze Weltall geocentrisch sei. Der Satz: „Einst werden die Todten wieder aus ihren Gräbern auferstehen“, ist kein jüdisches Dogma, ist es wenigstens heute nicht mehr, weil ihm in der Gegenwart das Kriterium der Allgemeingültigkeit fehlt. Er ist wohl noch ein Dogma für die orthodoxen christlichen Sekten, er ist auch noch ein Dogma für einen großen Theil der Judenheit, aber er ist es nicht mehr für einen anderen Theil derselben.

Aber hat denn das Judenthum solche allgemein anerkannte Dogmen? Und im Falle wir diese Frage bejahen,—welches sind diese Dogmen?

Eine Antwort hierauf kann nicht durch spekulative Methoden gewonnen werden. Es handelt sich um Thatsächliches, wirklich Seiendes, und da gilt es, nach den Methoden exakter Forschung zu verfahren. Stellen wir, um ein weiteres Beispiel anzuführen, die Frage: Ist die Lehre von einem persönlichen Messias, der aus Davidischem Geschlechte stammen wird und einst als König über Israel herrschen wird, als ein jüdisches Dogma zu bezeichnen, d. h. als eine allgemein anerkannte und für jeden Juden bindende Glaubenslehre? Vor hundert Jahren noch hätte man allseits die Antwort vernommen: „Gewiß! Derjenige, der diesen Glauben nicht theilt, mag wohl der Rasse nach ein Jude sein; aber er ist kein Jude, wenigstens kein guter oder rechtgläubiger Jude, wenn man den Begriff „Jude“ dahin definirt, es sei darunter eine Person zu verstehen, welche zur jüdischen Kirche, zur jüdischen Glaubensgemeinschaft gehört.“ Aber während des nun zu Ende gehenden Jahrhunderts ist der Glaube an die Ankunft eines solchen Messias und an die Wiederaufrichtung eines Davidischen Königreichs in immer größeren Kreisen geschwunden. Kein jüdisches Kirchenconcilium, keine mit hierarchischen Gewalten versehene Synode, keine mit besonderer geistlicher Autorität ausgestattete Rabbiner-Conferenz hat ihn aus der Welt hinausdecretirt, sondern der unaufhaltjam voranschreitende Geist der Geschichte war es, der ihn in großen Kreisen der Judenheit entwurzelte. Und nun gibt es im westlichen Europa und in Amerika Hunderte von Gemeinden, die im Widerspruch mit dieser Lehre sich wissen, die in ihren Gebetbüchern und Religionslehrbüchern alle Aeußerungen, welche einen solchen Glauben voraussetzen, entweder ignoriren, oder welche diesen Glauben ganz und gar ausdrücklich verneinen, ja welche theilweise gegen ihn polemisiren und ihn bekämpfen. Es kann also heutzutage der frühere Messiasglaube nicht mehr als ein Dogma im Judenthum gelten, weil eben die Gesamtjudenheit als solche diesen Glauben nicht mehr bekennt und anerkennt.

Was soeben in Bezug auf das überlieferte Messiasdogma gesagt worden ist, gilt auch in Bezug auf mehrere andere Glaubensartikel, die noch im ersten Viertel unseres Jahrhunderts im Judenthum, in den Synagogen desselben, bei den Lehrern desselben allgemeine Geltung hatten, und deren Wahrheit und Verbindlichkeit anzuzweifeln, damals auch gar Niemanden in den Sinn kam. Bloss in Kürze gestatte ich mir, noch einige weitere Beispiele solcher für uns abgeworfenen und abgestorbenen Dogmen anzuführen. Ich erinnere Sie an den Glaubenssatz, daß der ganze, biblisch vorgeschriebene Tempelcultus, daß sämtliche mosaische Civil-, Criminal- und Staatsgesetze in der Theorie fortdauernde Geltung hätten, daß diese Gesetze außerhalb Palästinas und während der Zeit der Zerstreuung Israels bloß suspendirt, keineswegs aber definitiv abolirt seien, und daß sie wiederum praktisch ihre Geltung erlangen würden und thatsächlich Beachtung finden müßten, wenn einst das zerstreute Israel wieder von allen vier Enden der Erde nach seinem alten Stammland Palästina zurückgekehrt sein würde, und wenn alle übrigen nothwendigen Vorbedingungen, vor Allem die nationale Unabhängigkeit Israels, die wirkliche Restauration des Gesetzes ermöglichten. Das war ein Grundglaubenssatz, der von allen Lehrern des Judenthums ohne Ausnahme noch im vorigen Jahrhundert und zu Anfang dieses Jahrhunderts verkündet, in allen Synagogen gelehrt, in allen Ritualien zum Ausdruck gebracht wurde, und der in der überlieferten jüdischen Literatur tausendfach sein Echo gefunden hatte. Faktisch aber verhält es sich damit, wie es sich mit dem Messiasdogma und dem Auferstehungsdogma verhält. Diese Dogmen gelten als solche nur noch bei einem Theil der heute lebenden Judenheit. Lassen Sie es uns zugestehen, daß sie allerdings noch bei dem größeren Theil der Juden, namentlich im östlichen Europa, in Asien und in Afrika ihre Geltung haben. Aber andererseits müssen wir auf die Thatsache hinweisen, daß eine sehr bedeutende und stets wachsende Minderheit diese Dogmen nicht mehr als solche anerkennt. Es fehlt ihnen also etwas, was nach unserer Definition einem jüdischen Dogma zu eigen sein muß,—die allgemeine und widerspruchslöse Anerkennung seitens der Gesamtjudenheit.

Wie aber alte Dogmen geschwunden, so sind auch neue Dogmen entstanden, oder es sind solche im Entstehen begriffen. Wer aufmerksamen Geistes und mit tiefer eindringenden Blicken Kunde nimmt von den geistigen Strömungen im Innern des neuern Judenthums, der kann die merkwürdige Beobachtung machen, daß einzelne hervorragende, geistessgewaltige Führer der Reformpartei, daß einzelne leitende Geister der Reformbewegung gewisse neue Glaubensprinzipien ausgesprochen und auf Kanzeln und an anderen Orten mit Entschiedenheit gelehrt haben, und daß eine Anzahl von Gemein-

den solche neue Glaubensartikel in ihre Gebet- und Gesangbücher aufgenommen und sie dadurch gleichsam sanctionirt haben. Aber sind sie in Folge davon allgemeine Dogmen geworden? Bis jetzt noch nicht. Sie sind höchstens bei einem verhältnißmäßig kleinen Theil der Judenheit zur Anerkennung gelangt, und ein verhältnißmäßig kleiner Theil hat ihnen gewissermaßen offiziell Zustimmung erklärt, indem die betreffenden Gemeinden in ihren Ritualien solchen neuen Dogmen Ausdruck leihen. Aber zur Zeit fehlt ihnen immer noch das Kriterium, dessen ich vorhin erwähnte — die allgemeine Anerkennung.

Um auch hier ein Beispiel anzuführen, sei erwähnt, daß man oppositionell dem alten Gedanken entgegentrat, welcher vorzugsweise in den Rußaph-gebeten an den Feiertagen seinen Ausdruck fand in den Worten: חטאינו גלוינו מארצנו ונר „Um unserer Sünden willen sind wir verbannt worden aus unserem Lande und entfernt worden von unserem Boden.“ Wenigstens insofern man mit diesem Satz im alten Gebetbuch den Sinn verband, daß das alte Israel um seiner Sünden willen und zur Strafe für dieselben aus seinem Lande verbannt und aus seiner Heimath entfernt wurde, bezeichnete man in neuerer Zeit den ganzen Gedanken als irrig und ersetzte man ihn durch einen neuen Glaubensartikel: — Nicht um seiner Sünden willen und nicht zur Strafe hat Gott Israel aus seinem Vaterland herausgerissen und in alle Welt hin zerstreut, sondern es lag der Untergang des jüdischen Staates und die Zerstreuung des jüdischen Volkes in dem weisen Plane Gottes. Der Zweck und die Absicht des göttlichen Geschichtslenters war, daß Israel durch seine Zerstreuung und in seiner Zerstreuung der Welt zum Segen werden sollte, daß es durch sein bloßes Dasein schon, durch sein Vorbild und seine Bekenntnißtreue ein Mittel werden solle, seine ewigen Wahrheiten von einem einzigen und heiligen Gott und seine ewigen Sittengesetze in die Menschheit einzupflanzen. Wir wollen uns hier auf keine Kritik dieses neuen Reformdogmas einlassen, wir wollen auch nicht näher den Nachweis unternehmen, daß von jedem unbefangenen Geschichtsforscher der Gedanke als richtig anerkannt werden muß, es seien die Ursachen für den nationalen Verfall und den nationalen Untergang Israels wirklich in den nationalen Versündigungen gelegen gewesen. Wir wollen es auch nicht weiter betonen, daß es uns kurzächtigen Menschen gar nicht gegeben ist, zu sagen, was in diesem oder jenem Geschehen Zweck und Absicht des göttlichen Weltlenkungsplanes gewesen ist. Denn wie könnte irgend ein Mensch darüber eine apodiktische Behauptung aussprechen, da doch kein Sterblicher im Rathschlusse Gottes geessen ist und dadurch die Gedanken Gottes erfahren haben kann! Grund und Ursache eines Geschehnisses kann

der pragmatische Geschichtsschreiber wohl erforschen, auch die Zwecke und Absichten geschichtlich bedeutender Menschen mag er aus documentarischen und aus andern Zeugnissen ergründen. Aber eine Zwecksetzung für das Thun und für das Geschehenlassen der Gottheit wird kein Historiker wagen, zu einer solchen kann nur ein Dogmatiker den Beruf in sich fühlen. Ein ungemein furchtbarer Gedanke ist allerdings in jenem Substitut für umippene chatoenu ausgesprochen,—ein Gedanke, den wir als Ergebnis und Folge in die Thatfache der Zerstreuung hineinlegen, und der uns beschwingen und begeistern soll, so zu leben, daß wir zum Licht der Völker, zum Segen der Welt wirklich werden. Dieser ächtprophetische Gedanke soll und muß daher in gehöriger Wortfassung mit allem Nachdruck und in all seiner begeisterten Kraft wieder und wieder im Cultus der jüdischen Reformgemeinden Ausdruck finden. Aber das wollen wir doch noch hinzufügen, daß auch dieses Reformdogma, mindestens zur Zeit noch, des Charakters der allgemeinen Geltung in Israel entbehrt und daher in der Gegenwart noch nicht als ein allgemeines jüdisches Dogma gelten kann.

Ebenso haben, um ein weiteres Beispiel anzuführen, in neuerer Zeit einflußreiche Lehrer des Judenthums die Doctrin von der Erschaffung der Welt aus Nichts als ein Dogma des Judenthums hingestellt. Doch diesem angeblichen Dogma können wir noch weniger den Namen eines Dogma zuerkennen, da es bereits vor Jahrhunderten schon von ganz ausgezeichneten Denkern und Lehrern des Judenthums abgelehnt worden ist.

Und so hat am Ende Jeder von uns seine individuellen Dogmen, so hält Jeder von uns gewisse Gedanken als seine religiösen Grundgedanken fest. Es hat Jeder seine eigene Dogmatik. Doch lassen Sie es uns in Uebereinstimmung mit den harten Thatfachen erkennen und zugestehen, daß diese individuellen Dogmen bloß subjektiven Charakter haben und bloß für Denjenigen, der sie hegt, als religiöse Grundwahrheiten gelten können, nicht aber für Andere, die sie nicht theilen.

Sollte es nun vielleicht wahr sein, daß, wie Manche sagen, das Judenthum gar keine Dogmen habe, und daß man mit Unrecht ihm Glaubensartikel unterlegen wolle? Sollte es wahr sein, daß es gar keine für ganz Israel gemeinsame, in ganz Israel unbestritten angenommene Dogmen gebe?

Bereits vor achtzehn Jahren hat Derjenige, der vor Ihnen zu reden die Ehre hat, in einer kleinen Broschüre „Zur Proselytenfrage im Judenthum“ sich in Kürze, aber doch mit genügender Bestimmtheit hierüber geäußert. In jener Broschüre heißt es: Die neuere jüdische Religionslehre stellt nur eine Wahrheit als fundamentalen Glaubensartikel auf nämlich die Wahrheit der Lehre vom Dasein eines einzig-einen, heiligen Gottes. Als zweite Funda-

mentalgläubenslehre und als eigentlich charakteristische Unterscheidungslehre kommt hinzu noch der Satz, daß Israel das erkorene Bundesvolk sei, erwählt, um durch alle Zeiten die Fahne des Lichts und der Wahrheit durch die Welt zu tragen und die Lehre von dem einzig-einen Gott und sein heiliges Sittengesetz in der Welt zu erhalten und zu verkünden. Entwickelt man dieses zweite Dogma, dieses Dogma von der Erwähltheit Israels logisch weiter, so gelangt man zu dem Folgesatz, daß es die Aufgabe und die Pflicht eines jeden Israeliten, eines jeden einzelnen Mitglieds des auserwählten Volkes ist, durch seine heilige Lebensführung Andern ein leuchtendes Vorbild zu sein, und dadurch beizutragen, daß die Menschen und die Menschheit immer mehr aufwärts geleitet werden zu den Höhen der reinsten religiösen Wahrheit und der strahlendsten und lautersten Sittlichkeit.

In den beiden eben angeführten Sätzen sind nun, wie ich glaube, alle Israeliten, orthodoxe wie nichtorthodoxe, russische wie amerikanische, arabisches wie deutsche, marokkanische wie englische vollkommen einig. Sie sind auch seit mehr als zweitausend Jahren in der Hauptsache stets unbestritten gewesen, und daher können wir sie mit Recht als jüdische Dogmen bezeichnen. Auf diese Sätze paßt unsere Begriffsbestimmung vollkommen.

Bestimmt formuliert sind sie allerdings nie geworden. Wenigstens ist keine bestimmte Formulierung von der Synagoge je allgemein angenommen worden. Aber substantiell galten und gelten diese Dogmen seit den Zeiten der Rückkehr aus dem babylonischen Exil unbeanstandet, wenn allerdings auch in der formalen Ausgestaltung derselben und in der detaillierten Auslegung derselben verschieden nuancierte Auffassungen zu Tage treten.

Und so können wir selbst von diesen beiden Dogmen sagen, daß auch sie eine Geschichte haben, und daß sie nicht in dem Sinne erstarrt und kristallisiert sind, wie es bei den Dogmen der verschiedenen orthodoxen christlichen Sekten der Fall ist. Auch diese beiden Grundgläubenslehren Israels waren mehr oder minder stets in lebendigem Fluß und unterstanden einem historischen Fortbildungs- und Umgestaltungsprozeß, wie ein Jeder weiß, der nur einigermaßen mit jüdischer Dogmengeschichte vertraut ist.

Bei dieser Gelegenheit wollen wir, wenigstens im Vorbeigehen, es nicht unterlassen, zu bemerken, daß diese moderne und doch uralte jüdische Dogmatik von der christlichen sich wesentlich auch dadurch unterscheidet, daß sie ihren Dogmen nicht die Kraft zuschreibt, selig zu machen, wenn man aufrichtig daran glaubt. Bekanntlich legt das orthodoxe Christenthum dem bloßen Glauben eine solche Wunderkraft bei. Und daher haben schon seine ältesten Kirchenlehrer als eine fundamentale Lehre des Christenthums es hingestellt, es müsse der wahrhaftige Christ unter allen Umständen an den von der Kirche

sanctionirten Dogmen festhalten, es müsse ein solcher diese Dogmen als wahr annehmen und hinnehmen, auch wenn diese Dogmen nicht bewiesen werden können, ja es müsse ein solcher, wie gewisse große christliche Kirchenlehrer meinten, selbst dann mit gläubigem Sinn an die Dogmen sich anklammern, wenn sie, oder gar weil sie absurd sind.

Zu den im Christenthum grundlegenden und wesenhaften Dogmen, ohne welche das Christenthum aufhören würde, Christenthum zu sein, und deren gläubige Hinnahme nach christlicher Lehre für die Erlangung der ewigen Seligkeit unerläßliche Bedingung ist, gehören insbesondere die Glaubensartikel von der Menschwerdung Gottes, von der Sühnkraft des Todes Jesu und von der seligmachenden Kraft des Glaubens an Jesu Verjüngungstod.

Mit Vorbedacht sagte ich: Die moderne jüdische Dogmatik unterscheidet sich in dieser Hinsicht von der christlichen Dogmatik; sie lehrt nicht, daß das bloße Glauben selig mache, noch lehrt sie, daß das Nichtglauben im Jenseits bestraft werde. Aber die alte jüdische Dogmatik bringt freilich auch die jenseitige Seligkeit mit dem Glauben in Zusammenhang und macht das Anrecht auf einen Theil von Olam habbâ von dem rechten Glauben abhängig. So hat bekanntlich schon eine anonyme und daher in vorchristliche Zeiten hinaufreichende Mišnah solchen Personen, die gewisse in derselben näher bezeichneten Glaubenssätze nicht theilen, die ewige Seligkeit abgesprochen. Ich habe hier die erste Mišnah im 10. Kapitel des Tractas Sanhedrin im Sinn, wo es heißt: **אלו שאין להם חלק לעולם הבא. האומר אין תחיית המתים בן התורה ואין תורה בן השמים ואפיקורוס.** Die Folgenden haben keinen Antheil an der künftigen Welt: Wer da sagt, daß die Auferstehung der Todten nicht in der Torah gelehrt sei, oder daß die Torah nicht unmittelbar von Gott geoffenbart sei, und der Epikuräer. — Zu dieser aus alten Zeiten herabgegangenen Lehre gesellten sich im zweiten christlichen Jahrhundert noch andere ähnliche Sätze von Rabbi Akiba und Abba Schaul, deren Leugnung, resp. praktische Nichtbeachtung angeblich den Verlust der jenseitigen Seligkeit nach sich ziehen sollte; und in den folgenden Jahrhunderten des talmudischen Zeitalters erweiterte sich das Gebiet dieser, die Seligkeit bedingenden Dogmen und Satzungen noch mehr, so daß Maimonides, als er gegen Ende des 12. Jahrhunderts seinen großen Codex niederschrieb, auf Grund des ihm im Talmud vorliegenden Materials ganze Kategorien von Unorthodoxen aufzählen konnte, denen er die Seligkeit absprach. (Vgl. Maim. h. Teschubah, Kap. III. Hal 6—14 incl.)

Zu bemerken ist hier, daß in der Mehrzahl dieser talmudischen Sätze

Halachisches und Dogmatisches ganz eigenthümlich verquidelt ist. Wenn z. B. der Ausspruch des Abba Schaul einfach lauten würde: Es ist verboten, den vierbuchstäbigen Namen Gottes so auszusprechen, wie er geschrieben ist, — so wäre der Ausspruch als eine gewöhnliche Halachah, als eine religiöse Sägung zu bezeichnen. Aber Abba Schaul's Worte haben eine andere Fassung; sie lauten: Wer den vierbuchstäbigen Namen Gottes so ausspricht, wie er geschrieben ist, hat keinen Antheil an der Seligkeit in der jenseitigen Welt. Diese Worte enthalten aber, wie es einem Jeden klar ist, neben dem halachischen auch ein dogmatisches Element. Und ähnlich verhält es sich mit vielen andern der talmudischen Aussprüche, welche Maimonides bei der Abfassung seines Codex vor sich hatte.

Die talmudischen Sätze, wie sie nun Maimonides am angeführten Orte zusammengestellt hat, sind theilweise nicht mehr allgemein gültige jüdische Dogmen, wie ein flüchtiger Blick auf das religiöse Denken im heutigen Israel darthut; theilweise sind sie uns insoweit keine Dogmen mehr, als sie mit dem jenseitigen Leben in Zusammenhang gebracht worden sind.

Weil es nun, im Ganzen und Großen genommen, im Judenthum keine erstarrte und verknöcherte Dogmatik gegeben hat, weil die Lehrsätze derselben vielmehr fortwährend im Prozesse der Fortbildung und Umbildung, fortwährend in Fluctuation und Evolution sich befanden, daher kann man wohl im Judenthum von einer jüdischen Dogmengeschichte reden, kaum aber von einer unerschütterlich feststehenden absoluten Dogmatik. Denn in letzterem Falle müßte ja die Judenheit sowohl neben- als nacheinander denselben uniformen Glauben besessen haben. Das war aber nie der Fall. Das war schon im alten Israel nicht der Fall, d. h. in demjenigen Israel, dessen Geschichte mit den Patriarchen beginnt und mit der Rückkehr aus dem babylonischen Exil abschließt. Unsere Bibel liefert hierfür die reichsten Belege. Will man uns verstaten, aus einem andern Wissensgebiet, aus der Geologie, gewisse Termen herüber zu nehmen, so können wir sagen, daß auch für das Dogmatische es schon in der Bibel sehr verschiedene Schichten und Lagerungen gibt, daß in historischer Folge nacheinander primäre, secundäre, tertiäre Bildungen in der Bibel schon erkennbar sind, und daß auch selbst an angesehentlichem, von anderswoher gekommenem Flößland es nicht in den biblischen Schriften fehlt.

Aus dem Bishergesagten folgt, daß das Judenthum keine allgemein bindenden Glaubensschriften oder sogenannten symbolischen Bücher und keine seine Befenner fesselnden Glaubensbekenntnisse besitzt. Daß das Christenthum solche hat, ist bekannt. Das sogenannte apostolische Glaubensbekenntniß und das sogenannte nicänische Glaubensbekenntniß sind obligato-

riſch für alle orthodoxen Chriſtlichen Secten. Der tridentiniſche Katechiſmus und manche andere aus den allgemeinen Kirchenconcilien hervorgegangene oder von einem Papſte officiell verkündeten religiöſen Lehrſätze ſind bindend für die katholiſche Kirche. So ſind Luther's Katechiſmus und die Augſburgiſche Confession bindend für die lutheriſche Kirche, ſo iſt der Heidelberger Katechiſmus bindend für die reformirte Kirche, der Westminster Catechiſm für die biſchöfliche Kirche Englands und für die damit in andern Ländern affiliirten Kirchen u. ſ. w. Wer nicht ausdrücklich zu dem Inhalt dieſer be- züglichen Glaubensſchriften ſich bekennet, wer ſich gar gegen den Inhalt der- ſelben oder gegen einen Theil dieſes Inhalts ausſpricht, iſt ein Ketzer, ſteht außerhalb ſeiner Kirche, hat virtuell aufgehört, ein loyales Mitglied ſeiner Kirche zu ſein, und die betreffende Kirchengemeinſchaft kann mit Recht, von ihrem Standpunkt aus, ein ſolches Mitglied ausschließen; und jedenfalls hat ſie das Recht, eventuell einem illoyalen, ketzeriſchen Mitglied das Lehr- amt in ihrer Gemeinſchaft wegzunehmen. Eine rechtgläubige Chriſtliche Kir- chengenoffenſchaft kann nicht und wird nicht das Zugeständniß machen, daß Jeder in ihr nach eigenem Gutdünken lehren dürfe, was ihm beliebt. Sie muß vielmehr darauf beſtehen, daß in ihr nur diejenige Lehre gelte und ver- kündet werde, welche dem anerkannten Kirchenglauben gemäß iſt und welche in Uebereinſtimmung iſt mit den von der betreffenden Kirche als autoritativ angenommenen Schriften.

Es kommen uns bei dieſer Gelegenheit die modernen Ketzergerichte in's Gedächtniß, wie ſie ſelbſt in unſeren Tagen noch und ſelbſt in unſerem Lande noch dann und wann ſich conſtituiren. Als Profeſſor Charles A. Briggs und Prof. Henry P. Smith von den betreffenden Synodal-Verſammlungen als nicht mehr zur preſbyterianiſchen Kirche gehörig erklärt und aus derſel- ben hinausgemaßregelt wurden, ſo war das ganz in der Ordnung. Kein unparteiſcher Richter an einem Staatsgerichtshof hätte anders entſcheiden können, wenn vor ihm die Anklagen gegen die genannten Profeſſoren erho- ben und zum Urtheilſpruche unterbreitet worden wären. In Bezug auf die erfolgten Excommunicationen waren daher auch die volltönenden Tiraden und lautſchallenden Declamationen gegen Glaubensſtyrannei u. dergl. durch- aus nicht am Platze, wenigſtens nicht in den Vereinigten Staaten, da ja hiezuſande Niemand gezwungen iſt, der preſbyterianiſchen oder irgend einer anderen Kirche anzugehören. Hier, in unſerem gottgeſegneten Land der Freiheit des Bekenntniſſes für einen Jeden; hier, wo ein Jeder Gott nach den Dictaten ſeines Gewiſſens verehren kann; hier in den Vereinigten Staa- ten von Amerika — Gott ſegne ſie auch ferner! — kann man ja von dem Kir- chenverband, dem man zugehört, ſich einfach loſſagen, wenn man glaubt, daß

die offizielle Lehre dieser Kirche ihre Glieder geistig knechte und in ihrem Denken fesseln. Es war daher seiner Zeit auch Vielen vollkommen ungreiflich, wie vor etwa zwei Jahren, als Prof. Briggs und Andere von der presbyterianischen Kirche excommunicirt wurden, selbst jüdische Prediger auf jüdischen Kanzeln und jüdische Publicisten in jüdischen Zeitschriften über den angeblich zu Tage tretenden Fanatismus und die angeblich sich offenbarende Intoleranz so sehr loslegen konnten, und wie sie so sehr darüber sich ereifern konnten, daß man, wie sie meinten, dem freien Denken Schranken setzen müsse. In solchen Auslassungen gibt sich nur ein falscher Liberalismus kund. Der wahrhafte Liberalismus, der sogenannte angelsächsische Liberalismus, der, im Gegensatz zum gallianischen Liberalismus, einem jeden Individuum und einer jeden Vereinigung von Individuen für ihre religiösen Ueberzeugungen Luft und Licht und Boden zu freier Entfaltung zugesteht, insoweit die natürlichen Rechte und Freiheiten Anderer dadurch nicht verengt oder verkürzt werden, erblickt vielmehr den Liberalismus und Fanatismus im Lager dieser Pseudoliberalen. Der Aechtliberale denkt und spricht: Meinetwegen mag die presbyterianische oder die episcopale oder die römisch-katholische Kirche glauben, was sie wollen, so lange sie mich in meiner Freiheit nicht stören oder in mein Rechtsgebiet nicht eingreifen. Es wäre auch anmaßlich von mir, in die inneren Angelegenheiten jener Kirchen hinein zu wollen. Auch geht es mich gar nichts an, was die da drüben thun und treiben, so lange sie mich unangefochten und unbehelligt lassen.

Noch sonderbarer aber war es und ist es, wenn man vorkommenden Falls dem Judenthum es nachrühmt, daß es nie die Strafe der Excommunication gekannt habe, und daß ihm der Begriff der Häresie zu allen Zeiten vollkommen unbekannt gewesen sei und es stets unbeschränkte Glaubensfreiheit seinen Bekennern zugestanden habe.

Was die erstere, die Excommunication, betrifft, so ist es freilich wahr, daß der jüdische Cherem und die christliche Excommunication nicht gleichinhaltliche Begriffe sind, die sich gegenseitig vollkommen decken. Der jüdische Cherem war eine Strafe für ein Handeln gegen das religiöse Gesetz, den religiösen Brauch, die religiöse Sitte, aber nicht eine Strafe für ketzerisches Denken oder Glauben. Eigentlich excommunicirt konnte der Jude auch gar nicht werden, da unter allen Umständen, auch wenn der Cherem über ihn verhängt worden war, er ein Jude, d. h. ein Angehöriger des jüdischen Stammes blieb. Deun ein Jude wird als Jude in seinen Stamm hineingeboren und bleibt sein Leben lang Mitglied der jüdischen Stammesgenossenschaft. Als Stammesjude hat er natürlich auch gewisse religiöse Verpflichtungen. Doch aus dem Stamme konnte er natürlich nicht hinausge-

worfen werden, denn die Stammesangehörigkeit war ja eine Gottgegebene. Aber durch den Cherem konnte er für gewisse Handlungen oder für die Unterlassung gewisser Handlungen bestraft werden. Nichtsdestoweniger bedeutete diese Cheremstrafe gewissermaßen auch eine Knechtung, eine gewaltthame Niedergewingung unter Satzungen und Bräuche. Aber war dieses nicht auch eine Fesselung, ein In-Bandenschlagen?

Wie verhielt es sich aber mit der Glaubensfreiheit im Judenthum? Es ist freilich wahr, daß man den Einzelnen eine gewisse Gedankenfreiheit, wenn man es so nennen will, gestattete; wenigstens verhängte kein Beth-Din, d. h. kein irdischer Gerichtshof auf das ketzerische Denken eine Strafe. Die Bestrafung häretischer Ansichten und Meinungen überließ man dem himmlischen Richter. Selbst eine gewisse Lehrfreiheit gestattete man dem Lehrer ungestraft, so lange diese Freiheit in den Schranken der Theorie blieb und so lange der Lehrer nicht in Gemäßheit seiner ketzerischen Theorien zur thatsächlichen Uebertretung religiöser Satzungen und Vorschriften voranschritt, und so lange er nicht durch seine Lehren Andere zu ungesetzlichen Thun verleitete. (Vergl. Mišnah, Sanhedrin XI, 2; וְקָן סֵפֶר הַחַיִּים אֶת הַחֹרֶם אֵינוֹ חַיִּיב עַד שִׁוְרָה לְעִשּׂוֹת)

Demgemäß wären schwerlich auch Uriel Acosta und Benedict Spinoza in den Cherem gethan worden, selbst die sephardischen Dajjanim in Amsterdam hätten sie wahrscheinlich unangefochten gelassen, hätten sie bloß geredet und geschrieben und hätten sie übrigen Sabbathe und Feste mit den zeitgenössischen und landesgenössischen Juden nach rabbinischer Weise gefeiert, hätten sie Tephillin gelegt, die Speisegesetze beobachtet u. s. w.

Auch heute verfährt man noch so in orthodoxen jüdischen Kreisen. Ein orthodoxer Rabbiner wird vorkommenden Falls einen Schochet oder Chassan als unfähig erklären, seines Amtes zu walten, er wird selbst, wenn die Umstände es gestatten, einen solchen in Cherem thun, wenn er sich etwa rasiren läßt oder unkoschern Wein trinkt. Doch glauben mag ein solcher jüdischer Functionär so viel oder so wenig er will, und um seines falschen Glaubens oder um seines Unglaubens willen wird er nicht seines Amtes enthoben. Und in Asien und Halbasien verhängt man den Cherem nicht bloß über Schochtim und derartige im Dienst der Synagoge stehende Leute, sondern auch über Personen überhaupt, die sich über orthodoxe Satzungen und Bräuche hinweg setzen. Gar manches Leben ist dadurch namenlos elend gemacht worden, gar manches Familienglück ist dadurch gründlich zerstört worden.

Und nun lassen Sie uns noch einmal auf den Satz zurückkommen, den wir im Lauf unseres Vortrags ausgesprochen, — auf den Satz, daß das Judenthum wohl eine Dogmengeschichte habe, daß man aber kaum das Recht

hat, von ihm zu sagen, es habe Starre, unwandelbare, seine Befenner verpflichtende Dogmen. Wenn wir nun auch innerhalb der uns gegebenen Zeitgrenzen es nicht erschöpfend darlegen können, daß die verschiedenen jüdischen Glaubenslehren fortwährend in historischem Fluß sich befanden, so können wir doch vielleicht einigermaßen genügende kurze Andeutungen dafür geben, und—**לחכימא די ברמיזא**

Zuerst einige Worte über die von Gott und seinen Attributen handelnden Dogmen. Daß ein Gott ist, ein Gott, der vor der Welt war und über der Welt waltet, das stand allerdings fest von den ältesten Urzeiten an bis auf die Gegenwart. Aber wie verhält es sich mit der Lehre von der Einigkeit Gottes, diesem Grund- und Eckstein unserer jüdischen Theologie?

Seien wir unbefangen, und tragen wir nicht unsere heutigen Glaubensansichten in die alten biblischen Bücher hinein. Unsere religiösen Ueberzeugungen und unser Glaubensinhalt sind die Resultanten eines mehrtausendjährigen Entwicklungsprozesses. In dem mosaischen Zeitalter und noch viele Jahrhunderte nachher war Jehovah Israels Nationalgott, und in jenen Urzeiten dachte man auch gar nicht daran, die Existenz anderer Nationalgötter in Abrede zu stellen. Aber—so sprach Israel zu den heidnischen Völkern, die neben ihm wohnten—mein Jehovah ist „größer als eure Elohim“; „mein Jehovah ist der Gott der Götter und der Herr der Herren“; mein Jehovah ist nicht bloß größer in der Fülle seiner Macht, er ist auch größer dadurch, daß er ein heiliger Gott ist, barmherzig und gnädig, langmüthig und von großer Huld und Treue, zc.; mein Jehovah wachet auch mit besonderer Vorliebe über sein Land, d. h. über das Land, das er uns zum Erbbesitz übergeben; er ist daher auch elohe ha-arez, der Gott des Landes, und eure Elohim sind, von unserem Standpunkt aus, elohe hannekkhar, die Götter der Fremde, u. s. w.

Neben zahlreichen biblischen Aussprüchen zeugen von der Richtigkeit dieser Auffassung gleichfalls viele historische Berichte in der Bibel. Als einmal, wie wir aus dem elften Kapitel im Buch der Richter ersehen, in der Richterzeit ein Krieg drohte zwischen Ammon und Israel, da sandte Jiphtach der Gileadite Boten zu dem König der Ammoniter, damit sie ihn von dem geplanten Kriegszuge zurückhalten sollten, und unter Anderem ließ er ihm sagen: Warum, o König von Ammon, willst du gewaltfam von unserem Land Besitz ergreifen? Es hat Jehovah, der Gott Israels (**יהוה אלהי ישראל**), ausgetrieben die Emoriter vor seinem Volke Israel, und du willst nun das Land in Besitz nehmen? Fürwahr, was Remosch, dein Elohim, dir in Besitz übergab, das magst du im Besitz behalten; aber Alles, was Jehovah, unser Elohim, uns in Besitz übergeben, das halten wir in Besitz.

(הלא את אשר יורשך כמוש אלהיך אותו תירש ואת כל אשר הוריש יהוה אלהינו מפנינו אותו נירש.)

Sehen diese Worte nicht den Glauben an Landesgötter voraus, und war in Jiphthach's Augen Jehovah mehr als der Nationalgott Israels? — O, das beweist noch lange nicht, daß solches der allgemeine Glaube Israels damals gewesen, — so wird vielleicht eingewandt werden, — diese Rede beweist höchstens, daß Jiphthach persönlich solchen Glauben hegte; aber Jiphthach war ein Halbbarbar, der wußte es nicht besser. — Gut! Aber was sagen Sie zu dem vielgepriesenen David, dem frommen David, der von Gott ausersehen worden war, der Stammvater eines israelitischen Königsgegeschlechts zu werden? Nun hören Sie, was die Theologie des frommen David gewesen. Bei einer gewissen Gelegenheit, so erzählt uns das 1. Buch Samuel in Kapitel 26, rief David von einer Bergespitze aus hinüber zu dem unsern König Schaul: Warum verfolgst du mich so, o mein König? u. s. w. Böse Menschen haben mich fortgetrieben, so daß ich nicht haften kann in dem Erblande Jehovah's, und sie sprachen: Gehe und diene andern Elohim, u. s. w. (כי נרשני היום מהסתפח בנחלת יהוה לאמר לך עבד אלהים אחרים.)

Ein anderes Beispiel: Als Jonah von Gott den Auftrag erhalten hatte, nach Niniveh zu gehen und dort den Leuten Umkehr zu predigen, da wollte Jonah diesem göttlichen Befehl nicht Folge leisten, und deshalb wollte er nach Tarschisch entfliehen. Wie kam der Prophet zu diesem, uns so unbegreiflich scheinenden Gedanken? Hierauf haben schon Raschi und Andere und lange vor ihnen schon die Rabbinen im Zeitalter der Tannaim die richtige Antwort gegeben. Jonah beabsichtigte, so sagen sie, nach Tarschisch in's Ausland zu entfliehen, denn dort werde ihn Gott nicht erreichen, שאין חשכינה שורה בחוץ לארץ da Gott ja nicht jenseits der Grenzen seines Landes Palästina wohne, die Schekhinah ja nicht im Auslande weile. (Vergl. Mechlita, einleitendes Kapitel, das zu einem großen Theil mit der Besprechung dieses Gedankens ausgefüllt ist.)

In jenen Urzeiten nun war es gewesen, da zuerst Israel's Theologie in Contact und in Conflict kam mit der Theologie der heidnischen Völker in Südwestasien. Und da riefen dann Stimmen aus der Höhe, die Stimmen der Gotterfüllten Lehrer und Propheten dem Volke zu: Höre, Israel! Nicht Baal ist unser Elohim, Baal ist der Elohim der Phönizier; nicht Molech ist unser Elohim, Molech ist der Elohim der Kananiter; nicht Remosch ist unser Elohim, Remosch ist der Elohim der Ammoniter; nicht Dagon ist unser Elohim, Dagon ist der Elohim der Philister; unser Elohim ist Jehovah, u. s. w.

Im Laufe der Jahrhunderte läuterte und klärte sich diese Theologie, und es kam die Zeit, da man lehrte und es der Welt verkündete: כל אלהי העמים אלילים Alle Elohim der heidnischen Völker sind Nichtigkeiten; es

kam die Zeit, da Prophetenlippen in die Welt hineinriefen: Gott ist der Erste und Gott ist der Letzte, und außer ihm gibt's gar keinen andern Gott.

Doch in den Zeiten jener herrlichen Propheten mit ihrem reinern Gottesbegriff kam die prophetische Theologie in Berührung mit der Zoroastriſchen Lehre. Es scheint, daß der Dualismus der alten Parſilehre für viele Israeliten damals eine große Attraction gehabt haben muß, und darum polemisirte auch der große Prophet des babylonischen Exiles gegen diesen Dualismus, und als ein von seinem reinen monotheistischen Glauben vollkommen erfüllter und vollkommen begeisterter Polemiker rief er seinen jüdischen Stammesbrüdern zu: *וצר אור ובורא חשך עושה שלום ובורא רע*, d. h. nicht Ormuzd schafft das Licht und das Gute, und nicht Ahriman ist der Urheber der Finsterniß und des Bösen, sondern Jehovah allein ist es, der das Licht und die Finsterniß, das Heil und das Böse, der Alles in's Dasein gerufen.—Auch 700 oder 800 Jahre später, als die Juden abermals in Mesopotamien unter den Parſen lebten, und als der Einfluß der Religion Zoroasters selbst unter den palästinenſiſchen Juden ſich geltend machte, waren die Lehrer wiederum veranlaßt, gegen Zoroasterthum die Waffen der Abwehr zu gebrauchen. Denn nur hierdurch erklärt ſich das talmudiſche *האומר מודים מודים משתקין אותו משום דמיחוי כשתי רשויות* Wenn Jemand bei'm Vortrage der Gebete ſpricht: Wir danken dir, wir danken dir! dann heißt man ihn ſchweigen, weil er ja durch ſolche Gebetsformeln den Schein erwecken könnte, als unerkenne er eine zweigetheilte Gottheit. (Berakthoth, 33, b.)—Auch das junge Chriſtenthum mit ſeinem Trinitätsdogma, gegen welches zu proteſtiren die Juden in den erſten chriſtlichen Jahrhunderten nur allzuſehr genöthigt waren, war offenbar Mitveranlaſſung, daß man von nun an mit einem ganz beſonderen Accent den Vers betonte: Höre, Israel! Der Ewige unſer Gott iſt ein einziger Gott.

Wir ſehen aus dieſer Erörterung, wie das Dogma von der Einzigkeit Gottes nicht auf einmal und nicht urplötzlich in die Welt und ſpeziell zu Israel gekommen iſt, etwa wie Minerva aus dem Haupte des Zeus, ſondern daß dieſes Dogma gewachſen, geworden iſt, und eine Entwicklungsgеſchichte hinter ſich hat. Gegen Trübungen, die von anderswoher, inſbeſondere von Seiten der Rabbalah, dieſem Dogma drohten, hatte auch im Mittelalter noch das Judenthum harte Kämpfe durchzumachen, und auch davon wird die jüdiſche Dogmengеſchichte Bericht zu erſtatten haben.

Ähnlich verhält es ſich auch mit der Lehre von der Unkörperlichkeit Gottes. Wir, die wir heute leben, ſind gewohnt, in den anthropomorphiſchen Ausdrücken der Bibel bildliche Redeweifen zu erblicken. Aber anders war es doch in den ſchlichten Zeiten der Bibel, in der ſchlichten Sprache des Alter-

thums. Damals wurden jene Redewendungen nicht als Tropen, nicht als Metaphern verstanden, sondern sie wurden in ihrem ursprünglichen und buchstäblichen Sinn aufgefaßt. Man dachte sich Gott als einen Menschen, riesengroß, mit menschlichen Gliedern, menschlichen Denken, menschlichem Fühlen. Allgemach klärte sich auch die altbiblische Theologie in dieser Beziehung. Um Mißverständnissen das Thor zu schließen, übersezten deshalb späterhin auch die Targumisten viele Stellen, in denen von Gott als in menschlicher Weise handelnd gesprochen wird, ganz frei, und statt des bloßen Namens Gottes setzten sie *יקרא דיי, שכינתא דיי, יקרא דיי מיסרא דיי* u. dergl.

Auch der Talmud, insbesondere die agadischen Theile desselben sind voll von mitunter sehr grobsinnlichen Anthropomorphismen. Viele unserer heutigen Maggidim und viele unserer heutigen Talmudcommentatoren erblicken in jenen Agadoth und ihrem mitunter so grotesken Inhalt immer noch tief-sinnige Allegorien. Aber wollten sie ursprünglich als Allegorien aufgefaßt sein? Hat man sie ursprünglich so verstanden? Bekannt ist, wie namentlich in der geonäischen Geschichtsperiode heiße Kämpfe darüber entbrannten, ob jene talmudischen Sätze, denen gemäß Gott Tephillin lege, Gott am neunten Abh weine, in den drei Theilen der Nacht in verschiedenartiger Weise beschäftigt sei, u. s. w., sinnbildlich zu erklären seien, oder ob sie buchstäblich verstanden werden müßten. Bekannt ist auch, wie R. Abraham ben David gegen Raimonides und Andere gegen Andere eiferten, weil dieser Raimonides und diese Andern die Gottheit als den reinsten Geist, frei von allen körperlichen Formen, Theilen, Eigenschaften begriffen haben wollten, u. s. w., u. s. w.

Also auch hier, in Bezug auf das Dogma von der Geistigkeit Gottes, nehmen wir eine geschichtliche Entfaltung, eine allmähliche Klärung und Läuterung wahr, ein geschichtliches Wachsen und Werden, nicht aber ein starres Sein und Verharren.

Wenden wir uns nun auf einen Augenblick zu dem Dogma von der Schöpfung der Welt aus Nichts. In allen modernen jüdischen Katechismen wird dieses Dogma gelehrt. Moses Maimonides und Andere accentuirten diese Lehre mit ganz besonderer Schärfe. Aber unsere Literaturgeschichte und unsere Religionsgeschichte belehren uns, daß auch manche jüdische Denker und Lehrer den Glauben an diese Doctrin nicht getheilt haben, sondern daß sie einen ewigen Urstoff angenommen haben, einen Hyle, wie sie diesen Urstoff nach dem Vorgang altgriechischer Philosophen nannten. Zu diesen Denkern, welche von der Voraussetzung einer Urmaterie ausgingen, gehören vorzugsweise Moses Narboni, Levi ben Gerson und Isaaq Albalag. Auch Aben Esra bestreitet die Lehre der Schöpfung der Welt aus Nichts. Wenig-

stens läßt er den Schriftbeweis, den man aus dem ersten Kapitel der Genesis für diese Lehre zu entnehmen pflegte, nicht gelten, und in seinem Commentar zum ersten Vers der Bibel führt er schlagende Gründe dafür an, daß das hebräische Zeitwort bara, das in jenem Verse vorkommt, nicht ein Schaffen aus Nichts bedeuten könne, sondern daß darunter ein Formiren und Gestalten aus bereits vorhandenem Stoffe verstanden werden müsse. Selbst bei dem so innigfrommen und so sehr offenbarungsgläubigen Jehuda Hal-Levi hat die Doctrin von einer Welterschöpfung aus Nichts nicht die Dignität eines Dogma. Hören wir die Worte dieses weisen und an der Bibel mit ganzer Seelengluth hängenden Denkers: Die Frage, ob die Welt aus Nichts erschaffen ist oder von Ewigkeit her besteht, ist eine sehr schwierige; es gibt Gründe für beide Ansichten, und diese halten sich das Gleichgewicht. . . . (Nachdem der fromme Philosoph sich persönlich für die Erschaffung der Welt aus Nichts ausgesprochen, fährt er fort:) Wenn aber ein Anhänger der Torah sich genöthigt sieht, die Ewigkeit eines Urstoffes anzunehmen und an das Dasein vieler Welten vor dieser Welt zu glauben, so thut das seinem Glauben gar keinen Eintrag (Kofri I. 67). Wir ersehen also aus allem diesem, daß es mit der Unveränderlichkeit und Allgemeingültigkeit eines Dogmas von einer Schöpfung der Welt aus Nichts auch nichts ist.

Daß die Lehre von der Unsterblichkeit der Seele eine ganz bewegte Geschichte im Judenthum hinter sich hat, ist bekannt genug. Der Pentateuch hat nur einige wenige dunkle Andeutungen, die allerdings auf einen vorausgesetzten Glauben an eine jenseitige Fortdauer der Verstorbenen schließen lassen. Aber von einer Fortdauer der Seele nach dem Tode in dem Sinne, den man mit dem Worte Unsterblichkeit heute verbindet, weiß er nichts. Der Verfasser des Buches Koheleth, der ein ausgesprochener Skeptiker und Pessimist gewesen, bezweifelt sie geradezu, und der Vers in diesem Buche (12,7), den man gewöhnlich als einen Schriftbeweis für diese Doctrin anführt, dürfte am Ende doch einen ganz andern Sinn haben als den, welchen man gewöhnlich hinein legt. Die Vorstellungen von dem biblischen Scheol, in dem die abgeschiedenen Seelen ein schattenhaftes Leben führen, stimmt ganz gewiß auch nicht mit spätern Vorstellungen. Daß die Pharisäer und die Sadducäer auch über diese Frage sehr divergirende Ansichten hatten, ist bekannt genug. Die im talmudischen Zeitalter auftauchenden Vorstellungen von den Seelen der Frommen, welche im jenseitigen Leben mit Kronen geschmückt und im Strahlenkranz der Shekinah ein ewiges seliges Dasein genießen; die allgemach entstandenen Vorstellungen von einem Gan Eden und Gehinnom; auch die zeitweise sehr verbreitet gewesene Vorstellung von einer Seelenwanderung; ebenso die scholastischen tiefsinnigen Untersuchungen dar-

über, ob die Seelen eine Präexistenz haben oder je bei der Geburt eines Menschen neu geschaffen werden, — allen diesen verschiedenartigen Gedanken begegnen wir in der Geschichte des Judenthums, und die noch zu schreibende jüdische Dogmengeschichte wird uns nachweisen müssen, wann und wie sie entstanden sind, und wir werden dann auch lernen, daß eine ziemliche Anzahl dieser Gedanken zu den Flößformationen, zu den von anderswoher angeschwemmten Theilen in der jüdischen Religion gehören. Aus dieser Dogmengeschichte werden wir dann auch erfahren, wie diese Gedanken sich umgestaltet und weiter gestaltet haben und wie an dieselben sich eine spätere jüdische Rabbalah theilweise angerankt hat, u. s. w.

In dieses Kapitel der jüdischen Dogmengeschichte gehören auch die Erörterungen darüber, ob alle Israeliten, oder ob bloß die Frommen unter den Israeliten, oder ob auch die Frommen unter den Nichtisraeliten Antheil am ewigen Leben haben. Es sind oft vernommene jüdische Stimmen, die namentlich in unserer Gegenwart laut werden und die hinüber rufen in das Lager anderer Religionsgenossen: Ihr dadrüben seid bei Weitem nicht so liberal und so universal, wie wir Juden es sind, und wie wir es zu allen Zeiten gewesen sind. Denn sehet, Ihr öffnet den Himmel nur Euren Gläubigen, uns aber und allen übrigen Ungläubigen verschließt Ihr die Pforten desselben. Aber sehet einmal, wir! Wir machen die Thore des Himmels weit auf für die Frommen aller Nationen. Schon die Weisen unseres Talmud haben erklärt, daß die Frommen auch der heidnischen Völker Antheil am jenseitigen Leben haben (*הסידר אומות העולם יש להם חלק לעולם הבא*). — So spricht man vielfach jüdischerseits mit stolzem Selbstgefühl. Doch bei näherer Prüfung finden wir, daß man mit solchen Reden sich sehr gegen die geschichtliche Wahrheit versündigt, und daß man unser heutiges Dogma in diesem Punkte in das Alterthum hineinträgt. Der Satz *הסידר אומות העולם* kommt allerdings im talmudischen Schriftthum vor, aber als die Meinung eines einzelnen Lehrers, nicht aber als allgemein angenommene Glaubenslehre. Es hatte im Gegentheile Rabbi Elieser gesagt, daß kein Angehöriger eines heidnischen Volkes Antheil am ewigen Leben habe, und er begründete dies, nach den Lehrmethoden und Beweismethoden seiner Zeit, durch ein Wort der heiligen Schrift, — durch den Vers 18 im 9. Psalm: Zurück zur Hölle müssen alle Frevler, — „alle Frevler“, das meint die Frevler unter den Israeliten; und ferner — *כל נרים שכחי אלהים* alle Völker, die Gottvergessenen, — „alle Völker, die Gottvergessenen“, das meint die Völker der Welt. Allein der mildere Rabbi Josua antwortete ihm: Wie magst du nur so sagen? Der von dir citirte Vers sagt in seiner zweiten Hälfte: *כל נרים שכחי אלהים* das heißt nicht: Alle Völker, die Gottvergessenen,

sondern alle diejenigen unter den Völkern, die gottvergeffen sind. Und aus dieser Wortfassung ist nun zu schließen, daß es auch Fromme unter den Völkern geben muß, welche als solche gleichfalls des ewigen Lebens theilhaftig werden (יש חסידים באוה"ע שיש להם חלק לעה"ב, siehe Josephtha, Sanhedrin, XI. und die Parallelstellen).

Verfolgen wir den alten Streit weiter durch die Jahrhunderte, so finden wir, daß auch in der Folgezeit eine Anzahl jüdischer Lehrer mit Rabbi Elieser, viele andere aber mit Rabbi Josua übereinstimmten, daß also hierüber die Ansichten weit auseinander gingen. Doch wir können und wollen ja nicht an diesem Ort den Gegenstand erschöpfen. Innerhalb der Zeit, die uns zur Verfügung steht, ist das auch gar nicht möglich. Bloss zeigen wollten wir, daß auch hier eine objektiv ruhige, geschichtlich-kritische Forschungsmethode — und nur eine solche ist im Gebiet der Wissenschaft eine zulässige — zu dem Resultate kommt, daß auch dieses hier in Rede stehende Dogma eine Geschichte hat, nicht aber von Alters her fest krystallisirt war. Freuen wir uns, daß die engherzigere Auffassung dieses Glaubenspunktes nun gänzlich unter Israeliten geschwunden und überwunden ist und daß die Reime der freieren Auffassung, die in unserm alten Schriftthum bereits vorhanden gewesen, herrlich aufgegangen sind. Vergleicht man übrigens dieses unser altes jüdisches Schriftthum mit dem gleichzeitigen Schriftthum der übrigen Völker oder Religionsgenossen, insbesondere mit dem synchronistischen Schriftthum der christlichen Kirchenväter, wie überhaupt mit der von Haß und Vorurtheil durchtränkten antijüdischen Literatur vom zweiten Jahrhundert an bis herunter auf die Zeit von Heinrich von Treitschke und Paul de Lagarde, dann werden wir Juden umsomehr mit Recht, der Wahrheit sicher und des Sieges sicher, den Gegnern es zurufen können: Was wollt Ihr denn von uns? Wir leugnen es ja gar nicht, daß im Talmud, im Schulchan Aruch und in sonstigen Büchern manches vorkommt, was, vom modernen Gesichtspunkte aus betrachtet, nicht zu rechtfertigen ist, was aber geschichtlich ganz wohl erklärt werden kann und entschuldigt werden muß, und was übrigens unter der großen Masse unserer Brüder in der gegenwärtigen Zeit, die verhältnißmäßig wenigen Fachgelehrten ausgenommen, gänzlich vergessen, gänzlich unbekannt ist. Was wollt Ihr nun von uns? Im Uebrigen wollen wir Euch noch sagen, daß jedenfalls unsere Literatur und unsere Geistesgeschichte und unser Verhalten den Vergleich mit Eurer Literatur und Eurer Geschichte und Eurem Leben vollkommen aushält, und jedenfalls waren unsere Religion und unsere Schriftdenkmäler auch im Alterthum unendlich reiner in ihrer Moral und unendlich näher der absoluten Wahrheit und unendlich freier von Aberglauben und Abergwitz, als Eure Religion und Eure Lite-

ratur es damals gewesen sind. Aber machen denn wir Euch einen Vorwurf aus dem, was vor Jahrhunderten irgend ein Christ gesagt oder geschrieben oder gethan hat?

Das ist auch die einzige Antwort, die wir unsern liebenswürdigen Freunden, den Herren Antisemiten, zu geben haben, und in einer solchen Antwort liegt, trotz der darin rüchhaltslos gemachten Zugeständnisse, mehr Kraft zur Abwehr von Gehässigkeiten, als in allen unfruchtbaren apologetischen Declamationen.

Wir sagten vorhin, daß in einer noch zu schreibenden jüdischen Dogmengeschichte das Aufkeimen und Erblühen, das Wachsen und Werden, das Welfen und Vergehen der verschiedenen jüdischen Dogmen geschildert werden müsse, und daß dieselbe das Bild eines fortwährend sehr regen und fortwährend sehr bewegten geistigen Innenlebens unter den Juden entrollen werde. Ganz besonders viel wird auch diese Dogmengeschichte von der Lehre der Auferstehung zu berichten haben und von den Wandlungen, die sie erfahren hat; von den ersten Daseins Spuren derselben in Jesaias 26, 19; in Ezech. 37; in Daniel 12, 2; von der Art und Weise, wie sie in der talmudischen Zeit verstanden wurde; von den Wegen und Mitteln, auf welchen und durch welche sie in den Siddur und in das Machsor Eingang fand; u. s. w. Sie wird uns auch ferner belehren darüber, daß der eine Religionsphilosoph, Maimonides zum Beispiel, unter Techijjath ham Methim eine geistige Wiedererstehung, jener andern Denker, wie z. B. Nachmanides, eine körperliche Auferstehung, ein dritter, und hier nenne ich den Namen R. Krochmal, ein Wiederinslebentreten der jüdischen Nation als solcher verstand, u. s. w.

Soll ich auch noch von der jüdischen Messiaslehre reden und mindestens kurze Andeutungen darüber geben, wie auch diese Lehre nicht als ein starres Dogma vor uns tritt, sondern als eine Doctrin, die im Lichte ihrer Geschichte in verschiedenen Gestaltungen und mit verschiedenem Inhalte uns erscheint?

Oder soll ich mich des Längeren darüber verbreiten, was das Judenthum über Belohnung und Bestrafung lehrt oder gelehrt hat? Soll ich zeigen, daß der Pentateuch für Pflichterfüllung irdischen Lohn, langes Leben, reiche Ernten, Befiegung der Feinde verheißt, dagegen auf sündhaften Wandel irdische Strafen, Hungerjahre, Pestilenz, Knechtung durch Landesfeinde zc. folgen läßt? Daß späterhin die Belohnung und Bestrafung in das Jenseits verlegt wurde? Daß man zu gewissen Zeiten die Lebensschicksale von den Sternen abhängig machte und zu Zeiten den Einfluß der Sterne auf Menschenschicksale ableugnete? Daß einzelne große Religionslehrer, Ben Achai z. B., schon vor mehr als 1700 Jahren den erhabenen Gedanken aussprachen, der Lohn einer guten That bestehe darin, daß dieselbe Veranlassung

gebe zu fernerm guten Thun, und die Strafe einer bösen That bestehe darin, daß sie, wie in einer viel, viel spätern Zeit Schiller sich ausgedrückt hat, „fortzeugend Böses müsse gebären?“ (שכר מצוה מצוה ושכר עברה עברה)

Noch manche andere Punkte aus der jüdischen Dogmatik sollten von Rechtswegen hier besprochen werden, Punkte, die von unseren Religionsphilosophen und unsern philosophirenden Schriftauslegern im Mittelalter mit besonderer Vorliebe behandelt worden sind, wie z. B. die Lehre von der Willensfreiheit; von der Vereinbarkeit der Lehre von einem freien Willen mit der Lehre vom Vorwissen Gottes; wie der Satz: וְה' חֲקָשָׁה אֶת לֵב פַּרְעֹה (Gott verhärtete das Herz des Pharao, mit der Thatfache zu harmonisiren sei, daß Gott den Pharao bestraft habe, u. s. w., u. s. w.

Auch die Lehre von der Offenbarung, vom Wunder, von den buchstäblich oder inhaltlich inspirirten heiligen Schriften, von der Tradition, und ob dieselbe und wie weit dieselbe im Talmud, insbesondere in der Mischnah enthalten sei, und noch manches Andere, sollten einigermaßen noch behandelt werden. Aber ich fürchte sehr, meine geehrten Herren Collegen, daß mein Vortrag so schon zu viel in die Länge gerathen ist, und daß ich Ihre Geduld auf eine sehr harte Probe gestellt habe. Ich schließe daher mit der Bitte um Ihre gütige Nachsicht.



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⚡ S. Wolfenstein, J. O. Asylum,	Cleveland, O.
⚡ I. M. Wise, Ph. D., - - - - -	Cincinnati, O.
⚡ Stephen S. Wise, - - - - -	New York.



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